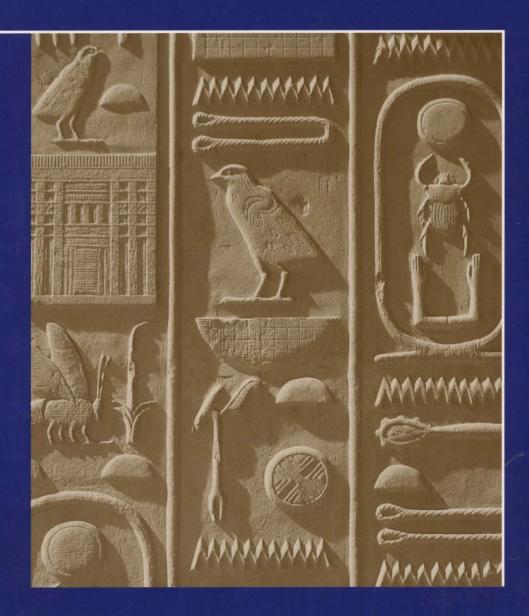
MIDDLE EGYPTIAN

An Introduction to the Language and Culture of Hieroglyphs



James P. Allen

Middle Egyptian

This book is a thorough introduction to the writing system of ancient Egypt and the language of hieroglyphic texts. It contains 26 lessons, exercises (with answers), a list of hieroglyphic signs, and a dictionary. It also includes a series of 25 essays on the most important aspects of ancient Egyptian history, society, religion, and literature. The combination of grammar lessons and cultural essays allows users not only to read hieroglyphic texts but also to understand them. The book gives readers the foundation they need to understand the texts on monuments and to read the great works of ancient Egyptian literature in the original. It can also serve as a complete grammatical description of the classical language of ancient Egypt for specialists in linguistics and other related fields.

James P. Allen is Curator of Egyptian Art at the Metropolitan Museum of Art in New York, and has also been a Research Associate and Lecturer in Egyptology at Yale University since 1986. He has published numerous articles on Egyptian language, religion, and history, and is the author of The Inflection of the Verb in the Pyramid Texts (1984) and Genesis in Egypt: The Philosophy of Ancient Egyptian Creation Accounts (1989).

Middle Egyptian

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James P. Allen



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Preface

The decipherment of ancient Egyptian hieroglyphic writing is one of the great success stories of modern archeology. Before 1822, the civilization of ancient Egypt was mute and mysterious, its images bizarre and incomprehensible to a world convinced that all thought of any worth began with the ancient Greeks. Today we are able to read the ancient Egyptian texts and, more importantly, to understand a great deal of what they meant to the people who wrote them. In the process we have discovered a world of rich imagination, sophisticated thought, and profoundly moving emotion.

Despite the remarkable achievement behind this discovery, however, the language of the ancient texts remains inaccessible to all but a handful of scholars. There are any number of good and widely available translations of ancient Egyptian texts, but the same cannot be said for studies of the Egyptian language itself. Those who want to be able to read the texts for themselves, to understand the inscriptions on monuments in Egypt or in museums, or simply to learn a fascinating ancient language for its own sake soon discover that this is no easy task. Though grammars of ancient Egyptian do exist, they are usually intended as reference works for specialists and are difficult for anyone but the most dedicated student to learn from. Most of them are also obsolete in some respects, reflecting an understanding of Egyptian grammar that is outdated or incomplete. A number of excellent grammars for the beginning student have appeared in recent years, but these are generally in languages other than English or are not easily accessible.

The present book has been written to address this shortcoming. It is designed to be usable by interested nonspecialists who want to learn Egyptian on their own as well as by students following a course of professional instruction. Its lessons and exercises offer a solid foundation in Middle Egyptian, the language of most hieroglyphic inscriptions and the classical speech of ancient Egyptian literature.

Learning Egyptian presents a number of problems not encountered in studying most other languages. The culture of ancient Egypt differs from our own in more than just its language. Its texts are full of terms and concepts that have no direct counterpart in the modern world. To help you understand these, each grammatical lesson in this book is also complemented by a short essay on some aspect of Egyptian society and thought. This foundation will make it possible for you not only to translate the hieroglyphic texts but also to understand what they have to say.

Ancient Egyptian is a dead language, and our knowledge of it is restricted to the limited number of its texts that have managed to survive. We learn Egyptian, therefore, not as a means of communication but as a tool for reading those texts. The purpose of this book is to enable you to understand the grammar and content of Middle Egyptian texts and not — or only accidentally — to teach you how to write your own Egyptian sentences. The exercises in each lesson and the accompanying dictionary in the back of the book therefore go in one direction only, from Egyptian to English.

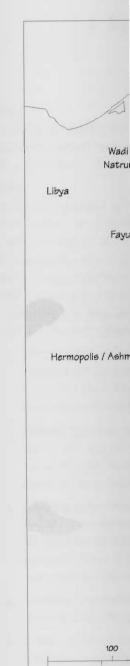
As you will discover in the course of the first few lessons, the hieroglyphic writing system does not represent very well what Middle Egyptian was like as a spoken language. For that reason, we cannot usefully approach ancient Egyptian as we might other languages, learning the grammar through phrases and sentences designed around the scenarios of everyday life. Because hieroglyphs usually do not reveal the actual form of a word, we cannot rely just on the written form to tell us what a word means. We also have to pay close attention to syntax: how words are put together into the phrases and sentences of Egyptian texts.

In learning Middle Egyptian, therefore, we also need to learn the mechanics of syntax — concepts such as predicates, adverbial modifiers, and subordinate clauses. Experience has shown that beginning students often find these concepts a major hurdle to learning Egyptian - and conversely, once they are understood, a significant aid to reading Egyptian texts. For that reason, the lessons in this book devote a good deal of time to the discussion of syntax. Grammatical terms are defined when they are first introduced, and syntactic constructions are illustrated with examples from English as well as Egyptian. This approach should make it possible for you to perceive syntax as less of a barrier and more of a tool in your efforts to learn Middle Egyptian.

Studies of Egyptian syntax have been dominated historically by two major schools of grammatical theory. The present book subscribes to neither of these exclusively. The emphasis in these lessons is on a practical approach to recognizing Egyptian forms and constructions, using terms and analyses from both schools of thought together with more recent advances in our understanding of how the language works. Discussions of the different grammatical theories are relegated to the final lesson, where you can evaluate their usefulness on the basis of what you have learned.

This book is the result of more than two decades of thinking about the most effective way to present Middle Egyptian grammar to beginning students, coupled with practical application in the classroom. I am grateful especially to the faithful corps of students who have patiently endured six years of instruction and reading Egyptian texts with me in the Metropolitan Museum of Art: Beatrice Cooper (who laboriously proofread the lessons and checked every cross-reference in them, thereby saving me from innumerable errors), Charles Herzer, Anne and David Mininberg, Howard Schlossman, and Elinor Smith. Their dedicated efforts have shown me the benefits of some approaches as well as the impracticality of others, and this book in its present form is in large part a tribute to their continued interest and comments.

I owe a special debt of gratitude to those who have supported and encouraged my interest in Egyptian grammar, in particular Dr. Dorothea Arnold, Curator-in-charge of the Metropolitan Museum's Department of Egyptian Art, and Prof. William Kelly Simpson, of Yale University. Above all, I am grateful to the unwavering commitment and support of my wife, Susan J. Allen. Without her, this book could not have been written.

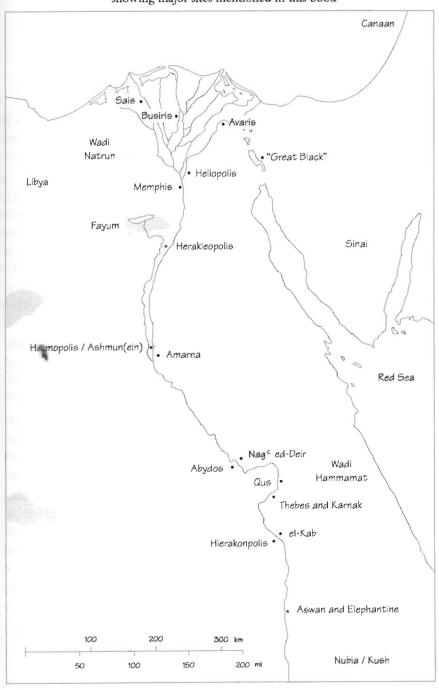


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Map of Egypt showing major sites mentioned in this book



1. Egyptian Language and Writing

LANGUAGE

1.1 Family

Egyptian is the ancient and original language of Egypt. It belongs to the Afro-Asiatic language family, and is related both to Asiatic (or "Semitic") languages such as Arabic, Ethiopic, and Hebrew, and to North African (or "Hamitic") languages such as Berber and Cushitic.

1.2 History

Egyptian first appeared in writing shortly before 3000 BC and remained in active use until the eleventh century AD. This lifespan of more than four thousand years makes it the longest continually attested language in the world. Beginning with the Muslim conquest of Egypt in AD 641, Arabic gradually replaced Egyptian as the dominant language in Egypt. Today, the language of Egypt is Arabic. Egyptian is a dead language, like Latin, which can only be studied in writing, though it is still spoken in the rituals of the Coptic (Egyptian Christian) Church.

Throughout its long lifetime, Egyptian underwent tremendous changes. Scholars classify its history into five major phases:

- I. Old Egyptian is the name given to the oldest known phase of the language. Although Egyptian writing is first attested before 3000 BC, these early inscriptions consist only of names and labels. Old Egyptian proper is dated from approximately 2600 BC, when the first connected texts appeared, until about 2100 BC.
- 2. Middle Egyptian, sometimes called Classical Egyptian, is closely related to Old Egyptian. It first appeared in writing around 2100 BC and survived as a spoken language for some 500 years, but it remained the standard hieroglyphic language for the rest of ancient Egyptian history. Middle Egyptian is the phase of the language discussed in this book.
- 3. Late Egyptian began to replace Middle Egyptian as the spoken language after 1600 BC, and it remained in use until about 600 BC. Though descended from Old and Middle Egyptian, Late Egyptian differed substantially from the earlier phases, particularly in grammar. Traces of Late Egyptian can be found in texts earlier than 1600 BC, but it did not appear as a full written language until after 1300 BC.
- 4. **Demotic** developed out of Late Egyptian. It first appeared around 650 BC and survived until the fifth century AD.
- 5. Coptic is the name given to the final phase of Egyptian, which is closely related to Demotic. It appeared at the end of the first century AD and was spoken for nearly a thousand years thereafter. The last known texts written by native speakers of Coptic date to the eleventh century AD.

1.3 Dialects

Besides these chronological changes, Egyptian also had several dialects. These regional differences in speech and writing are best attested in Coptic, which had five major dialects. They cannot be detected in the writing of earlier phases of Egyptian, but they undoubtedly existed then as well: a letter from about 1200 BC complains that a correspondent's language is as incomprehensible as that of a northern Egyptian speaking with an Egyptian from the south. The southern dialect, known as Saidic, was the classical form of Coptic; the northern one, called Bohairic, is the dialect used in Coptic Church services today.

WRITING

1.4 Hieroglyphs

The basic writing system of ancient Egyptian consisted of about five hundred common signs, known as hieroglyphs. The term "hieroglyph" comes from two Greek words meaning "sacred carvings," which are a translation, in turn, of the Egyptians' own name for their writing system, "divine speech." Each sign in this system is a hieroglyph, and the system as a whole is called hieroglyphic (not "hieroglyphics").

Unlike Mesopotamian cuneiform or Chinese, whose beginnings can be traced over several hundred years, hieroglyphic writing seems to appear in Egypt suddenly, shortly before 3000 BC, as a complete system. Scholars are divided in their opinions about its origins. Some suggest that the earlier, developmental stages of hieroglyphic were written on perishable materials, such as wood, and simply have not survived. Others argue that the system could have been invented all at once by an unknown genius — possibly influenced by the idea of Mesopotamian cuneiform, which is somewhat earlier.

Although people since the ancient Greeks have tried to understand this system as a mystical encoding of secret wisdom, hieroglyphic is no more mysterious than any other system that has been used to record language. Basically, hieroglyphic is nothing more than the way the ancient Egyptians wrote their language. To read hieroglyphic, therefore, you have to learn the Egyptian language.

1.5 Hieroglyphic spelling

Each hieroglyph is a picture of a real thing that existed in the world of the ancient Egyptians: for instance, the ground plan of a simple house (□), a human mouth (○), or a pair of legs in motion (△). These could be used to write the words that they depicted, or related words: for example, □ "house"; △ "come." When a hieroglyph is used in this manner, it is called an ideogram ("idea writing"). We still use ideograms, even in English: "I ♥ my dog."

Ideographic writing is simple and direct, but it is pretty much limited to things that can be pictured. All languages, however, also contain many words for concepts that cannot be conveyed by a simple picture. Successful writing systems must find a way to express those ideas as well. Most written languages do so by a system of signs that represent not things but the **sounds** of the language. This allows their writers to "spell out" words. A sign used in this way is called a **phonogram** ("sound writing"). English writing uses phonograms almost exclusively: each letter in our alphabet is a symbol that represents a sound rather than an object of the real world.

The idea that symbols could objects is one of the most imporebus principle." A rebus is a methings they are pictures of: for each be put together as the English nothing to do with eyes, bees, too. Many Egyptian hieroglyph example, the signs for "house" " ascend," which has nothing

In Middle Egyptian, word end. This extra sign, called a d it are to be read as phonogram word. Thus, the word meaning that this is a word having to do

To summarize: the individual three different ways:

- 1. as ideograms, to repre
- as phonograms, to re ple, a "ascend." Use pictures of things.
- as determinatives, to indicate the general id cend."

All hieroglyphs have the poter was generally more restricted. exclusively as phonograms. The used in all three functions: as and as a determinative, after w

1.6 Direction

Unlike English, which is alway glyphs could be written in fou

in a horizontal

in a vertical co

This flexibility is a useful feature to produce pleasingly symmetrone inscription begins at the the left (B); at the bottom, two

The idea that symbols could be used to represent the sounds of a language rather than real objects is one of the most important, and ancient, of all human discoveries. It is often called "the rebus principle." A rebus is a message spelled out in pictures that represent sounds rather than the things they are pictures of: for example, the pictures of an eye (), a bee (), and a leaf () can be put together as the English rebus (), meaning "I believe" ("eye-bee-leaf") — which has nothing to do with eyes, bees, or leaves. The hieroglyphic system of writing used this principle too. Many Egyptian hieroglyphs could be used not only as ideograms, but also as phonograms. For example, the signs for "house" () and "mouth" () were also used as phonograms in the word "ascend," which has nothing to do with houses or mouths.

In Middle Egyptian, words spelled with phonograms usually have an ideogram added at the end. This extra sign, called a **determinative**, has two functions: it shows that the signs preceding it are to be read as phonograms rather than ideograms, and it indicates the general idea of the word. Thus, the word meaning "ascend" is usually written $\Box A$: the "walking legs" sign indicates that this is a word having to do with motion.

To summarize: the individual pictures of the Egyptian hieroglyphic writing system are used in three different ways:

- 1. as ideograms, to represent the things they actually depict: for example, "mouth."
- as phonograms, to represent the sounds that "spell out" individual words: for example, "ascend." Used in this way, the hieroglyphs stand for sounds rather than for pictures of things.
- 3. as **determinatives**, to show that the signs preceding are meant as phonograms, and to indicate the general idea of the word: for example, the "walking legs" in SA "ascend."

All hieroglyphs have the potential to be used in each of these ways. In practice, however, their use was generally more restricted. Some occur mostly as ideograms or determinatives, others almost exclusively as phonograms. The "house" sign (\square) is one of the few hieroglyphs that was regularly used in all three functions: as an ideogram, meaning "house"; as a phonogram, with the value pr, and as a determinative, after words denoting buildings.

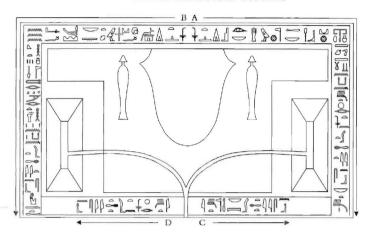
1.6 Direction

Unlike English, which is always written from left to right, and normally in horizontal rows, hieroglyphs could be written in four different directions:

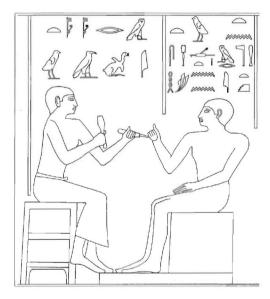
in a horizontal row, left to right (\$\subsetext{\Pi}\$) or right to left (\$\Lightarrow\$)

in a vertical column, left to right (
$$\stackrel{\square}{\nwarrow}$$
) or right to left ($\stackrel{\square}{\nwarrow}$)

This flexibility is a useful feature of hieroglyphic writing. The Egyptians often took advantage of it to produce pleasingly symmetrical inscriptions. For example, on the offering-table pictured below, one inscription begins at the top and runs down the right side (A), while a similar one faces it on the left (B); at the bottom, two shorter inscriptions (C and D) face each other the same way:



When hieroglyphs accompany pictures of human beings or the gods, they normally face in the same direction as the individual they refer to. In the scene reproduced below, the man on the left, facing right, is a sculptor; on the right, facing left, is the seated statue he is working on. Above the sculptor's head are two rows of hieroglyphs, also facing right, which identify him as "Overseer of sculpting, Itjau"; the three rows of hieroglyphs above the statue read "Statue of the courtier, overseer of priests, Henenit the Black," and they face left, like the statue itself.



Usually, signs with an obvious front and back (like) face the **beginning** of their inscription, as they do in the illustrations above. The normal rule is to read "into" the signs: the lefthand inscriptions in these figures are read from right to left, and the righthand ones from left to right. Once in a while, however, this rule is reversed, and the signs face the *end* of the inscription; such inscriptions are called "retrograde," and are found almost exclusively in religious texts.

.7 Groups

The words of hieroglyphic texts example, the three rows on the roverseer (of) priests" (row 2), and appear in the hieroglyphs). The strather than one after the other like

This kind of organization is a ment of the groups depends on t one of three basic shapes:

- 1. tall signs: for example,
- 2. flat signs: for example, -
- 3. small signs: for example,

Tall signs tend to stand by thems tangular groups. In the name "Hone after the other ($\frac{1}{2}$); the ne following stands alone ($\frac{1}{2}$); and the other ($\frac{1}{2}$). Sometimes a tall "overseer" in the scene above. It tered, like the hieroglyphs centered in the row, like - and

The groups of a hieroglyphic top to bottom. In the word $\int_{-\infty}^{\infty} dt$ and grouping are the only organ not separate the words by space inscriptions difficult to read at f strings of signs, justasyoucanread

1.8 The uses of hieroglyphs

Hieroglyphic was used to write be a spoken language by about ancient Egyptian history. Most tian temples and tombs; or on coffins), and stelae (large slabs o the scene above) or dedications the participants in a scene. Lo graphical texts, or religious texts

Hieroglyphs were normally all hieroglyphic signs are individin making them as they did w people, or gods. Sometimes, he this is particularly true in long h

1.7 Groups

The words of hieroglyphic texts follow one after the other: in the scene reproduced above, for example, the three rows on the right contain, in order, the words "Statue of" (row I), "courtier, overseer (of) priests" (row 2), and "Henenit (the) Black" (row 3) (the words in parentheses do not appear in the hieroglyphs). The signs that spell out these words, however, are arranged in groups, rather than one after the other like the letters of an English word.

This kind of organization is a fundamental principle of all hieroglyphic writing. The arrangement of the groups depends on the shape of the individual signs. In general, every hieroglyph has one of three basic shapes:

- 1. tall signs: for example, & and 1.
- 2. flat signs: for example, and
- 3. small signs: for example, and 1.

Tall signs tend to stand by themselves, but the other signs are usually arranged into square or rectangular groups. In the name "Henenit the Black," for instance, the first two tall signs stand alone, one after the other (\square); the next two, which are flat, are arranged in a square (\square); the tall sign following stands alone (\square); and the last two small signs are grouped in a rectangle with one above the other (\square). Sometimes a tall sign can be made smaller and grouped with a flat one, as in \square "overseer" in the scene above. When signs of dissimilar shapes are grouped, they are usually centered, like the hieroglyphs \square in the same scene. If a flat or small sign has to stand alone it is centered in the row, like \square and \square in the lefthand inscription of the scene.

The groups of a hieroglyphic inscription are meant to be read from beginning to end and from top to bottom. In the word $\prod_{i=1}^n$ "courtier," for example, the order is $\prod_{i=1}^n - n$. Direction and grouping are the only organizing methods used in hieroglyphic writing. Hieroglyphic texts do not separate the words by spaces, and there are no punctuation marks. This makes hieroglyphic inscriptions difficult to read at first, but with practice it becomes easier to see words rather than strings of signs, justasyoucanreadthisstringoflettersbecauseyouknowenglish.

1.8 The uses of hieroglyphs

Hieroglyphic was used to write Old and Middle Egyptian. Although Middle Egyptian ceased to be a spoken language by about 1600 BC, hieroglyphic texts continued to use it until the end of ancient Egyptian history. Most hieroglyphic inscriptions are found on the walls of ancient Egyptian temples and tombs; or on objects such as statues, offering tables, coffins, sarcophagi (stone coffins), and stelae (large slabs of stone or wood). In these places the texts can serve as labels (as in the scene above) or dedications (as on the offering-table above); they can also record the speech of the participants in a scene. Longer hieroglyphic inscriptions are usually historical or autobiographical texts, or religious texts such as hymns and funerary spells.

Hieroglyphs were normally carved into stone, wood, or ivory, or painted on plaster. Because all hieroglyphic signs are individual pictures, the ancient sculptors and painters took as much care in making them as they did with the other elements of a scene, such as the figures of animals, people, or gods. Sometimes, however, the artists carved or painted only the outline of each sign; this is particularly true in long hieroglyphic texts.

1.9 Cursive hieroglyphs and hieratic

Besides carving or painting inscriptions, the ancient Egyptians also wrote texts with a reed brush and ink on papyrus, leather, or wood. In these handwritten texts it is very rare to find hieroglyphs made with the same detail as those in hieroglyphic inscriptions. Such documents employed a much simpler form of each sign, called **cursive hieroglyphic**. Here is a sample of cursive writing, with the same text reproduced in regular hieroglyphs next to it:



Cursive hieroglyphic inscriptions are usually written from right to left in columns, like the sample above, and are found almost exclusively in religious texts such as the "Book of the Dead."

For most handwritten texts, the Egyptians used an even more cursive style of writing, which the ancient Greeks called hieratic ("priestly"). Hieratic is almost as old as hieroglyphic itself. The relationship between hieratic and hieroglyphic is the same as that between our handwriting and printing. Like cursive hieroglyphs, each hieratic sign has a hieroglyphic counterpart, although these are not always as self-evident in hieratic as they are in cursive hieroglyphs. Here is a sample hieratic text, with the corresponding hieroglyphs transcribed below it:



Hieratic was written with a reed brush and ink, usually on papyrus, and always written from right to left. Originally, it could be written in either rows or columns; after about 1800 BC, however, columns were used only in religious texts, and all other hieratic texts were written in rows. Hieratic occasionally has a kind of punctuation: some copies of literary texts use a small dot to separate units of thought, such as the lines of a poem.

Hieratic was used to write Old, Middle, and Late Egyptian. For Old and Middle Egyptian it served as an alternative means of writing alongside hieroglyphic. The two scripts were used for different kinds of documents: hieroglyphic for formal texts meant to be permanent, such as tomb and temple inscriptions, and hieratic usually for more temporary texts, such as letters and accounts. Hieratic texts often reflect the contemporary colloquial language more closely than hieroglyphic, particularly after about 1600 BC; Late Egyptian is written almost exclusively in hieratic.

1.10 Demotic

Late Egyptian hieratic writing be in administrative documents. Eve Greek for "popular"). Here is an

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The term "demotic" is used to re Demotic (capitalized) is written of it is even farther removed from glyphic ancestors of demotic signs into hieroglyphs; instead, they to transliteration of the text above re

The first Demotic texts approximate means of writing Egyptian; hier scripts (hence its name "priestly hieratic, demotic was mostly writian civilization, however, only pwere meant to have a larger at Stone, which records a decree is hieroglyphic (the sacred script Egyptian script), and Greek (the

I.II Copti

The Egyptians who adopted C scriptures of this new religion in script for this purpose because wrote their sacred texts in the I term used for the Egyptian br twenty-four taken from Greek monogram (one letter standing separated), and its equivalent in

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These are the first words of the your-name-be hallowed"). For

Like "Demotic," the term writing system. As Egypt beca and temples of the old religion means of writing Egyptian, for the death of the language itself

1.10 Demotic

Late Egyptian hieratic writing became more cursive and abbreviated as time went on, particularly in administrative documents. Eventually, it developed into the script we call **demotic** (from the Greek for "popular"). Here is an example of demotic writing:

さえかいくら だいりつてはをひるうろ

The term "demotic" is used to refer to both writing and language: the phase of Egyptian known as Demotic (capitalized) is written only in the demotic script. Since demotic developed out of hieratic, it is even farther removed from hieroglyphic, and it is almost impossible to recognize the hieroglyphic ancestors of demotic signs. For this reason, scholars do not usually transcribe demotic writing into hieroglyphs; instead, they **transliterate** it into the letters of our alphabet (see Lesson 2): the transliteration of the text above reads <u>dd.f n.w m-jr hsf t3 ntj jw.j dd.s dd.w p3y.n nb</u> c3.

The first Demotic texts appeared around 650 BC. From then on, demotic was the normal means of writing Egyptian; hieratic, like cursive hieroglyphic, was kept only for religious manuscripts (hence its name "priestly"); and hieroglyphic was used in monumental inscriptions. Like hieratic, demotic was mostly written with a brush and ink on papyrus. Toward the end of Egyptian civilization, however, only priests were still able to read hieroglyphic writing; inscriptions that were meant to have a larger audience were sometimes carved in demotic instead. The Rosetta Stone, which records a decree issued in 196 BC to honor the pharaoh Ptolemy V, is inscribed in hieroglyphic (the sacred script of the priesthood that issued the decree), demotic (the normal Egyptian script), and Greek (the native language of the Ptolemaic pharaohs).

I.II Coptic

The Egyptians who adopted Christianity, after the first century AD, began to translate the sacred scriptures of this new religion into their own language, but they were reluctant to use the demotic script for this purpose because of its association with the older, "pagan" religion. Instead, they wrote their sacred texts in the letters of the Greek alphabet. This script is called **Coptic**, the same term used for the Egyptian branch of Christianity. The Coptic alphabet has thirty-two letters: twenty-four taken from Greek, seven for sounds that Egyptian had but Greek did not, and one monogram (one letter standing for two). Here is a sample of Coptic writing (with the words separated), and its equivalent in the letters of our alphabet:

пенеют етупнпнуе марепекран оуоп

peneiô

eth'n'mpêue

marepekran

ouop

These are the first words of the Christian "Lord's Prayer" ("Our-father, who-is-in-heaven, may-your-name-be hallowed"). For more on the Coptic alphabet, see § 2.5.

Like "Demotic," the term "Coptic" refers to a phase of the Egyptian language as well as a writing system. As Egypt became Christian, the older writing systems were relegated to the texts and temples of the old religion. By the end of the fifth century AD, Coptic had become the only means of writing Egyptian, for secular and religious (Christian) texts alike. It remained in use until the death of the language itself, some six centuries later.

(2)8P

1.12 Decipherment

After the introduction of Coptic, the four ancient Egyptian scripts — hieroglyphic, hieratic, demotic, and Coptic — existed side by side for about two hundred years. Hieratic died out sometime in the third century AD, the last hieroglyphic inscription was carved in AD 394, and the last known Demotic text dates to AD 452. Thereafter, even though Egyptian continued to be spoken and written (as Coptic), the knowledge of the earlier writing systems was lost.

The earliest major attempt to recover this lost knowledge probably dates from the fourth century AD, slightly before the last ancient texts were inscribed. This was a work called *Hieroglyphica* ("Hieroglyphics"), supposedly written by an Egyptian named Horapollo and later translated into Greek (the earliest copy of it dates to the fifteenth century AD). There is reason to believe that the author had some knowledge of hieroglyphic writing, but his explanation of the system is purely allegorical — perhaps because it was intended for a Greek audience, who had long believed in the mystical symbolism of hieroglyphic signs. He explains, for example, that the word for "son" is written with a goose because geese love their offspring more than any other animal does. The picture of a goose () is in fact used to write the word "son," but only as a phonogram (because one word for "goose" had the same sound as the word for "son"); it is also used as a phonogram in other words that have nothing to do with either geese or offspring.

Horapollo's allegorical explanations were highly influential, and his system dominated attempts at decipherment for the next fourteen centuries. Only with the work of Athanasius Kircher, in the mid-seventeenth century, did scholars begin to think that hieroglyphs could represent sounds as well as ideas. Kircher knew Coptic, and he also had the inspired notion that this last phase of Egyptian might be somehow related to the language of the hieroglyphs. But Kircher also believed in the mystical nature of the ancient script, and this eventually doomed to failure all his attempts at decipherment.

It was not until the discovery of the Rosetta Stone, in 1799, that scholars were able to make practical use of Kircher's ideas. For the first time they were presented with a hieroglyphic text (on the top third of the stone) that had an undisputed translation into a known language (Greek, on the stone's bottom third). Scholars in several countries worked on the new text and succeeded in identifying many of the hieroglyphic groups with words in the Greek translation. But the final breakthrough eluded all of them except one, a young French schoolteacher named Jean-François Champollion.

From the work of two of his contemporaries, the Swede Johan Åkerblad and the Englishman Thomas Young, Champollion suspected that some hieroglyphic signs might be read phonetically. He began compiling a list of such signs by studying royal names, which could easily be identified by the "cartouche" (name-ring) surrounding them. The cartouches on the Rosetta Stone all corresponded to the name of the pharaoh Ptolemy V in the Greek text:

ΠΤΟΛΕΜΑΙΟΣ (Ptolemaios).

Using this as a starting point, Champollion next looked at the cartouches on an obelisk whose base had been inscribed with Greek texts honoring another Ptolemy and two queens named Cleopatra. Here he found the same cartouche along with another, which he identified as the name Cleopatra:

Both cartouches had some of the to identify them as $p(\Box)$, $t(\neg \text{most of the other signs as well: } t$

This convinced Champollio names, though he still believed real breakthrough, came when previous work, Champollion w first symbol, he thought of the and immediately reminded him names in a Greek history of Eg in a hieroglyphic group on the text. Since the Coptic word for (re-mes-s-s, meaning "The sun

Champollion's discovery prophonograms ($\int = s$) and as idetions was the same as that of C was able to make rapid progress as well. The announcement of the modern science of Egyptological contents and the modern science of Egyptological contents.

Since Champollion's time, Egyptian writing, words, and g be read today almost as easily as

ESSA

Scholars divide the long h series of kings related by fami of dynasties dates to the work Egypt about 300 BC. Using of pharaohs into thirty dynasties have been able to revise them

The dynastic history of Eg single government. Before that this is known as the Predynas Menes, who united the south a Cairo). Scholars have not been Today, the first king of Dyn Narmer. In fact, there is evident if not all of Egypt; to preser pharaohs into a "Dynasty o."

= KAEONATPA (Kleopatra).

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Both cartouches had some of the same signs, and by their position in the two names he was able to identify them as $p(\Box)$, $t(\Box)$, $o(\Box)$, and $l(\Box)$. With these he was able to assign values to most of the other signs as well: $m(\Box)$, $i(\Box)$, $s(\Box)$, $e(\Box)$, $a(\Box)$, $t(\Box)$, and $r(\Box)$.

This convinced Champollion that hieroglyphs could be used alphabetically, at least for foreign names, though he still believed that they could also be read symbolically. The next step, and the real breakthrough, came when he began working on a cartouche with the signs previous work, Champollion was able to recognize the last two signs as s. Seeking a value for the first symbol, he thought of the sun and the Coptic word for "sun," re. This gave him re-...-s-s and immediately reminded him of the name Ramesses, which was known from a list of pharaonic names in a Greek history of Egypt written around 300 BC. Champollion then noticed the sign in a hieroglyphic group on the Rosetta Stone corresponding to the word for "birth" in the Greek text. Since the Coptic word for "birth" is mise, this confirmed his reading of the name Ramesses (re-mes-s-s, meaning "The sun is the one who gave him birth").

Champollion's discovery proved three things about hieroglyphs: they could be used both as phonograms ($| = s \rangle$) and as ideograms (| = re"sun"), and the language of hieroglyphic inscriptions was the same as that of Coptic (| = re"sun," | = mise"birth"). With this foundation he was able to make rapid progress in reading not only the Rosetta Stone but other hieroglyphic texts as well. The announcement of his discovery, on September 29th, 1822, marks the beginning of the modern science of Egyptology.

Since Champollion's time, Egyptologists have continually refined our knowledge of ancient Egyptian writing, words, and grammar. Except for the most obscure words, hieroglyphic texts can be read today almost as easily as those of any other known language.

ESSAY I. ANCIENT EGYPTIAN HISTORY

Scholars divide the long history of ancient Egypt into periods and dynasties. A dynasty is a series of kings related by family, geographic origin, or some other feature. Our current system of dynasties dates to the work of an Egyptian priest named Manetho, who wrote a history of Egypt about 300 BC. Using older Egyptian archives as his source, Manetho divided Egypt's pharaohs into thirty dynasties. These divisions are still used for the most part, though scholars have been able to revise them on the basis of more ancient historical material.

The dynastic history of Egypt begins around 3000 BC, when the country was unified under a single government. Before that time, Egypt was divided into a number of local centers of power; this is known as the Predynastic Period. Manetho began his Dynasty I with the legendary king Menes, who united the south and north and built a new capital at Memphis (just south of modern Cairo). Scholars have not been able to identify Menes with any of the known historical pharaohs. Today, the first king of Dynasty I is generally assumed to be either Aha or his predecessor, Narmer. In fact, there is evidence that a number of kings even before Narmer had control of most if not all of Egypt; to preserve the traditional dynastic numbering, scholars group these earlier pharaohs into a "Dynasty o."

Dynasties 1 and 2 are known as the Archaic Period (ca. 3000–2650 BC). During this time we can trace the development of most traditional aspects of Egyptian civilization: government, religion, art, and writing. The first full bloom of Egyptian culture came during the Old Kingdom, Dynasties 3–6 (ca. 2650–2150 BC). This was the time when the great pyramids were built and the first full hieroglyphic texts appeared.

After Dynasty 6 the central government weakened, and Egypt entered a phase of its history known as the First Intermediate Period (Dynasties 8–11, ca. 2150–2040 BC; Manetho's Dynasty 7 does not correspond to any known historical kings). Toward the end of this period, Egypt was ruled by two competing local dynasties: Dynasty 10, with its capital at Herakleopolis in the north; and Dynasty 11, based at Thebes in the south.

Around 2040 BC, a king of Dynasty 11, known as Mentuhotep II, managed to gain control of the entire country; this event marks the beginning of the Middle Kingdom (Dynasties 11-12, ca. 2040–1780 BC). Dynasty 12, ruling from a new capital at Lisht (about 30 miles south of modern Cairo), inaugurated the second flowering of Egyptian culture. During its rule the first great works of Egyptian literature were written, in the phase of the language known as Middle Egyptian.

After Dynasty 12 central authority over the entire country weakened once again, and Egypt entered its Second Intermediate Period (Dynasties 13–17, ca. 1780–1550 BC). This era began during Dynasty 13, when a series of local rulers took control of the Delta (Dynasty 14). Around 1650 BC the rulers of an Asiatic settlement in the Delta gained control of most of the country. The Egyptians called these kings Hyksos, meaning "foreign rulers"; they are traditionally assigned to Dynasty 15. Meanwhile, the area around Thebes, in the south of Egypt, was governed by a succession of native dynasties (the 16th and 17th).

After a series of battles lasting some two decades, the last kings of Dynasty 17 were able to conquer the Hyksos and reestablish a unified government. Their success marks the beginning of Dynasty 18 and the period of Egyptian history known as the New Kingdom (Dynasty 18, ca. 1550–1295 BC). Once again Egyptian culture flourished, as the pharaohs of Dynasty 18 extended Egyptian influence over much of the Near East and inaugurated great building projects in Egypt itself. The end of Dynasty 18 saw the rule of the heretic pharaoh Akhenaten (who tried to establish the worship of a single god) and his successors, including Tutankhamun — a series of reigns known as the Amarna Period (ca. 1350–1323 BC).

The last pharaoh of Dynasty 18, Haremhab (ca. 1323–1295 BC), managed to quell the internal disruption that resulted from Akhenaten's experiment, and his successors once again presided over a strong and stable Egypt. Most of the kings of the next two dynasties were named Ramesses, and their rule is known as the Ramesside Period (Dynasties 19–20, ca. 1295–1070 BC). The reign of Ramesses II (ca. 1279–1213 BC) was the high point of this time, marked by a peace treaty with the Hittites (the second great power in the Near East), impressive advances in Egyptian theology and philosophy, and the greatest building projects since the time of the pyramids, 1300 years earlier.

Though most of them bore the same name, the successors of Ramesses II were hard pressed to live up to his legacy. After the death of the last Ramesside pharaoh, Ramesses XI, Egypt once more fell into a time of disunity. For the next four hundred years, a time known as the Third Intermediate Period (ca. 1070–650 BC), the country was torn between competing dynasties of native

rulers (Dynasties 21 and 24) an (Dynasty 25). Not until 650 BC a single dynasty of native kings. the city of Sais, in the north, an surgence in the arts, based on the

The Saite Period ended bruithe first time in its dynastic histoprovince of a foreign empire. Dinasties 27–30, 525–332 BC), Egwhen native pharaohs managed quered Egypt for the final time, his country until the Egyptian r

When Alexander the Grea Egypt as well. After Alexander' named Ptolemy. Though they Egypt as pharaohs. The countr as the Ptolemaic Period (323–3 of rebuilding and renewing the

Ptolemaic rule ended in 30 Cleopatra VII was defeated by the Roman Empire. Although hundred years, Egypt gradually 641, to Islam. The Roman cor tian civilization. we

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rulers (Dynasties 21 and 24) and pharaohs originating from Libya (Dynasties 22–23) and Nubia (Dynasty 25). Not until 650 BC was Egypt able to prosper under a period of stable, unified rule by a single dynasty of native kings. The rulers of this dynasty, the 26th (672–525 BC), governed from the city of Sais, in the north, and their reign is known as the Saite Period. It was marked by a resurgence in the arts, based on the classical forms of the Old and Middle Kingdom.

The Saite Period ended brutally, with the conquest of Egypt by a Persian army in 525 BC. For the first time in its dynastic history, Egypt was governed not as an independent country but as the province of a foreign empire. During the next two hundred years, known as the Late Period (Dynasties 27–30, 525–332 BC), Egypt tottered between Persian rule (Dynasty 27) and brief periods when native pharaohs managed to regain control (Dynasties 28–30). In 343 BC the Persians conquered Egypt for the final time, ending the reign of Nectanebo II, the last native Egyptian to rule his country until the Egyptian revolution in AD 1952.

When Alexander the Great destroyed the Persian Empire in 332 BC, he gained control of Egypt as well. After Alexander's death in 323 BC, the rule of Egypt passed to one of his generals, named Ptolemy. Though they were of Macedonian origin, Ptolemy and his descendants governed Egypt as pharaohs. The country prospered during the three hundred years of their reign, known as the Ptolemaic Period (323–30 BC), with a strong central government and an ongoing program of rebuilding and renewing the older monuments.

Ptolemaic rule ended in 30 BC, when the coalition of Mark Antony and the Ptolemaic ruler Cleopatra VII was defeated by Octavian, the future Caesar Augustus. Egypt became a province of the Roman Empire. Although its ancient customs continued under Roman rule for the next four hundred years, Egypt gradually lost its old identity, first to Christianity and then, beginning in AD 641, to Islam. The Roman conquest of 30 BC is generally considered as the end of ancient Egyptian civilization.

EXERCISE I

- 1. Below are four different hieroglyphic texts from real inscriptions. Write numbers next to the hieroglyphs in each one showing the order in which the signs are supposed to be read.

"The sun's rays are protection over you, their hands holding health and life" (from one of the shrines of Tutankhamun)

d.

LABRE LATI

"I was his servant, his true confidant" (from an autobiographical inscription)

"You shall reveal to him your secrets" (from the tomb of Seti I)

"I have followed him by night and day to all his places" (from an autobiography)

- 2. Try to arrange the following strings of hieroglyphs into groups, preserving the same order (you can adjust the size of individual signs where necessary).

"I have made my tomb by the king's blessing."

b. W = - O A H - Maria Last

"A royal offering of Anubis on His Mountain, he who is in the mummy-wrappings, lord of the Sacred Land."

Then he laughed at me because of that which I said."

- "What is the reason we have returned?"

"Look, your name will exist forever in the temple."

2. The S

Spelling 2.I

Hieroglyphic writing represents a language, those words were spok writing": see § 1.5) represent the represent the sounds of the Engli writing usually shows only the c Egyptians use a writing system th language - including Middle I words. This approach to writing brew and Arabic regularly omit t

As far as can be determined, be represented in hieroglyphic letter") hieroglyphs. In effect, the they were never used as such by

Like English, Middle Egyp showed the consonants they had pronounced in Middle Egyptian night, even though the consona years ago. Middle Egyptian had sented by uniliteral signs of their for example, to represent the so which our alphabet comes, did 1 sistent. Most words could be combination of phonograms and English spelling itself only becan

Transliteration 2.2

> These features make it impossib Egyptian. Nonetheless, Egyptole pile dictionaries of them. To do alphabetical symbols that repres systems of transliteration since the ditional and the European syste fewer special signs than the trad E.A.W. Budge, is now outdated print. A fourth system, without

2. The Sounds of Middle Egyptian

2.1 Spelling

Hieroglyphic writing represents ancient Egyptian words. When ancient Egyptian was still a living language, those words were spoken as well as written. Hieroglyphs used as phonograms ("sound writing": see § 1.5) represent the sounds of those words, just as the letters of the English alphabet represent the sounds of the English language. Unlike the English alphabet, however, hieroglyphic writing usually shows only the consonants of Egyptian words. Not until Coptic did the ancient Egyptians use a writing system that regularly indicated the vowels as well. For earlier stages of the language — including Middle Egyptian — we are left with only the "skeleton" of Egyptian words. This approach to writing is not peculiar to hieroglyphic: among modern languages, Hebrew and Arabic regularly omit the vowels in writing.

As far as can be determined, Middle Egyptian had some 25 consonants. Each consonant could be represented in hieroglyphic writing by a single sign; such signs are called **uniliteral** ("one-letter") hieroglyphs. In effect, these uniliteral hieroglyphs constituted an Egyptian "alphabet"; but they were never used as such by the Egyptians, only in combination with other hieroglyphs.

Like English, Middle Egyptian used a conservative system of spelling. Words sometimes showed the consonants they had had in Old Egyptian, even when some of those were no longer pronounced in Middle Egyptian — just as English retains, for example, the b in debt and the gh in night, even though the consonants these letters represent ceased to be pronounced hundreds of years ago. Middle Egyptian had probably also developed some new sounds that were not represented by uniliteral signs of their own. Here too, Egyptian is similar to English: we use two letters, for example, to represent the sound sh (as in shot), because the Greek and Latin languages, from which our alphabet comes, did not have that sound. Finally, Egyptian spelling was not always consistent. Most words could be spelled in several different ways: with ideograms alone, with a combination of phonograms and ideograms, and with one or more determinatives (or none at all). English spelling itself only became standardized in the last two hundred years.

2.2 Transliteration

These features make it impossible to know exactly how any one word was pronounced in Middle Egyptian. Nonetheless, Egyptologists need to be able to write about Egyptian words and to compile dictionaries of them. To do so, Egyptologists use a system of transliteration: that is, a set of alphabetical symbols that represent each of the uniliteral hieroglyphs. Egyptology has used several systems of transliteration since the time of Champollion. Two are commonly in use today: the traditional and the European systems. This book uses European transliteration, because it requires fewer special signs than the traditional system. A third system, found mostly in the publications of E.A.W. Budge, is now outdated, but is useful to know because many of Budge's books are still in print. A fourth system, without special signs, is used for computerized texts.

2.3 Uniliteral signs

The table below shows the uniliteral hieroglyphs of Middle Egyptian, along with their transliteration in the European system and the names by which Egyptologists commonly refer to them. The table is arranged in the order used in dictionaries of ancient Egyptian. To be able to use the dictionaries (including the one in the back of this book), you will need to memorize this order.

SYMI	BOL	TRANSL.	NAME
A	(vulture)	3	aleph ("AL-if")
4	(reed-leaf); also \(\text{(dual strokes)}	j	j
99	(double reed-leaf)	у	у
	(arm)	c	ayin ("EYE-in")
A.	(quail-chick); also ((curl of rope)	w	w
	(foot)	b	b
	(stool)	p	p
8	(horned viper)	f	f
A	(owl); also (unknown object)	m	m
AMAMA	(water); also (red crown)	n	n
0	(mouth)	r	r
	(enclosure)	h	h
	(rope)	ķ	"dotted h"
	(unknown object)	b	"third h"
0	(belly and udder)	<u>h</u>	"fourth h"
	(doorbolt)	z	z
Ŋ	(bolt of cloth)	S	s
	(pool)	š	shin
\triangle	(hill)	q	q
\bigcirc	(basket) (also 🗢)	k	k
益	(jar-stand); also δ (bag)	g	g
۵	(bread-loaf)	t	t
\Longrightarrow	(hobble)	ţ	"second t"
	(hand)	d	d
7	(cobra)	₫	"second d"

These signs are among the most common of all Egyptian hieroglyphs; every text contains some of them, and most words were written with one or more of them — some words, only with them. Your first exercise should be to study this table until you can reproduce it and can give the transliteration of each sign from memory.

The next table shows the diff other three systems mentioned ab ful to know the others, particular Egyptian language and writing.

2. T

	TRADITIONAL	BUDGE
3	3	a
j	i	å
γ	у	á, y
c	c	ā
w	w	u
ь	b	b
p	p	p
f	f	f
m	m	m
n	n	n
r	r	r
h	h	h
ķ	þ	ķ

2.4 Sounds

It is important to remember that gists use to represent the consonal those consonants actually sound nounced, though we can make show Egyptian words were writte shows the sounds that most Eg Middle Egyptian:

- 3 Uncertain, probably ken language during but in some cases, it ginning of the two v
- j In most cases, j prob a syllable began or e had the same sound
 - Like English y as in
- German. It exists in probably sounded have had that sound

The next table shows the differences between the European system of transliteration and the other three systems mentioned above. It is given here only for reference; but you will find it useful to know the others, particularly the traditional system, in reading other books about Middle Egyptian language and writing.

	TRADITIONAL	BUDGE	COMPUTER		TRADITIONAL	BUDGE	COMPUTER
3	3	a	Α	b	ь	χ, kh	X
j	i	å	i	<u>h</u>	<u>h</u>	χ, kh	X
Y	У	à, y	ii	z	S	S	z, s
c	c	ā	a	S	Ś	S	S
w	w	u	w	š	š	ś, sh	S
Ь	b	b	b	9	ķ	q	q
p	р	p	p	k	k	k	k
f	f	f	f	g	g	ķ	g
m	m	m	m	t	t	t	t
n	n	n	n	<u>t</u>	ţ	θ , th	T
r	r	r	r	d	d	ţ	d
h	h	h	h	<u>d</u>	₫	t', tch	D
h	þ	ḥ	H				

2.4 Sounds

It is important to remember that the transliteration symbols are only a convention that Egyptologists use to represent the consonants of Middle Egyptian: they are *not* an accurate guide to the way those consonants actually sounded. We cannot know exactly how the consonants were pronounced, though we can make some educated guesses based on their Coptic descendants and on how Egyptian words were written in other ancient languages (and vice-versa). The following list shows the sounds that most Egyptologists now think the consonants may actually have had in Middle Egyptian:

- 3 Uncertain, probably a kind of *l* or *r*. This sound began to disappear from the spoken language during the Middle Kingdom. Most words simply lost the consonant, but in some cases, it was replaced by *y* or by a "glottal stop" (the sound at the beginning of the two vowels of "uh-oh").
- In most cases, j probably had no sound of its own, but only served to indicate that a syllable began or ended with a vowel. In some words, however, j seems to have had the same sound as γ .
- y Like English y as in "yet."
- A sound made deep in the throat, somewhat like the r of modern French and German. It exists in Hebrew and Arabic as the consonant named "ayin." Originally probably sounded like English d as in deed, and in Middle Egyptian it may still have had that sound in some words in some dialects.

- w Mostly like English w as in wet. In some cases, however, it may have been pronounced like the English vowel u in glue.
- b Probably like English b as in bet. In some words (or dialects), it may have had a softer sound, like that of Spanish cabo (to approximate it in English, try pronouncing the word hobo without putting your lips completely together).
- p Probably like English p as in pet.
- f Probably like English f as in f at. In some words, perhaps like the sound of German Pferd (an f sound that starts out as a p).
- m Like English m as in met.
- In most cases like English n as in *net*. In some words, however, this consonant seems to have been pronounced like English l as in *let*.
- Probably a "flapped" r as in Spanish pero, made with a single tap of the tongue against the roof of the mouth. To English speakers, this often sounds like d. In some words, r seems to have been pronounced like English l as in let. Some dialects may have pronounced every r this way, as that of the Fayum did later in Coptic.
- h Probably like English h as in hot.
- A sound like English h, but deeper in the throat. It exists in Arabic and Hebrew, and is similar to the sound made by someone breathing on their glasses before cleaning them.
- h Probably a sound like the ch in German ach. To approximate it in English, try saying lock without closing your throat completely. Some Egyptologists think it may have been closer to the Arabic and Hebrew consonant called "ghayin" (try saying log without completely closing your throat).
- In Probably like the preceding sound followed by γ (try saying *cue* without closing your throat, or *hue* with a very strong h). Egyptologists who believe h sounded like "ghayin" think h sounded like the h in German h.
- z/s In Middle Egyptian, these two consonants were pronounced the same, probably like English s as in set. Originally, z was different, perhaps like English th as in think. Although z and s were essentially one consonant in Middle Egyptian, and could often be written interchangeably, it is important to learn the original spelling of words with these consonants, because they are often arranged separately in dictionaries, like the one in the back of this book (z comes before s).
- š Like English sh as in shot.
- q A kind of k, probably either like Arabic and Hebrew q (as deep in the throat as possible), or with some kind of "emphasis," like q in some Ethiopic languages (a sound difficult to describe in English).

- k Like English k as in lish Kew or (spelled
 - g Uncertain, probably then perhaps k with
 - t Like English t as in
 - t Like English t follo English speakers, th ing chew with the ti
 - d Probably t with sommore like English d
 - d The preceding sour the British pronunc as the j in June. To so of the flat part.

Before the introduction of the tic, however, Egyptologists have vowels: a (as in father and ah), i

2.5 Coptic

The sounds described in the p Egyptian. By the time the Co peared while others, particula alphabet and the sounds that its

a as in fa
B Egyptian
γ k or g
Δ t or d
e as in m
z s
e as in g

 $\Theta = T2$ $1 \quad i \text{ as in } b$ $(\mathbf{E}1 = i)$

K k

M m

Z = **KC O** o as in a

- k Like English k as in kick. In some words, probably also k followed by y, as in English Kew or (spelled with c instead of k) cue.
- g Uncertain, probably like English g as in get or, if q was like Arabic and Hebrew q, then perhaps k with some kind of "emphasis."
- t Like English t as in toe.
- Like English t followed by y, as in the British pronunciation of tune. To many English speakers, this sounds the same as the ch in chew. To approximate it, try saying chew with the tip of the tongue instead of the flat part.
- d Probably t with some kind of "emphasis," though some Egyptologists think it was more like English d as in sadder.
- d The preceding sound followed by γ . If d was like English d, then \underline{d} was like the d in the British pronunciation of dune. To many English speakers, this sounds the same as the j in June. To approximate it, try saying June with the tip of the tongue instead of the flat part.

Before the introduction of the Coptic alphabet, Egyptian had no signs for the vowels. From Coptic, however, Egyptologists have been able to determine that Middle Egyptian probably had three vowels: a (as in father and ah), i (as in bit or elite), and u (as in put or gnu).

2.5 Coptic

The sounds described in the previous section existed throughout most of the lifetime of ancient Egyptian. By the time the Coptic alphabet was introduced, however, some of them had disappeared while others, particularly the vowels, had changed. The table below shows the Coptic alphabet and the sounds that its letters probably represented in most dialects.

a	a as in father	П	p
В	Egyptian b	P	r
Г	k or g	C	S
Δ	t or d	T	Egyptian t and d
6	e as in met	Y	$w(\mathbf{O}Y = u \text{ as in } gnu)$
Z	S	ф	= π2
Н	e as in great	\boldsymbol{x}	= K2
Θ	= T2	φ	= ITC
1	i as in bit, also y	w	o as in note
	$(\mathbf{E}\mathbf{I} = i \text{ as in elite})$	(I)	Egyptian š
K	k	q	f
λ	1	2	Egyptian h or h
M	m	2 9	Egyptian <u>h</u>
N	n	\boldsymbol{x}	Egyptian \underline{t} and \underline{d}
Z	= KC	6	ky as in cue
0	o as in hot	†	= TI

2.6 Pronunciation

As you can see from the preceding sections, Egyptian and Coptic had many sounds that do not occur in English. Egyptologists normally pronounce the consonants with their closest English equivalents (only the most fastidious actually try to pronounce them as they think the ancients might have). Many consonants (b, p, f, m, n, r, h, s, k, g, t, d) are pronounced as they would be in English. The following table shows the way that most American Egyptologists pronounce the rest of the Egyptian consonants:

- 3 a as in ah example: m33 "see," pronounced "mah-ah"
- j ee as in meet example: bjt "bee," pronounced "beet"
- y usually like ee as in meet example: ky "other," pronounced "kee"
- a as in ah example: m3ct "order," pronounced "mah-aht"
- w at the beginning of a word, like English w; otherwise, usually like oo as in too examples: wj "me," pronounced "wee"; tw "you," pronounced "too"
- h like English h example: hwj "hit," pronounced "hoo-ee"
- by if possible, like the kh sound in German ach (most English speakers can make this sound with a little practice); otherwise, like English k example: hcw "appearance," pronounced "khah-oo" or "kah-oo"
- h the preceding sound followed by y example: h3γ "thwart," pronounced "khyah-ee" or "kyah-ee"
- z like English z or s example: zj "man," pronounced "zee" or "see"
- š like English sh example: šj "lake," pronounced "shee"
- q like English k example: q33w "hill," pronounced "kah-ah-oo"
- t like English ch example: t3w "wind," pronounced "chah-oo"
- <u>d</u> like English j example: <u>d3j</u> "cross," pronounced "jah-ee."

Because hieroglyphs do not preserve the original vowels of Egyptian words, Egyptologists normally put a short e (as in met) where necessary between consonants other than 3, j, γ , and w. Here is a short sentence in transliteration, showing how most Egyptologists would pronounce it:

(The sentence, from a Middle Egyptian autobiographical inscription, means "I am a proper judge, who does not give preference to the one who can pay.")

2.7 Transcription

To write Egyptian names or other words in English, Egyptologists do not normally use the transliteration alphabet. Instead, they use a system of transcription based on the way Egyptian consonants are normally pronounced by English speakers. In this system, most of the consonants that are transliterated with regular English letters (b, p, f, m, n, r, h, z/s, q, k, g, t, d) are transcribed

the same way, with an e inserted w (the ancient name of Memphis). The

2 and c a - example: "Maat

5 and	ti cataling
j	i — example: "Isesi"
y	y or i — example: "I
w	w or u — example: "
<u> </u>	h — example: "Heh
h and h	kh — example: "Sek
š	sh — example: "H pharaoh)
t	tj — example: "Tje use the older transcr
<u>d</u>	dj — example: "Djo mortuary temple at ("Zeser-zeseru").

Besides these conventions, mar the ancient Greek pronunciation of names of pharaohs and gods. For enht-hwt (sister of Isis and Osiris) a "Nebet-hut," and the name of the pronunciation. These transcription z-n-wsrt, for example, has been to Coptic), as well as "Senusret" (and the hieroglyphs as wsrt-z-n). This to another. Unfortunately, there is different transcriptions.

2.8 Writing conventions and sound Hieroglyphic writing normally sh consonants that appear in hierogly tian word. There are three main r

1. Abbreviated spellings

the same way, with an *e* inserted where needed: for example, "Men-nefer" for Egyptian *mn-nfr* (the ancient name of Memphis). The other consonants are represented as follows:

3 and c	a — example: "Maat" (Egyptian $m3^ct$, the name of a goddess)
j	i — example: "Isesi" (Egyptian jzzj, a 5th-Dynasty pharaoh)
Y	y or i — example: "Pepy" or "Pepi" (Egyptian ppy, a 6th-Dynasty pharaoh)
w	w or u — example: "Wenis" or "Unis" (Egyptian wnjs, a 6th-Dynasty pharaoh)
<u>ķ</u>	h — example: "Heh" (Egyptian hh , the name of a god)
h and h	kh — example: "Sekhem-khet" (Egyptian shm-ht, a 3rd-Dynasty pharaoh)
š	sh — example: "Hatshepsut" (Egyptian $h3t$ - $spswt$, an 18th-Dynasty female pharaoh)
ţ	tj — example: "Tjenenet" (Egyptian $tinnt$, a place-name). Some Egyptologists use the older transcription th ("Thenenet").
<u>d</u>	dj — example: "Djeser-djeseru" (Egyptian \underline{dsr} - \underline{dsrw} , the name of Hatshepsut's mortuary temple at Thebes). Some Egyptologists use the older transcription z ("Zeser-zeseru").

Besides these conventions, many transcriptions of Egyptian proper names use forms based on the ancient Greek pronunciation of those names, or on Coptic. This is particularly true for the names of pharaohs and gods. For example, most Egyptologists transcribe the name of the goddess nbt-hwt (sister of Isis and Osiris) as "Nephthys," from the Greek pronunciation, rather than as "Nebet-hut," and the name of the god jmn as "Amun" instead of "Imen," based on its Coptic pronunciation. These transcriptions are not always consistent: the 12th-Dynasty pharaonic name z-n-wsrt, for example, has been transcribed as "Sesostris" (Greek) and "Senwosret" (based on Coptic), as well as "Senusret" (and even, in older books, "Usertesen," based on a misreading of the hieroglyphs as wsrt-z-n). This can be confusing for the beginner going from one publication to another. Unfortunately, there is no solution to the problem other than trying to remember the different transcriptions.

2.8 Writing conventions and sound changes

Hieroglyphic writing normally showed all the consonants of a word. Sometimes, however, the consonants that appear in hieroglyphs do not always reflect the true consonants of a Middle Egyptian word. There are three main reasons why this could be the case:

I. Abbreviated spellings

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A uniliteral sign is sometimes omitted to make a more compact grouping of signs. The most common example of this is the word rmt "people," which is written as $\frac{1}{2}$ (the group of three signs at the end is a determinative meaning "group of people"). The sign for m was apparently left out so that those for r and t could be nicely grouped together instead of strung out one after another (as in $\frac{1}{2}$ $\frac{1}{2}$). Despite its abbreviated spelling, we know that this word had an m because it is sometimes written with one and because its Coptic descendant, pure, also has one.

2. "Weak" consonants

The consonants 3, j, y, and w were often omitted in writing, and for that reason are known as "weak" consonants. This happens sometimes in the middle of words and often at the end: some examples are h3b "send" (\square \triangle \triangle or \square \triangle), jrj "pertaining to" (\square \triangle or \square \triangle), šndyt "kilt" (\square \square \square \square \square), and hrw "day" (\square \square \square or \square \square). Egyptologists are divided about how to represent the shorter spellings. Some transliterate the full spelling whether or not the weak consonants are shown, while others use only the consonants actually shown in hieroglyphs (e.g., in the shorter examples above: hb, jr, šndt, and hr). This book uses the full transliteration, with any omitted consonants shown in parentheses: thus, for the examples above, h3b and h(3)b, jrj and jr(j), šndyt and šnd(y)t, hrw and hr(w).

3. Sound changes

Because hieroglyphic spelling was conservative, Middle Egyptian words were often written as they had been in Old Egyptian, even when one or more of the consonants had changed over time. Sometimes, however, a scribe would use a spelling that reflected more closely how the word was actually pronounced in Middle Egyptian. These differences in spelling affect mostly the following consonants:

- Hieroglyphic had no special sign for this sound, though it probably existed in many dialects of Middle Egyptian. To write it, scribes normally used or . Words with the consonant *l* sometimes alternate between these two signs: for example, dlg "dwarf," which could be written (d3g), (dng), or even (d3ng). (Because we cannot know for certain how or were pronounced in each word, Egyptologists usually transliterate these signs as 3 and n, rather than 1.)
- In Egyptian, feminine words usually ended in t (see Lesson 4). By the time of Middle Egyptian, this consonant had probably disappeared at the end of words. Conservative spellings still show it, but it can also be left out: for example, which is nbdt "braid," also spelled in nbd(t).
- In some words, this sound had changed to t by Middle Egyptian. Spellings can show either the original consonant, or the Middle Egyptian one: for example, $\Longrightarrow tw$ or tw "you." Because of this sound change, Middle Egyptian scribes sometimes used the sign \Longrightarrow to write t: for example, \Longrightarrow for \leadsto tn "this."
- In some words, this sound had changed to d by Middle Egyptian. Spellings can show either the original consonant or the Middle Egyptian one: for example, $\int_{-\infty}^{\infty} dbt$ or $\int_{-\infty}^{\infty} dbt$ "brick."

Hieroglyphic texts reflect the a not just a matter of translation: it al

In the ancient Egyptian mind, infinite ocean. Life was possible betters of the ocean (Egyptian nw or nair inside a balloon keeps it inflate also nwt, the goddess Nut), which atmosphere. In the middle was the thought of as a flat plate of land. This region was known nine counterpart of Nun, called Nof the Dead" show the Egyptian with Shu standing over him and I touching the earth with her hands

Because the sky was water, the like those of northern Egypt itself. including the great string of the M (msqt-sqdw).

Life inside the world was possisum (Egyptian r^c , the god Re or Ewaters of the sky. At night he transthe waters of the under-sky (Naugarth. Each journey lasted twelve befor our 24-hour day.

Between the day and night ski the sun set before descending in morning sky. The concept of the after sunset and appears gradually sun all at once.

Egypt itself was the center of simply h3swt "deserts." Egypt's so south of modern Cairo; beyond "gold"). To the north lay the Med Green" (w3d-wr). For most of anci is only possible in this land because the Nile flows from south and the northern part as Lower E "up": in Egyptian, the words for (jmnt) can also mean "right."

ESSAY 2. ANCIENT EGYPTIAN GEOGRAPHY

Hieroglyphic texts reflect the ancient Egyptian view of the world. Understanding these texts is not just a matter of translation: it also requires an appreciation of ancient Egyptian geography.

In the ancient Egyptian mind, the world existed inside a kind of "bubble" surrounded by an infinite ocean. Life was possible because the atmosphere (Egyptian sw, the god Shu) kept the waters of the ocean (Egyptian nw or nnw, the god Nu or Nun) from falling on the earth, just like the air inside a balloon keeps it inflated. At the top of this world "bubble" was the sky (Egyptian pt; also nwt, the goddess Nut), which was seen as the surface of the infinite ocean where it met the atmosphere. In the middle was the earth itself (Egyptian t3; also gbb, the god Geb), which was thought of as a flat plate of land. The Egyptians also imagined that a similar space existed below the earth. This region was known as the Duat (Egyptian dw3t); the sky at its bottom was the feminine counterpart of Nun, called Naunet (Egyptian nnwt). Religious documents such as the "Book of the Dead" show the Egyptian concept of the world in pictures of Geb reclining on his side, with Shu standing over him and holding up the body of Nut, who arches above both of them, touching the earth with her hands and feet.

Because the sky was water, the Egyptians imagined that it contained marshes around its edge, like those of northern Egypt itself. In the middle was open water, dotted here and there by islands, including the great string of the Milky Way, which the Egyptians called the "Path of Sailing Stars" (msqt-sqdw).

Life inside the world was possible not only because of the atmosphere but also because of the sun (Egyptian r^c , the god Re or Ra). During the day, the sun sailed in his "day-boat" across the waters of the sky. At night he transferred to the "night-boat" and sailed through the Duat, across the waters of the under-sky (Naunet), while the stars emerged to sail across the sky above the earth. Each journey lasted twelve hours, making a full day twenty-four hours long — the ancestor of our 24-hour day.

Between the day and night skies was a region known as the Akhet (Egyptian 3ht), into which the sun set before descending into the Duat, and into which he rose before appearing in the morning sky. The concept of the Akhet was a practical explanation of why light fades gradually after sunset and appears gradually before sunrise, instead of disappearing and reappearing with the sun all at once.

Egypt itself was the center of the ancient Egyptian world; the countries around it were called simply h3swt "deserts." Egypt's southern border was at Aswan (Egyptian 3bw), about 400 miles south of modern Cairo; beyond was the land of Nubia (from the ancient Egyptian word nbw "gold"). To the north lay the Mediterranean Ocean, known to the Egyptians as the "Great Blue-Green" (w3d-wr). For most of ancient Egyptian history Egypt was largely a desert, as it is today: life is only possible in this land because of the Nile (known in Egyptian only as jtrw "the river"). Because the Nile flows from south to north, the southern part of Egypt is known as Upper Egypt, and the northern part as Lower Egypt. This reflects the Egyptians' own view, in which south was "up": in Egyptian, the words for "left" and "east" are the same (j3bt), and the word for "west" (jmnt) can also mean "right."

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The Egyptians had several names for their own country, including t3-mrj "land of the hoe" and kmt, "black" (in contrast to dšrt, the "red" of the desert). The most common name, however, was simply t3wj "Two Lands." This reflects the geographical division between Upper and Lower Egypt. To the south is the narrow Nile Valley (Egyptian šmcw "Thin" or rsw "South"); just north of modern Cairo (and ancient Memphis) the Nile branches out — nowadays into two branches, east and west, but in ancient times into seven. This region is known as the Delta; in ancient times it was largely marshland, and the Egyptians called it mhw "Marsh."

For most of Egyptian history the political capital of the country was at Memphis (the Greek pronunciation of the Egyptian name mn-nfr), just south of modern Cairo. Egypt itself was divided administratively into districts, called "nomes" (Egyptian sp3t), each of which had its own capital and local government. At most, there were 22 nomes in Upper Egypt and 20 in Lower Egypt, but their number varied throughout history; there were probably fewer nomes in the Middle Kingdom than later. Egypt also had, as it still does, several large oases in its western desert (our word "oasis" comes from the Greek pronunciation of the Egyptian word wh3t "oasis"), administered from the nomes closest to them. The most important of these is the Fayum (the Arabic pronunciation of Egyptian p3-ym "the lake"); it lies some 40 miles southwest of modern Cairo and less than ten miles west of the Nile Valley, around a large lake fed by a tributary of the Nile.

EXERCISE 2

- 1. Pronounce the following transliterations of Egyptian (from texts of Senwosret III inscribed at the Egyptian fort of Semna, in Nubia; the dots in (f) separate parts of words: see § 3.7).
 - a. jnk nswt ddw jrrw ("I am a king whose words command action")
 - b. jr gr m lit ph, sslim jb pw n lirwy ("To do nothing after an attack is to strengthen the heart of the enemy")
 - c. qnt pw 3d, hzt pw hm-ht ("Aggression is brave, retreat is contemptible")
 - d. nj rmt js nt šft st, hwrw pw sdw jbw ("They are not a people to respect: they are wretches with broken spirits")
 - e. srwd t38 n wtt sw ("who makes firm the border of the one who begot him")
 - f. n mrwt h3.in hr.f ("in order that you may fight for it")
 - g. r tm rdj zn sw nhsj nb m hd m hrt ("to not allow any Nubian to pass it going downstream or overland")
- 2. Give an English transcription for the following proper names: (a) j-m-htp, (b) mntw-wsr, (c) nj-m3^ct-r^c, (d) h^c-m-w3st, (e) qn-m-hpš, (f) dhwtj-m-h3t.
- 3. Give the Egyptian transliteration for the following proper names: (a) User-hat, (b) Meret-mut, (c) Amen-em-hat, (d) Amen-hotep, (e) Senedjem-ib, (f) Tjenti.
- 4. Put the following words in alphabetical order: sqr, jnm, wj3, zh, dd, sk, jrj, c3, sw, sw, nhh, sft, dpt, hd, hzj, nh, t3, jcj, cb, nht, 3w, fdt, pn, mrj, b3k, rn, q3j, t3, gr, hrw, fsj, sgr, jz, tzj, dšr, rw, b3q, mnmnt, nh3, w3h, hd, k3.

3.1 Biliteral signs

Most of the uniliteral signs introdu "rebus principle" (see § 1.5). For e represent the consonant r from the shows that this is a hypothetical r word **po** "mouth"). The inventors only on the consonants. The sign the consonant r in any word, regard choose to represent the consonant write the words "be," "by," "bay,"

The rebus principle is not limit picture of a leaf (\$\\phi\$) to write not "belief" (\$\omega_{\phi}\$). If we ignored the "laugh," "loaf," and "elf" as well. It plus f. In the hieroglyphic system so ple is the picture of a tree branch (word *hit or *hut "wood."

Biliteral signs are among the momentum common use. The table spread or order of their first consonant, read To find the biliteral sign *ht*, for exthe *t* column.

As you can see from the table, sponding biliteral sign: there are none with the consonants h, h, s, combinations have more than on used in different words. Some bidifferent words. Others are less fror example, the biliteral $\frac{g}{4}$ is used toon, while the sign g is used for be used for more than one two-value g in some words and g in

In the table, commas separate difference You can find more information about

3. Multiliteral Signs

3.1 Biliteral signs

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, šft, rw, Most of the uniliteral signs introduced in Lesson 2 seem to have been chosen on the basis of the "rebus principle" (see § 1.5). For example, the picture of a mouth (\sim) was apparently chosen to represent the consonant r from the word for "mouth," which was something like *ra (the asterisk shows that this is a hypothetical reconstruction; the pronunciation is deduced from the Coptic word **po** "mouth"). The inventors of hieroglyphic writing ignored the vowels and concentrated only on the consonants. The sign for r could therefore be used not just for the sound ra but for the consonant r in any word, regardless of the vowels around it. By the same principle, we might choose to represent the consonant b in English words with the picture of a "bee" (\checkmark), and so write the words "be," "by," "bay," and "ebb" as \checkmark , ignoring the vowels.

The rebus principle is not limited to single consonants. In an English rebus we might use the picture of a leaf ($\frac{1}{2}$) to write not only the word "leaf" but also the second syllable of the word "belief" ($\frac{1}{2}$). If we ignored the vowels, we could use the same sign $\frac{1}{2}$ to write the words "life," "laugh," "loaf," and "elf" as well. In doing so, we would be using $\frac{1}{2}$ to represent *two* consonants, *l* plus *f*. In the hieroglyphic system such signs are known as **biliteral** ("two-letter") signs. An example is the picture of a tree branch (—), which was used as a biliteral sign for *ht*, from the Egyptian word **hit* "wood."

Biliteral signs are among the most frequent of all hieroglyphs. There were nearly a hundred in common use. The table spread over the following two pages shows these signs, arranged in the order of their first consonant, reading down the table, and their second consonant, reading across. To find the biliteral sign ht, for example, scan down the first column to the h row, then across to the t column.

As you can see from the table, not every possible combination of two consonants has a corresponding biliteral sign: there are none with the consonant f as the first or second consonant, and none with the consonants h, h, δ , or g as the second consonant. Conversely, some two-consonant combinations have more than one sign. When this is the case, the different signs are generally used in different words. Some biliterals are very common, and are used in the writing of many different words. Others are less frequent, and are used to spell only one word or family of words. For example, the biliteral $\tilde{\chi}$ is used for h3 in many words that have this two-consonant combination, while the sign $\tilde{\chi}$ is used for h3 only in the word h3 wt "offering table." Some signs can also be used for more than one two-consonant combination: for example, the hieroglyph $\tilde{\chi}$ has the value 3b in some words and mr in others.

In the table, commas separate different biliterals with the same value; slashes separate different forms of a single sign. You can find more information about these signs and how they are used in the sign list at the back of this book.

BILITERAL SIGNS (ENDING IN 3-r)

	-3	-j	-c	-w	-b	-р	-m	-n	-r
3-				A	7				
j-				A, Kg	0,577		+ , −	1, 7, €, 0	a , M
c_	∞				6				
w-	ક્ષ		4			V		£, &	A
b-	\$, 0/à								
<i>p</i> -	M, K								
m-	3	₫, ⊶, ≕		ANNANA ANNANA ANNANA				<u></u> , ⊶	Г,₹, ≕, и
n-		۸, ک		0, ~	0	In .	[/[, in	11	
<i>Y-</i>				£5					
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š-	¥0.404			ß			7	ጀ, ኖ	
<i>q</i> -								н	
k-	U					Ø			
g-					À		~ <u>~</u>		
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<u>t</u> -	250								
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<u>d</u> -	1			\bowtie	A.				=

		-ḥ	- <u>h</u>	-z	-s
1	3-		3,\$		
Ī	j-	C		1	0
	c_	C			
	w-				1/4
	b-	J			
	p-	1/2			
	m-	7			M
	n-	A			5
	r -				A
	h-				
-	ḥ-			Ñ	Ñ
	h-				
	<u>h</u> -			1	-
	z-				
	s-				
	š-			_	8
	<i>q</i> -				;
	k-				
	g-				=
	t-				
	ţ-				
	d	-			
	1 1				

BILITERAL SIGNS (ENDING IN $h-\underline{d}$)

	-ḥ	-h	-z	-5	-9	-k	-t	- <u>t</u>	-d	- <u>d</u>
3-		金,意	la las	illia.						
j-	C		4	0		Ď		7		
c_	U				À				∞/⊢	⇔/⊷, [©]
w-			nor ly	1/4					4/4	1/1
b-	<u>_</u>			En-						
р-	12		EL P	ia (1					J, w	S
m-	7			ň			□ , 1			_
n-	A			7						*
r-				J						
h-			miles ening	<i>y</i> - 1						
h-			Ñ	Ĭ						Î/ Å
b-			The second				V-		_	
<u>h</u> -										
2-			1,101							
5-			Here has			Î	』,千	H		х
š-		I WOULD	Planto	X					*	
q-			De 1/ 20	₹					4	
k-										
g-			miii n	= /c						
t-										_
ţ-										
d-										
₫-									<u> </u>	

3.2 Phonetic complements

For the beginner the sheer number of biliteral signs can be overwhelming. Because they are used so frequently, however, they must be learned in order to read hieroglyphic texts. (A good method for doing so is to prepare a set of "flash cards" with which you can drill yourself.) Fortunately, the hieroglyphic writing system itself offers some help in reading biliteral signs — once you have memorized the uniliteral signs.

Although the biliterals could be, and often were, used by themselves to write two-consonant words or two consonants of larger words, very often scribes wrote them together with uniliteral signs that "spell out" the biliterals. When used in this way, the uniliteral signs are called "phonetic complements." In Middle Egyptian, phonetic complements are used mostly to "spell out" the second consonant of a biliteral. The "house" hieroglyph \Box , for example, is regularly complemented by the uniliteral \frown when it is used as the biliteral phonogram pr. The group \Box is to be read pr, not prr: the \frown sign isn't supposed to be read in addition to \Box but together with it. This is an important rule to remember: a uniliteral sign following a biliteral sign is almost always a phonetic complement and not an additional letter. To write prr, a scribe would use two \frown signs (\Box). The only common exception to this rule is the sign \frown : when used as a biliteral (pr) it normally has no phonetic complement (\frown); the group \Box is normally read prr.

Most biliterals in Middle Egyptian (except) are written with a phonetic complement for their second consonant. A few also can have one for their first consonant: in those cases, the biliteral sign normally occurs between the two complements (for example, b), though sometimes it can precede both of them (for example, mr). Here again, the complements are meant to be read with the biliteral, not in addition to it: thus, the group b, for example, is to be read b, not b not b not b read mr, not mrm.

Phonetic complements are a handy aid to reading hieroglyphs, since they offer a clue to the consonants that the biliteral stands for. In the few cases where a sign can have more than one biliteral value, the complements also indicate which value is meant: thus, $\uparrow \frown$ is to be read mr, but $\uparrow \bigcirc$ stands for 3b. The table on the preceding two pages has been arranged to help you look up the value of a biliteral sign based on its phonetic complements. To find the value of \bigcirc , for example, look down the column (answer: h); to find the value of \bigcirc , look across the t row (answer: tm).

3.3 Phonograms as ideograms

Since the biliteral signs are all pictures of real objects, they can also be used as ideograms to write the words for those objects. When used this way in Middle Egyptian, the biliterals normally have no phonetic complements, and usually are written with a stroke: for example, "" "house" or "mace." The stroke is a signal meaning "read the sign for what it represents, not for how it sounds." The same convention is used with the uniliteral signs: for instance, "mouth."

As you might expect, the ideograms normally have the same consonants as the uniliteral or biliteral signs (which is how the signs got to be used as phonograms in the first place). Thus, the word for "house" is pr, "mace" is hd, and "mouth" is r. Since this is so, we can say that the signs are still used as phonograms even when they are also used as ideograms. The difference is one of range: ideograms refer to one and only one word, while phonograms can normally be used in many words, which have nothing at all to do with the object that the sign represents. When used

as an ideogram, the sign $\hat{|}$, for example, the consonants $h\underline{d}$; as a phonogram "onions" (with the determinative of the sun), which happen to have the

3.4 Triliteral signs

In addition to uniliteral and biliteral consonants; these are called **triliters** ten written with phonetic complems familiar hieroglyph \uparrow , which represents the word "sandal-strap" (\uparrow) three consonants, however, also appliving has anything to do with sand this verb and words related to it: for live, nourish" (s^cnh), and \uparrow \uparrow \uparrow \uparrow \uparrow people). This use of the \uparrow hierogly for obvious reasons: people tend to ancient Egypt.

Triliteral signs are just about a lowing list shows these signs, arrang

5 1100	DILO III		
1	0	9	0
jwn	jm3	jsw	jdn
1	4	Ă	9
cwt	cp3	c _{pr}	cnh
1	1	1	Я
w3h	w3s/w3b	w3 <u>d</u>	wbn
Î		7/1	0/0
b3s		p3q	ps <u>d</u>
	D	all a	q
m3°	mwt	msn	m <u>d</u> ḥ
1	50	7	7
nfr	nnj	nhb	nţr
	1		1
ḥnw	hq3	htp	ḥtт
益		B	1
hpr	hnt	hnt	hrw
×		I	

zm3

zwn

zw3

as an ideogram, the sign \hat{l} , for example, refers **only** to the word "mace," which happens to have the consonants $h\underline{d}$; as a phonogram, however, it can occur in many words, such as \hat{l} "onlons" (with the determinative of a plant) and \hat{l} "brighten" (with the determinative of the sun), which happen to have the same two consonants $h\underline{d}$.

3.4 Triliteral signs

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al or , the signs ne of ed in used In addition to uniliteral and biliteral phonograms, hieroglyphic also had signs representing three consonants; these are called **triliteral** ("three-letter") signs. Like biliterals, triliteral signs were often written with phonetic complements to "spell out" all or part of their value. An example is the familiar hieroglyph $\frac{1}{1}$, which represents a sandal-strap. This sign could be used as an ideogram to write the word "sandal-strap" ($\frac{1}{1}$). In Egyptian, this word has three consonants, "nh. The same three consonants, however, also appear in the verb "live" ("nh). For that reason (and not because living has anything to do with sandal-straps), the $\frac{1}{1}$ sign was also used as a phonogram in writing this verb and words related to it: for example, $\frac{1}{1}$ or $\frac{1}{1}$ "live" and "life" ("nh), $\frac{1}{1}$ "cause to live, nourish" (s^c nh), and $\frac{1}{1}$ "the living" ("nhw, with the determinative for a group of people). This use of the $\frac{1}{1}$ hieroglyph is actually much more common than its use as an ideogram, for obvious reasons: people tend to talk about life more than they do about sandal-straps, even in ancient Egypt.

Triliteral signs are just about as frequent as the uniliteral and biliteral hieroglyphs. The following list shows these signs, arranged alphabetically:

ġ	0	9	0							
jwn	jm3	jsw	jdn							
1	†	Ă	4	Ħ	30					
cwt	cp3	epr	cnh	chc	c \$3					
Î	1		R	0			1	ල	0	
w3ḥ	w3s/w3b	w3 <u>d</u>	wbn	wh3	whc	wḥm	wsr	wsh	w <u>d</u> c	$w\underline{d}b$
Î		7/1	0/0							
b3s		p3q	ps <u>d</u>							
-	a		d							
m3°	mwt	msn	m <u>d</u> ḥ							
1	30	7	7	Q		80				
nfr	nnj	nhb	n <u>t</u> r	$n\underline{d}m$		rw <u>d</u> /rwd				
D	7	<u>—</u>	1							
ḥпw	hq3	htp	htm							
畚		B	1	Ŷ		42				
hpr	hnt	hnt	hrw	hsf		$\underline{h}nm$				
×		I.								
zw3	zwn	zm3								

As you can see from this list, some triliteral signs can have more than one value, just like some biliterals. Unlike the biliterals, however, most triliteral phonograms were limited to spellings of only one word and its relatives. Most of the Egyptian words with the consonants ^cnh, for instance, have something to do with "life" (except for ^cnh "sandal-strap"), even if the connection is not immediately obvious: the word ^cnh "oath" (with the determinative of a speaking man), for example, comes from the fact that, in Egyptian, oaths began with a form of the verb ^cnh "live." For this reason it is not as important to memorize the triliteral signs: you can learn them as you learn the words they are used to write.

3.5 Summary

In this lesson and the two preceding ones, you have learned about the three different ways in which hieroglyphs can be used to write Egyptian words:

- I. as **ideograms** ("idea writing") using the signs to write the word for the object they depict: for example, pr "house." In Middle Egyptian, ideograms are usually written with just the one hieroglyph and a stroke.
- 2. as **phonograms** ("sound writing") using the signs to represent the consonants of words rather than pictures of objects. Phonograms can represent one (uniliteral), two (biliteral), or three (triliteral) consonants, and are used in writing many words that have nothing at all to do with the objects that are pictured in the hieroglyphs themselves. Biliteral and triliteral signs are usually "complemented" by one or more uniliteral signs, usually representing the last one or two consonants of the multiliteral phonograms. In most cases, the phonetic complements are meant to be read **with** the sign they complement, not in addition to it: for example, be a consonant of the multiliteral phonograms. In most cases, the phonetic complements are meant to be read **with** the sign they complement, not in addition to it: for example, be consonant of the multiliteral phonograms.
- 3. as **determinatives** using one or more signs added at the end of a word to indicate the general idea of the word: for example, pr "ascend," where the "walking legs" determinative indicates that this is a word having to do with motion; and roll cnh "oath," where the determinative of a man with his hand to his mouth shows that this is a word having to do with the use of the mouth. Determinatives also serve to indicate that the signs preceding them are to be read as phonograms rather than ideograms. Since hieroglyphic does not separate words by spaces, determinatives are also a useful guide to knowing where one word ends and the next one begins.

These three uses of hieroglyph ways: either as an ideogram, or w possible for words that could actual hieroglyphs in common use, only a this way; in practice, however, the been actually used as ideograms. The written with phonograms.

Contrary to popular belief (and phered), writing with ideograms we Even words that we might imaging grams instead. The verb "speak," the hieroglyph of a man with his him Middle Egyptian only as a detergrams (dd)—sometimes with its so important to memorize the unhieroglyphic system.

Determinatives were used only is no need to add the determination practical value, determinatives can impossible to capture with a single normally written as triliteral phonogram mut, in question is a goddess, however, native of a falcon on a standard: estian word mut, the nuance added mother."

Despite their usefulness, how with phonograms. Some "small" natives; and a few of the more of without these signs as well. Texts determinatives than do carved or make an additional sign is much token, handwritten texts also tend

3.6 Nonstandard spelling

Even though it was often "written or omit phonetic complements an ideograms or phonograms. You sh every text, or even in the same t words themselves remained the sa represent the same word. This is words represented by the hierogly These three uses of hieroglyphs mean that an Egyptian word could only be written in two ways: either as an ideogram, or with phonograms. Writing with ideograms, of course, was only possible for words that could actually be pictured (such as "house"). Since there were about 500 hieroglyphs in common use, only about the same number of words could theoretically be written this way; in practice, however, the number was much less, since not all hieroglyphs seem to have been actually used as ideograms. The rest of the 17,000 or so known Egyptian words had to be written with phonograms.

Contrary to popular belief (and the general opinion of scholars before hieroglyphs were deciphered), writing with ideograms was therefore the exception in hieroglyphic, rather than the rule. Even words that we might imagine could have been written with an ideogram often used phonograms instead. The verb "speak," for example, theoretically could have been written \mathfrak{A}^{\dagger} , using the hieroglyph of a man with his hand to his mouth. But this hieroglyph seems to have been used in Middle Egyptian only as a determinative; the verb "speak" was always written with the phonograms \mathfrak{A} (dd) — sometimes with the determinative \mathfrak{A} , but more often without it. This is why it is so important to memorize the uniliteral and biliteral phonograms: they are the backbone of the hieroglyphic system.

Determinatives were used only for words written with phonograms, for obvious reasons (there is no need to add the determinative to the word pr "house," for example). Besides their practical value, determinatives can add a nuance to the hieroglyphic writing of a word that is often impossible to capture with a single word in translation. The word mwt "mother," for example, is normally written as with the determinative of a woman (the first sign, representing a vulture, is a triliteral phonogram mwt, followed by the phonetic complement t). When the "mother" in question is a goddess, however, the word can be written as with the "divine" determinative of a falcon on a standard: even though the hieroglyphs still represent only the single Egyptian word mwt, the nuance added by this determinative requires two words in translation, "divine mother."

Despite their usefulness, however, determinatives were not added to every word spelled with phonograms. Some "small" words, such as prepositions ("in," "to"), never have determinatives; and a few of the more common words, such as "speak" and "live," are often written without these signs as well. Texts written in cursive hieroglyphs or hieratic tend to have more determinatives than do carved or painted hieroglyphic inscriptions, since the effort required to make an additional sign is much less in handwriting than in carving or painting. By the same token, handwritten texts also tend to use more phonetic complements.

3.6 Nonstandard spelling

Even though it was often "written in stone," hieroglyphic spelling was not fixed. Scribes could add or omit phonetic complements and determinatives, and some words could be written either with ideograms or phonograms. You should not expect to find the same word spelled the same way in every text, or even in the same text. No matter how they were spelled, however, the Egyptian words themselves remained the same, just as the English spellings "love," "luv," and even "\vec{v}" all represent the same word. This is one reason why Egyptologists use transliteration: to show the words represented by the hieroglyphs, regardless of their hieroglyphic spelling.

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Whatever their use, hieroglyphs themselves were still pictures, and because of that characteristic scribes could sometimes play with the hieroglyphic writing of words. For example, the name of the goddess Hathor, which means "Enclosure of Horus," is usually written as , with the falcon representing the god Horus () actually shown inside an enlarged version of the hieroglyph for "enclosure" (1). Some spellings of hieroglyphic words can be even more playful. The preposition $m-\underline{h}nw$ "inside" (literally, "in the interior") is usually written in straightforward fashion as $m-\underline{h}nw$ (with the "house" determinative), but scribes sometimes wrote it with the signs instead; this derives from an ancient Egyptian pun: the signs are to be read "water" (mw) "under" (hr) "pot" (nw), and this obviously sounded similar to the word for "inside" ($mw-\underline{h}r-nw = m-\underline{h}nw$).

Although it tended to be conservative in spelling, hieroglyphic wasn't a frozen system. Scribes seem to have been aware of its underlying principles, and from time to time they used these to invent new spellings. These could involve new uses of older hieroglyphs, like the pun for m-hnw, or completely new ideograms or determinatives: the word mry "beloved," for instance, is normally written with phonograms (), but in one text the scribe replaced it with a new ideogram, the picture of a man touching a woman. In Ptolemaic and Roman times the fad for new and clever spellings was so popular that the hieroglyphic system itself was practically reinvented; one text even consists mostly of crocodile signs, each of which is to be read differently. These later texts are much more difficult to read than most hieroglyphic inscriptions, even for specialists.

3.7 Transliteration

Besides the letters introduced in Lesson 2, Egyptologists also use a number of symbols in transliterating hieroglyphic texts:

- () Parentheses are used to add words or parts of words that aren't represented in hieroglyphs but were part of the word nonetheless. They are mostly used to show the "weak" consonants, which are often omitted in hieroglyphs. Examples: 可力 h(3)b, 二角中 r(m)t (see § 2.8).
- [] Square brackets show words or parts of words missing in hieroglyphs. Unlike parentheses, square brackets are used for parts of a hieroglyphic inscription that were originally present but have become damaged or broken away. If Egyptologists can be fairly certain what the missing words were, they restore them between square brackets; if not, they use three dots (called an "ellipsis") between the brackets. Examples: sw hr t3 [n] "3mw, t3[...] n3 n "3mw.
- Half brackets enclose words or parts of words for which Egyptologists think the original scribe used the wrong hieroglyphs; example: (1) They can also be used to indicate restorations of missing text that are considered likely but uncertain.
- Pointed brackets are used to add words or parts of words that aren't represented in the hieroglyphs and which Egyptologists think were left out by mistake; example: jn(h)wj.

This book uses small capitals to transliterate and translate names that the hieroglyphic writes in cartouches; example: *JMN-M-H3T* "AMENEMHAT." A dash is sometimes used to link compound words, such as the three parts of this name (which means "Amun-in-front").

Most Egyptologists also use a pronounced as a single word actuathese elements to make them easi spoken," consists of three elementense; and f, the pronoun "he." The (rather than "jed-nef"). You will let

ESSAY 3

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The ancient Egyptians divided ntrw), the akhs (3hjw), and the and elements of nature, whose will spirits of those who had died and They did not live in some heavenly the night asleep in their tombs, the from the necropolis" to enjoy an id were spirits, they existed on the same

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Most Egyptologists also use a dot in transliteration. Many words that the Egyptians probably pronounced as a single word actually consist of several elements, and the dot is used to separate these elements to make them easier for us to recognize. For example, the word $\underline{dd}.n.f$ "he has spoken," consists of three elements: the verb \underline{dd} "speak"; the consonant n, a mark of the past tense; and f, the pronoun "he." The dot is usually pronounced like "e" as in met: i.e., "jed-en-ef" (rather than "jed-nef"). You will learn more about the use of the dot in subsequent lessons.

ESSAY 3. ANCIENT EGYPTIAN SOCIETY

Ancient Egypt was a layered society, with a thin veneer of bureaucracy on top of a vast underlayer of peasants and craftsmen. With few exceptions we know very little about the "common people" of this society. Most of the art and inscriptions we have were produced for royal monuments, temples, and the tombs of pharaohs and their officials. The other members of Egyptian society have left us very little of their lives. They probably were not taught to read and write, and could not afford to be buried in inscribed tombs or coffins. The houses and villages in which they lived — built for the most part of mud-brick — are largely buried under the towns and fields of modern Egypt, and so have not been excavated. The picture we have of ancient Egypt therefore reflects the lives of perhaps only ten percent of its population. Nonetheless, we can be fairly certain that the outlook and values of this elite are fairly representative of Egyptian society as a whole. The texts themselves often tell us as much, and Egyptian history is full of examples of people who rose from humble beginnings to become important members of the bureaucracy.

The ancient Egyptians divided their world into three classes of sentient beings: the gods (\int ntrw), the akhs (\int 3hjw), and the living (\int 6h \int 6h) only). The gods were the original forces and elements of nature, whose wills and actions governed all life (see Essay 4). The akhs were the spirits of those who had died and made the successful transition to life after death (see Essay 5). They did not live in some heavenly paradise, but in this world, among the living. After spending the night asleep in their tombs, the akhs would wake each morning at sunrise and "come forth from the necropolis" to enjoy an ideal life, free from the cares of physical existence. Because they were spirits, they existed on the same level as the gods, and shared many of the gods' powers.

At the apex of the living stood the pharaoh. It was his responsibility to maintain order within Egypt and to keep Egypt's enemies at bay, so that all Egyptians could enjoy a peaceful life. It is a common misperception that the Egyptians considered their pharaoh a god. This is only partly true. The Egyptians knew that the pharaoh was a human being, who had been born and would one day die. But unlike the rest of humanity, the pharaoh also possessed a divine power, because his will and actions could cause enormous changes in society, just like those of the gods.

This dual nature of the king is reflected in two Egyptian words. When referring to the king's divine power, texts use the word nswt (\downarrow — for the spelling, see § 4.15), usually translated "king." It is the nswt, for example, who issues decrees, appoints officials, and represents Egypt before the gods. When referring to the individual who happened to hold this divine power, texts use the word hm (||). It is usually translated "Majesty," but it really means something like "incarnation": the hm is the individual in whom the divine power of kingship is incarnated. This term is

used not only in referring to the king (hm.f "His Incarnation"), but also in addressing the king (hm.k "Your Incarnation"), and even by the king in referring to himself (hm.j "My Incarnation"). The two terms are sometimes combined in one phrase: for example, hm n nswt NB-K3 "the Incarnation of King NEB-KA" — which actually means "the incarnation of kingship (in the person called) NEB-KA." The Egyptians also referred to the king as "pharaoh." This is the Hebrew pronunciation of the Egyptian term pr-c3, meaning "Big House." It originally referred to the royal estate, but came to be used of the king himself, in the same way that "the White House" can refer to the President of the United States.

Egyptian pharaohs normally had several wives, only one of whom (at a time) was the "Chief Queen" (hmt-nswt wrt, literally, "chief king's-wife"). These women often came from powerful families of the elite, and their marriage to the king was a way for the pharaoh to ensure the support of his aristocracy. For similar reasons, pharaohs sometimes accepted the daughters of foreign kings as secondary wives. Once a dynasty had been established, a pharaoh often married his half-sister (daughter of the previous pharaoh by a different mother) — rarely his full sister — in order to keep the succession to the throne within the immediate royal family.

The great mass of untitled Egyptians was known as the whyt "subjects." Most of them were farmers, laborers, and craftsmen. Egyptian society included not only native Egyptians but people of all origins. Like modern America, ancient Egypt was a melting-pot of people from many different lands, including Nubians (nhsjw) and Asiatics (c3mw). The open nature of Egyptian society could include such immigrants as long as they offered allegiance to the pharaoh and became useful members of society. Many foreigners who were first brought to Egypt as the spoils of war, to serve in the households of high officials, later became members of Egyptian families through adoption or marriage. Egyptians were conscious of differences in skin color and other physical characteristics — images of Egyptian men were painted red; those of women, yellow, presumably to indicate less frequent exposure to the sun — but as far as we can tell, they did not base any of their social relations on physical characteristics alone.

Women in ancient Egypt were households and household industric With few exceptions, the only wor mean merely "housewife," but "matian men normally did not marry time. A wife was often called the "same parents: instead, the term was band and wife by marriage was as cl

Transliterate the following words (d

- 1. A. "Amun" (god)
- 2. 1 "blessing" (speak, think
- 3. Thead, above"
- 4. secret" (abstract)
- 5. "build" (effort)
- 6. 71 "go"
- 7. 1 "he, him"
- 8. A "under"
- 9. 🖺 "appear"
- 10. "face, over"
- 11. the above" (sky)
- 12. Man "feed" (use the mouth)
- 13. 🚍 "all"
- 14. To in "companion" (man)
- 15. 1 "likeness"
- 16. 🔰 "great"
- 17. 4 "exist"
- 18. A "enter" (motion)
- 19. ___ "big"
- 20. A "come"
- 21. A "stop" (motion)
- 22. pyramid" (pyramid)

Women in ancient Egypt were legally equal to men, but they confined their activies to their households and household industries, such as weaving. Women did not serve as high officials. With few exceptions, the only woman's title was $\frac{1}{2}nbt-pr$ "mistress of the house"; this did not mean merely "housewife," but "manager of the household estate." Except for the pharaoh, Egyptian men normally did not marry within their immediate families, and had only one wife at a time. A wife was often called the "sister" ($\frac{1}{\sqrt{n}}$ snt) of her husband, but not because they had the same parents: instead, the term was one of affection, indicating that the relationship between husband and wife by marriage was as close as that between real brother and sister.

EXERCISE 3

Transliterate the following words (determinatives are explained in parentheses).

- I. Amun" (god)
- 2. 1 "blessing" (speak, think)
- 3. "head, above"

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- 4. "secret" (abstract)
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- 7. 1 "he, him"
- 8. A "under"
- 9. 🖺 "appear"
- 10. face, over"
- 11. the above" (sky)
- 12. [1] "feed" (use the mouth)
- 13. "all"
- 14. To a "companion" (man)
- 15. 1 "likeness"
- 16. & "great"
- 17. 🏯 "exist"
- 18. A "enter" (motion)
- 19. ___ "big"
- 20. A "come"
- 21. A "stop" (motion)
- 22. pyramid" (pyramid)

- 23. 14 "Orion" (star)
- 24. 1 "fetch"
- 25. The "beloved"
- 26. "new" (abstract)
- 27. "who gives birth"
- 28. 2 "witness" (accuracy and speak)
- 29. mil "interior" (house)
- 30. "victorious"
- 31. Wipe" (effort)
- 32. 🖆 "place" (place)
- 33. 20 "hair" (hair)
- 27. www 1
- 34. (force)
- 35. "give"
- 36. L' "fluid" (effluent)
- 37. Maa "ear" (ear)
- 38. steady" (abstract)
- 39. 17 "staff" (wood)
- 40. [1] "plow" (plow)
- 41. 8 "arrow" (arrow)
- 42. 🏂 "wild"
- 43. Po "brighten" (sun)
- 44. [] a "bring to mind" (think)

45. The "take away" (force)

46. Pal "fear" (emotion)

47. gate" (house)

48. 🚾 "seed" (seed)

49. "water"

50. A Do "ball" (ball)

51. al "eye"

52. T "heart"

53. In "ferry" (boat)

54. 常知下"naked" (cloth)

55. 3 "conceive" (pregnant woman)

56. Im "narrow" (bad)

57. 57 "son" (man)

58. A "daughter" (woman)

59. Thu "snake" (snake)

60. (house)

61. The "tongue" (flesh)

62. "swim" (water)

63. Skin" (skin)

64. "widow" (woman)

65. ∆ "give"

66. [pass" (path and motion)

67. al "bow"

68. ("form" (mummy)

69. "perish" (bad)

70. The "black" (hair)

71. PA "empty" (bad)

72. "protection" (abstract)

73. pound" (pounding)

74. Slio "eternity" (time)

75. Pin "stela" (stela)

76. Thack up" (hoe, effort)

77. "strength" (force)

78. "what is done"

4.1 Definitions

Nouns are words that languages use jects, concepts, and actions, and ev mind-reading; the word "this." Nouns different things (country, goddess) or s ter are called "proper nouns," and in

4.2 Parts of nouns

The English nouns member, member. member. This word is called the "roo the root; the others are formed by ending –ship to give the meaning" prefix non– to indicate the opposite of the composite of the composite

Egyptian nouns are built up in the root, while others have one or more about noun roots and the endings us

4.3 Roots

As in English, the root of an Egyptia mon. In the words ntr "god," ntrw " is ntr and the others parts are endin three consonants, but some have as n

4.4 Gender

English divides nouns into three ger nine (which can be replaced by she English, some nouns are naturally m no natural gender, and can be used to pressed her opinion, Attach the speaker to

Egyptian has only two genders, or the other. It is usually easy to tell nine nouns have the ending t added culine nouns often have no special e examples are sn "brother," http "enenger of the state of

It is important to keep in mind the noun itself. (To mark this differ the root by a dot in transliteration: is a part of the root, not the femining

4. Nouns

4.1 Definitions

Nouns are words that languages use to designate things. The things can be real or imaginary objects, concepts, and actions, and even words themselves: cat, dragon; happiness, telekinesis; talking, mind-reading; the word "this." Nouns that refer to objects can be general enough to apply to many different things (country, goddess) or specific enough to refer to only one thing (Egypt, Isis); the latter are called "proper nouns," and in English are regularly capitalized.

4.2 Parts of nouns

The English nouns member, members, membership, and nonmember all have in common the word member. This word is called the "root" of these five nouns. The noun member itself consists only of the root; the others are formed by adding things to this root: the ending —s for the plural, the ending —ship to give the meaning "group of members" or "quality of being a member," and the prefix non—to indicate the opposite of member.

Egyptian nouns are built up in the same way, of roots and additions. Some consist only of the root, while others have one or more prefixes, endings, or suffixes. In this lesson we will learn about noun roots and the endings used to indicate gender and number.

4.3 Roots

As in English, the root of an Egyptian noun is simply the part that all related nouns have in common. In the words ntr "god," ntrw "gods," ntrt "goddess," and ntrj "divine," for example, the root is ntr and the others parts are endings added to the root. Most Egyptian roots consist of two or three consonants, but some have as many as five.

4.4 Gender

English divides nouns into three genders: masculine (which can be replaced by he or him), feminine (which can be replaced by she or her), and neuter (which can be replaced by it or its). In English, some nouns are naturally masculine, feminine, or neuter: father, mother, rock. Others have no natural gender, and can be used for any of the three: The speaker gave his report, The speaker expressed her opinion, Attach the speaker to its base.

Egyptian has only two genders, masculine and feminine, and all Egyptian nouns must be one or the other. It is usually easy to tell which gender a noun is: with very few exceptions, all feminine nouns have the ending t added to the root: for example, snt "sister" (root sn "sibling"). Masculine nouns often have no special ending, though some have the ending t or t0 added to the root: examples are t1 "brother," t1 "enemy," and t1 "snake."

It is important to keep in mind that the feminine t is an added ending, not an original part of the noun itself. (To mark this difference, some Egyptologists separate the feminine ending from the root by a dot in transliteration: sn.t). In a few masculine nouns the last consonant is t, but this is a part of the root, not the feminine ending; the most common example is $\frac{1}{2} \int_{0}^{\infty} ht$ "wood."

36 4. NOUNS

As in English, some Egyptian nouns are naturally masculine or feminine; these follow the same rule as other nouns: examples are jtj "father" and must "mother." Like English too, Egyptian had many pairs of masculine and feminine nouns. The feminine counterpart of a masculine noun is made by adding the feminine ending t to the root, not to the masculine noun (even though this often appears to be the case, since many masculine nouns have the same form as the root). Here are some examples of such pairs:

₩ sn "brother"	snt "sister"	(root sn)
្រី∆ឆ្នាំ ḥq(3) ''(male) ruler''	1	(root <i>ḥq3</i>)
ୌଧ ntr "god"	ntrt "goddess"	(root ntr)
hftj "(male) enemy"	hftt "female enemy"	(root <i>lift</i>)
Male) snake"	I female snake"	(root <i>ḥf3</i>).

There are very few exceptions to this general pattern of masculine and feminine nouns. The most important has to do with the very common feminine noun $\frac{d}{dt}$ "thing" (originally jht, not the same as masculine $\frac{d}{dt}$ "wood"). When this noun refers to an actual thing, it has the meaning "thing" or "property," and is feminine. But it can also be used with the more general meaning "something, anything," without referring to anything specific, and in that case it tends to be masculine. Another exception has to do with proper names of places, such as countries and towns: these are often treated as feminine, regardless of their ending.

4.5 Number

Besides gender, nouns can also indicate whether they refer to one thing or more than one. This property is called "number." Modern English nouns have two numbers, singular and plural. Middle Egyptian nouns can also be singular or plural.

In English, nouns normally refer to only one thing (singular) unless they are specially marked to show that they refer to more than one (plural). Plural marking is fairly complicated in English: most nouns simply add s (ruler, rulers), but some add es (wish, wishes), others add en (ox, oxen), still others change their form (mouse, mice), and some don't change at all (one sheep, forty sheep).

As in English, Egyptian nouns normally are singular unless they are marked otherwise. Unlike English, Egyptian has a very simple rule for marking the plural: masculine nouns add w to the **root** (i.e., in place of the feminine singular ending t). To illustrate this rule, here are the plural forms of the noun pairs from the preceding section:

sn "brother": snw "brothers"	snt "sister": snwt "sisters"
ḥq3 "ruler": ḥq3w "rulers"	hq3t "female ruler": hq3wt "female rulers"
ntr "god": ntrw "gods"	ntrt "goddess": ntrwt "goddesses"
hftj "enemy": hftjw "enemies"	hftt "female enemy": hftwt "female enemies"
hf3w "snake": hf3ww "snakes"	hf3t "female snake": hf3wt "female snakes."

This rule is absolutely consistent in Egyptian: all nouns form their plurals by it, without exception. The rule can also be stated as follows: All Egyptian nouns mark the plural by means of w; masculine nouns add w to the **end** of the noun, feminine nouns add w before the feminine ending t.

1.6 Writing the plural

Although the Egyptian rule for form shown in hieroglyphs is not so rigid "weak" consonant (see § 2.8), and is a indicate the plural just by writing this by adding three short strokes to the side written horizontally (111 or 111), viscribe's preference and the shape of strokes (000, 000, 000, etc.). Masculine in determinative; feminine nouns almost writings of the plurals from the precedent

| snw "brothers" | hq(3)w "rulers" | 心。ntrw "gods" | hftjw "enemies" | hftjw "snakes" | hftjww "snakes"

The plural determinative actually write the determinative of the singula self three times: for example, [2] "gods." In Middle Egyptian this archaplural ntrw "gods," however, is normal

The plural determinative has two noun refers to more than one thing; of w (masculine) or wt (feminine). For the aren't real plurals. In the word of the because the word refers to a group of English); such nouns are known as "c the other hand, is written with plural line singular ending here (as it is in hy English). Such writings are often called

4.7 The dual

Although hieroglyphic writing used the number of things, not only three. To special form of the noun, called the "wj for masculine nouns, and j for fen singular form of the noun; examples:

sn "brother": snwj "two brothe hq3 "ruler": hq3wj "two rulers ntr "god": ntrwj "two gods"

4.6 Writing the plural

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Although the Egyptian rule for forming plural nouns is consistent, the way in which plurals are shown in hieroglyphs is not so rigid. The w that distinguishes the plural from the singular is a "weak" consonant (see § 2.8), and is often omitted in writing. Middle Egyptian texts almost never indicate the plural just by writing this ending. The most frequent means of marking the plural is by adding three short strokes to the singular as an extra determinative. These "plural strokes" can be written horizontally (1111 or 111), vertically ($\frac{1}{1}$ or $\frac{1}{2}$), or grouped ($\frac{1}{1}$ or $\frac{1}{1}$), depending on the scribe's preference and the shape of the surrounding signs; sometimes dots were used instead of strokes ($\circ \circ \circ$, $\circ \circ$, $\circ \circ \circ$, etc.). Masculine nouns sometimes write the plural ending in addition to this determinative; feminine nouns almost always use just the determinative. Here are hieroglyphic writings of the plurals from the preceding section:

snw "brothers"	snwt "sisters"
14 hq(3)w "rulers"	12 hq(3)wt "female rulers"
প্রিঃ ntrw "gods"	ntrwt "goddesses"
hftjw "enemies"	hftwt "female enemies"
In hfsww "snakes"	hf3wt "female snakes."

The plural determinative has two qualities. On the one hand, it indicates that the preceding noun refers to more than one thing; on the other, it shows that the preceding noun has an ending w (masculine) or wt (feminine). For this reason, plural strokes are sometimes used with words that aren't real plurals. In the word $\frac{1}{2} \sqrt{\frac{1}{2} \frac{1}{2}} \frac{1}{rhyt}$ "population," for example, plural strokes are used because the word refers to a group of people, even though the noun itself is singular (as it is in English); such nouns are known as "collectives." The abstract noun $\frac{1}{2} \frac{1}{2} \frac{1}{rhyt} \frac{1}{rhyt}$ "perfection," on the other hand, is written with plural strokes because it ends in w, even though the w is a masculine singular ending here (as it is in $\frac{1}{rhyt} \frac{1}{rhyt} \frac{1}{rhyt}$ "snake") and not a plural: the noun is singular (as it is in English). Such writings are often called "false plurals."

4.7 The dual

Although hieroglyphic writing used three strokes to mark the plural, plural nouns can refer to any number of things, not only three. To indicate just two things, however, ancient Egyptian had a special form of the noun, called the "dual." Like the plural, the dual is marked by special endings: we for masculine nouns, and j for feminine nouns. For both genders, the ending is added to the singular form of the noun; examples:

sn "brother": snwj "two brothers"	snt "sister": sntj "two sisters"
hq3 "ruler": hq3wj "two rulers"	hq3t "female ruler": hq3tj "two female rulers"
ntr "god": ntrwj "two gods"	ntrt "goddess": ntrtj "two goddesses"

hftj "enemy": hftjwj "two enemies" hftw "female enemy": hfttj "two female enemies" hftw "snake": hftwyj "two snakes" hftw "female snake": hfty "two female snakes."

The normal way of writing the dual in Middle Egyptian was to show the ending; the "weak" consonant j was often omitted, but when it was shown it was usually written with the sign w:

Dual nouns could also be indicated by the older system of doubling the determinative or by writing the singular twice. In Middle Egyptian this archaic practice was more common for duals than for plurals. Representative hieroglyphic spellings of the duals above are:

fo 的 snwj "two brothers"	sntj "two sisters"
14章 hq(3)wj "two rulers"	្រឹក្សី $hq(3)tj$ "two female rulers"
ntrwj "two gods"	ntrtj "two goddesses"
hftjwj "two enemies"	hfttj "two female enemies"
in hf3wwj "two snakes"	hf3tj "two female snakes."

As with writings of the plural, hieroglyphic also has some examples of "false duals." The most common example occurs for the word nwtj "local" (from nwt "town"): since this word had the same consonantal form (though perhaps not the same pronunciation) as nwtj "two towns," it was often written as a dual (**).

4.8 Summary of gender and number

All Egyptian nouns indicate both gender (masculine or feminine) and number (singular, plural, or dual). The markings for these features are:

MASCULINE example: sn "brother" (root sn) singular ROOT example: hftj "enemy" (root hft) ROOT + jROOT + w example: hf3w "snake" (root hf3) plural SINGULAR + W examples: snw, hftjw, hf3ww dual SINGULAR + wj examples: snwj, hftjwj, hf3wwj FEMININE examples: snt, hftt, hf3t singular ROOT + t

singular ROOT + t examples: snt, hftt, hf3t plural ROOT + wt examples: snwt, hftwt, hf3wt dual SINGULAR + j examples: sntj, hfttj, hf3tj

As with the feminine ending, some Egyptologists separate the plural and dual endings by a dot in transliteration: for example, hq3 "ruler," hq3.w "rulers," hq3.wj "two rulers," hq3.t "female ruler," hq3.wt "female rulers," hq3.tj "two female rulers." In this book, the dot is used only to separate prefixes and suffixes (which we will learn about later), not endings. You may want to use the dot before the gender and number endings in your own transliterations, however, to help you remember the endings and how they are attached to nouns.

1.9 Defined and undefined nouns

By themselves, all nouns except providuals: the noun *snake*, for instance tences, however, nouns are usually of

Defined nouns can refer to only things. Proper names, by definition number of different ways: in English monstrative ("those snakes"). Unde class. The following sentences illustra-

Jack won't eat snake means that Jack won't eat her snake means of snake (defined): he might ea

Jill doesn't like snakes means that Jill doesn't like those snakes means fined): she might actually lik

In English, the most common way definite article the or the indefinite a doesn't like any snakes.

Although standard Middle Egyplanguage did. They turn up from Egyptian had become a regular part in the next lesson.

4.10 Noun phrases

Nouns are always single words, whe guages, including English, have way has both nouns in common. Example milk and man and refers to a man whemilk. The result of joining nouns in phrase is two or more words).

Middle Egyptian also has noun between the two nouns: apposition,

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4.9 Defined and undefined nouns

By themselves, all nouns except proper nouns refer to classes of things rather than to specific individuals: the noun *snake*, for instance, can be applied to any serpent. When they are used in sentences, however, nouns are usually **defined** or **undefined**.

Defined nouns can refer to only one specific thing or (if they are plural) one specific group of things. Proper names, by definition (§ 4.1), are always defined. Other nouns can be defined in a number of different ways: in English, for example, by a possessive pronoun ("her snake") or a demonstrative ("those snakes"). Undefined nouns can refer to any number of things from the same class. The following sentences illustrate the difference between defined and undefined nouns:

Jack won't eat snake means that Jack won't eat any snake (undefined).

Jack won't eat her snake means only that Jack isn't interested in consuming one particular snake (defined): he might eat someone else's, however.

Jill doesn't like snakes means that Jill dislikes all snakes (undefined).

Jill doesn't like those snakes means only that Jill is averse to a particular group of snakes (defined): she might actually like other snakes, or snakes in general.

In English, the most common way to indicate whether a noun is defined or undefined is by the definite article the or the indefinite article a (also an, plural some or any): Jack won't eat the snake, Jill doesn't like any snakes.

Egyptian nouns are also usually defined or undefined when they are used in sentences. Egyptian uses many of the same methods as English to mark these uses, such as possessive pronouns and demonstratives for defined nouns, and words like *any* for undefined nouns; we will meet these in Lessons 5 and 6. Unlike English, however, standard Middle Egyptian had no definite or indefinite articles. A noun such as *hf3w* can mean "the snake" or "a snake." The absence of words for "the" and "a" may seem confusing at first, but you will soon find that it presents no problem in reading most Egyptian sentences. Many modern languages, such as Russian, also have no definite or indefinite articles, and do quite well without them.

Although standard Middle Egyptian had no articles, there is some evidence that the spoken language did. They turn up from time to time in nonstandard texts, and by the time of Late Egyptian had become a regular part of the written language as well. We will come back to them in the next lesson.

4.10 Noun phrases

Nouns are always single words, whether those words themselves are singular or not. Most languages, including English, have ways to put two nouns together in order to refer to a thing that has both nouns in common. Examples in English are milkman, which is formed from the nouns milk and man and refers to a man who delivers milk; and milk bottle, which refers to a container for milk. The result of joining nouns in this way is called a "compound noun" or a "noun phrase" (a phrase is two or more words).

Middle Egyptian also has noun phrases. These are used to express three different relationships between the two nouns: apposition, connection, and possession.

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4.11 Apposition

The word "apposition" means simply "side by side." Nouns are said to be "in apposition" when both are used together to refer to the same thing. An English example is our friend the dog. In many cases of apposition, one of the nouns is general and the other is a proper noun (see § 4.1): Queen Anne, the pharaoh Ramesses II, God the father. As in English, two Egyptian nouns can be in apposition: $z3.k \ hrw$ "your son, Horus." Many cases of Egyptian apposition involve titles followed by a proper name: for example, $zh3w \ r^c$ -ms "scribe Ra-mose."

4.12 Connection

In English, two nouns can be connected in a phrase by the word and: salt and pepper, Jack and Jill. They can also be linked by the word or: coffee or tea. In these kinds of phrases, known as conjunction or coordination (and) and disjunction (or), the two nouns do not refer to the same thing (unlike apposition).

Disjunction, too, is expressed usually just by putting one noun after the other: \underline{db}^c s3h "a finger or a toe" (literally, "finger, toe"). Occasionally, however, it is marked more clearly by putting the phrase r-pw (meaning something like "whichever") after the second noun: $z \ge t r - pw$ "a man or a woman" (literally, "man, woman, whichever").

4.13 Possession

Noun phrases can also indicate that one noun belongs to another. In English we can express this relationship in two ways: (1) by making the first noun possessive: the girl's toys, the girls' mother; or (2) by putting the word of between the two nouns: the toys of the girl, the mother of the girls. Egyptian also had two ways of expressing a relationship of possession between two nouns.

I. The **direct genitive** is similar to the English possessive construction. In Egyptian, however, the possessor noun is always **second**, and there is no change to either noun (at least, none is visible in writing). In other words, the direct genitive is expressed just by juxtaposing two nouns (putting one after the other), with the possessor noun second. Such noun phrases can usually be translated by an English possessive construction, though sometimes a translation with "of" sounds better. Here are some examples of the direct genitive:

r jz "the tomb's door" or "the door of the tomb" (r "mouth, door," jz "tomb")

hmt w b "a priest's wife" or "the wife of a priest" (hmt "woman, wife," w b "priest")

z3 zj "a man's son" or "son of a man" (z3 "son," zj "man")

hrwj sth "Seth's testicles" or "the testicles of Seth" (hrwj "two testicles," sth "Seth")

nswt t3wj "Egypt's king" or "the king of Egypt" (nswt "king," t3wj "Two Lands" = Egypt)

nswt ntrw "the gods' king" or "king of the gods" (nswt "king," ntr "god")

ddwt tpjw-c "the ancestors' sayings" or "the sayings of the ancestors" (ddt "saying," tpj-c "ancestor").

As these examples illustrate, either the nine; singular, plural, or dual; and de tive indicates that A belongs to B. Th

2. The **indirect genitive** is similar by a special word that indicates possused to link nouns of any gender or called the "genitival adjective," origin but by Middle Egyptian there were on

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The genitival adjective actually measurement Here are some examples of the indire

z3 n zj "the son of a man" (z3 = smrw nw stp-z3 "courtiers of the p hrwj nw sth "the testicles of Seth" swht nt njw "the egg of an ostrich' hmwt nt wrw "the wives of the chi jzwtj nt j.hmw-sk "the two crews of

By the time Middle Egyptian was not adjective had been reduced to just on find examples of *n* used after mascul stead of *nt*): "3*w n* shtj" "the donkeys of "the inheritance of a survivor."

4.14 Summary of noun phrases

The preceding sections show that a plent relationships in Middle Egyptian: possession ("B's A," "A of B"). In two words added to the noun phrase: A connection, and A n/nw/nt B "A of B".

When the phrase consists only of decide which of the three different re rounding words) and even the nouns in § 4.13, for example, is most likely to two people "the woman and the priest because the two nouns are different golonger texts, the nouns and their continuous presumably why Egyptian usually did to

4. NOUNS

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As these examples illustrate, either the first noun (A) or the second (B) may be masculine or feminine; singular, plural, or dual; and defined or undefined. In every case, however, the direct genitive indicates that A belongs to B. This is a very common construction in Egyptian.

2. The **indirect genitive** is similar to the English construction with of, with two nouns linked by a special word that indicates possession. Like the direct genitive, this construction could be used to link nouns of any gender or number, defined and undefined. The linking word, which is called the "genitival adjective," originally had the same gender and number as the first noun (A), but by Middle Egyptian there were only three forms in common use:

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n used when A is masculine singular
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- nw used when A is masculine plural or dual
- nt used when A is feminine (regardless of number).

The genitival adjective actually means "belonging to," but it can usually be translated by "of."

Here are some examples of the indirect genitive:

```
z3 n zj "the son of a man" (z3 = masculine singular)

smrw nw stp-z3 "courtiers of the palace" (smrw = masculine plural)

hrwj nw sth "the testicles of Seth" (hrwj = masculine dual)

swht nt njw "the egg of an ostrich" (swht = feminine singular)

hmwt nt wrw "the wives of the chiefs" (hmwt = feminine plural)

jzwtj nt j.hmw-sk "the two crews of Imperishable Stars" (jzwtj = feminine dual).
```

By the time Middle Egyptian was no longer a spoken language, the three forms of the genitival adjective had been reduced to just one, — n. Already in good Middle Egyptian, however, we can find examples of n used after masculine plurals or duals (instead of nw) and feminine nouns (instead of nt): '3w n shtj "the donkeys of the peasant," hrwj n sth "the testicles of Seth," jw wt n tpj-t3 "the inheritance of a survivor."

4.14 Summary of noun phrases

The preceding sections show that a phrase of two juxtaposed nouns A B can express several different relationships in Middle Egyptian: apposition ("A, B"), connection ("A and B," "A or B"), and possession ("B's A," "A of B"). In two of these, the relationship can also be expressed by specific words added to the noun phrase: A hn^c B or A hr B ("A and B") and A B r-pw ("A or B") for connection, and A n/nw/nt B "A of B" for possession.

When the phrase consists only of the nouns, without additional words, it may seem difficult to decide which of the three different relationships is meant. In most cases, however, the context (surrounding words) and even the nouns themselves make only one meaning likely. The phrase $hmt\ w^cb$ in § 4.13, for example, is most likely to mean "priest's wife" (possession), unless the context is about two people "the woman and the priest" (connection); apposition ("the woman, a priest") is unlikely because the two nouns are different genders. As you will see when you begin reading sentences and longer texts, the nouns and their context almost always rule out all but one relationship — which is presumably why Egyptian usually did not feel the need to add additional words.

4.15 Honorific transposition

In the direct genitive, the possessing noun is **always** second. Although this rule seems to have been inflexible in the spoken language, however, hieroglyphic writing sometimes reverses the order of the two nouns. This happens most often when the possessing noun is ntr "god" or ntr "god" or ntr "king" (often abbreviated $\frac{1}{2}$; for the spelling, see below): in that case, the possessing noun is often written first, out of respect, even though it was spoken second. This practice is known as "honorific transposition." The transliteration of honorific transposition follows the order of speaking, not writing; a dash is often used to connect the two words.

The phrase "temple," for instance, is to be read hwt-ntr (literally, "god's enclosure" or "enclosure of god"), not ntr hwt (which would mean "the god of the enclosure"). Here are some other common examples of honorific transposition:

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71
           mdw-ntr "god's words" (the Egyptian term for "hieroglyphs": see § 1.4)
71
           hm-ntr "priest" (literally, "god's servant")
7-0111
           htpw-ntr "god's offerings"
13
           z3-nswt "prince" (literally, "king's son")
135
           z3t-nswt "princess" (literally, "king's daughter")
TI
           mwt-nswt "king's mother"
Ju
           hmt-nswt "queen" (literally, "king's wife")
103
           zh3w-nswt "king's scribe."
```

The noun $\frac{1}{4}$ nswt "king" itself may involve honorific transposition. This word is actually an archaic noun phrase consisting of the words n "of" and $\frac{1}{4}$ swt "sedge" (the emblematic plant of Upper Egypt). The exact sense of the phrase "of the sedge" is uncertain. It could mean "he who belongs to the sedge," with honorific transposition of the word $\frac{1}{4}$; but it could also mean "he to whom the sedge belongs," in which case the unusual order of the hieroglyphs may just reflect the desire to make a compact group (instead of $\frac{1}{4}$).

Transposition is very common in personal names. Many Egyptian names honored a particular god or goddess, and in writing the deity's name was often put first. Sometimes this reflects the actual order of the spoken words, as in pth-wr "Ptah-wer" (meaning "Ptah is great"). Other cases, however, involve honorific transposition, as in particular, follow this pattern: examples are pth-wsrt "Senwosret" (meaning "Man of the goddess Wosret") and party-r "Meri-re" (meaning "Re's beloved"). A similar practice involves the noun pry-r "beloved"; when the king is called the "beloved" of a god, the god's name is often put first:

Middle Egyptian also used honorific transposition in filiations (appositions involving two personal names and the word z3 "son" or z3t "daughter"). In texts from the Middle Kingdom, the father's name was normally written first out of respect: The father's for example, is to be read z3-mrw rnsj "Meru's son, Rensi" (the egg o is an ideogram for z3 "son"), not mrw z3 rnsj "Meru, son of Rensi." This practice is found in documents from the Middle Kingdom; later Middle Egyptian texts use the normal order A z3 B "A, son of B."

The ancient Greek historian Hedescribed the Egyptians as "religious Modern observers often have the sa resentatives of Egypt's architecture gods; the names of most Egyptians I scription that does not at least mention

Herodotus's statement that the I ticularly Western notion of religion, from other spheres of daily human pursuits, and science. In ancient Egy ligion" is nothing less than the way related to it.

Whether or not they believe in the world objectively, as a collection ample, that the wind arises from the that people get sick because of gerr chemical and biological processes. The perimentation and thought. It has given and how we can deal with it for our of the world with the control of the world with the world with

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Egyptian gods and goddesses are not verse. The gods did not just "control" to bolts: they were the elements and force Egyptian gods were "immanent" in the Shu; in one text, Shu describes himself the pressure of the wind." When an Egagainst him.

ESSAY 4. THE GODS

The ancient Greek historian Herodotus, who supposedly visited Egypt in the fifth century BC, described the Egyptians as "religious to excess, far beyond any other race of men" (*History* II, 37). Modern observers often have the same impression. Apart from tombs, the greatest surviving representatives of Egypt's architecture are its temples; Egyptian art is dominated by figures of the gods; the names of most Egyptians honored the gods; and there is hardly any Egyptian text or inscription that does not at least mention one or more of the gods.

Herodotus's statement that the Egyptians were religious "to excess," however, reflects a particularly Western notion of religion, one which (beginning with the Greeks) has separated religion from other spheres of daily human existence, such as government, social behavior, intellectual pursuits, and science. In ancient Egypt there was no such separation. What we call Egyptian "religion" is nothing less than the way in which the ancient Egyptians understood their world and related to it.

Whether or not they believe in the existence of a god (or gods), most modern societies view the world objectively, as a collection of impersonal elements and forces. We understand, for example, that the wind arises from the pressure differential between areas of low and high pressure; that people get sick because of germs or viruses; and that things grow and change because of chemical and biological processes. This knowledge is the inheritance of centuries of scientific experimentation and thought. It has given us today a detailed understanding of how the world works and how we can deal with it for our own well-being and happiness.

The ancient Egyptians faced the same physical universe we do, and like us they attempted to understand and deal with it. But, without the benefit of our accumulated knowledge, they had to find their own explanations for natural phenomena and their own methods of dealing with them. The answers they came up with are what we call Egyptian "religion."

Where we see impersonal elements and forces at work in the world, the Egyptians saw the wills and actions of beings greater than themselves: the gods. Not knowing the scientific origin of disease, for example, they could only imagine that some malevolent force was behind it. Though they might — and did — develop practical remedies to combat disease, they also believed it was necessary to drive off or appease the forces that had caused the illness in the first place. Egyptian medical texts, therefore, contain not only detailed descriptions of physical maladies and pharmaceutical prescriptions for them but also "magical" spells to be used in combating malevolent forces. What we distinguish as the "science" of medicine and the "religion" of magic were to the Egyptians one and the same thing.

Egyptian gods and goddesses are nothing more or less than the elements and forces of the universe. The gods did not just "control" these phenomena, like the Greek god Zeus with his lightning bolts: they were the elements and forces of the world. We recognize this quality by saying that the Egyptian gods were "immanent" in the phenomena of nature. The wind, for example, was the god Shu; in one text, Shu describes himself as follows: "I am Shu ... my clothing is the air ... my skin is the pressure of the wind." When an Egyptian felt the wind on his face, he felt that Shu had brushed against him.

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4. NOUNS

Just as there are hundreds of recognizable elements and forces in nature, so too there were hundreds of Egyptian gods. The most important, of course, are the greatest natural phenomena. They included Atum, the original source of all matter, and his descendants: Geb and Nut, the earth and sky; Shu, the atmosphere (see Essay 2); Re, the sun; Osiris, the male power of generation; and Isis, the female principle of motherhood. What we would consider abstract principles of human behavior were also gods and goddesses: for example, order and harmony (Maat), disorder and chaos (Seth), creativity (Ptah), reasoning (Thoth), rage (Sekhmet), and love (Hathor).

The power of kingship, too, was a god (Horus), embodied not only in the sun as the dominant force of nature but also in the person of the pharaoh as the dominant force in human society (see Essay 3). Our separation of "religion" from "government" would have been incomprehensible to an ancient Egyptian, to whom kingship itself was a divine force. Although the ancient Egyptians could, and did, rebel against individual kings and even assassinate them, they never replaced the pharaonic system with another method of government. To do so would have been as unthinkable as replacing the sun with something else.

The Egyptians saw the wills and actions of their gods at work in the phenomena of everyday life: Re, in the daily return of light and warmth; Osiris and Isis, in the miracle of birth; Maat or Seth, in the harmony or discord of human relations; Ptah and Thoth, in the creation of buildings, art, and literature; and Horus, in the king whose rule made life itself possible. In many cases, they also saw the presence of their gods in certain species of animals: Horus, for example, in the falcon, who soars over all other living creatures; or Sekhmet, in the ferocity of the lion. This association is the key to the many images of animal-headed gods in Egyptian art. To an Egyptian, the image of a lion-headed woman, for example, conveyed two things at once: first, that it was not the image of a human female, and was therefore a goddess; and second, that the goddess in question was Sekhmet. Such images were not an attempt to portray what the gods might look like if they could be seen; instead, they are nothing more than large-scale ideograms.

Since the Egyptians saw the gods at work in all natural and human behavior, their attempts to explain and deal with that behavior naturally focused on the gods. Egyptian myths are the counterpart of our scientific textbooks: both explain what the world is like and why it behaves the way it does. Egyptian hymns, prayers, and offering rituals had the same purpose as our genetic engineering and nuclear power plants: both are attempts to mediate the effects of natural forces and to turn them to human advantage.

Although the Egyptians recognized most natural and social phenomena as separate divine forces, they also realized that many of these were interrelated and could also be understood as different aspects of a single divine force. That realization is expressed in the practice known as "syncretism," the combining of several gods into one. The sun, for example, can be seen not only as the physical source of heat and light (Re) but also as the governing force of nature (Horus), whose appearance at dawn from the Akhet (see Essay 2) makes all life possible — a perception embodied in the combined god Re-Harakhti (Re, Horus of the Akhet). The tendency to syncretism is visible in all periods of Egyptian history. It explains not only the combination of various Egyptian gods but also the ease with which the Egyptians accepted foreign deities, such as Baal and Astarte, into their pantheon, as different forms of their own familiar gods.

By the 18th Dynasty, Egyptian to could be understood as aspects of a semeans "hidden." Although his will a ture, Amun himself was above them to uncover his awesomeness ... too existed apart from nature, yet his pre Egyptians expressed this dual character," yet manifest in the greatest of

Despite this discovery, however, gods. In this respect, the Egyptian us cept of the Trinity: a belief that one the Egyptians may seem to modern different from religions that are modern human history, Egyptian religion as and development.

1. Give the plural and dual of the fo

e. mjw "c

f. z<u>h</u>3w ' g. mnjw '

h. nbt "n

2. Transliterate and translate the fol

Transliterate and translate the fol one translation):

4. NOUNS

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By the 18th Dynasty, Egyptian theologians had even begun to recognize that all divine forces could be understood as aspects of a single great god, Amun, "king of the gods." The name Amun means "hidden." Although his will and actions could be seen in the individual phenomena of nature, Amun himself was above them all: "farther than the sky, deeper than the Duat ... too secret to uncover his awesomeness ... too powerful to know." Of all the Egyptian gods, Amun alone existed apart from nature, yet his presence was perceptible in all the phenomena of daily life. The Egyptians expressed this dual character in the combined form Amun-Re: a god who was "hidden," yet manifest in the greatest of all natural forces.

Despite this discovery, however, the ancient Egyptians never abandoned their belief in many gods. In this respect, the Egyptian understanding of divinity was similar to the later Christian concept of the Trinity: a belief that one god can have more than one person. As bizarre as the gods of the Egyptians may seem to modern observers, the religion of ancient Egypt itself was not all that different from religions that are more familiar to us. Far from being an isolated phenomenon of human history, Egyptian religion actually stands at the beginning of modern intellectual inquiry and development.

EXERCISE 4

1. Give the plural and dual of the following nouns (in transliteration):

a. 23 "son" e. miw "cat" i. šm°yt "singer" m. hwt-ntr "temple" zh3w "scribe" j. st "place" n. z3-nswt "prince" b. hmt "woman" mnjw "herder" k. pr "house" o. shtj "peasant" c. jtj "father" h. nbt "mistress" p. drt "hand" 1. nwt "town" d. mwt "mother"

2. Transliterate and translate the following nouns (the singular is given in parentheses):

a. If -rd "foot"

f. If $-j^c rt$ "uraeus" (a protective serpent)

b. If -ht "belly"

g. If -ht "child"

c. If -msdr "ear"

h. If -sprw "petitioner"

i. If -sprw "petitioner"

i. If -sprw "petitioner"

j. If -msyt "waterfowl"

3. Transliterate and translate the following noun phrases (NB: some may be capable of more than one translation):

a. _ _ mbt "mistress," pt "sky"

b. I mir "god," hwt "enclosure"

c. In A — st "place," "nh "living"

e. = 1 - t3 "land"

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f. - jtrw "river"

- g. [] ** sb3 "star"
- h. 3
- i.]
- j. 11178
- k. =
- 1. ______ _ r "speech," kmt "Egypt"
- m. -t "bread," mw "water"
- n. The t3w "air, breath," "nh "life"
- 4. Below are some damaged texts with missing signs or words marked by square brackets. Fill in the missing hieroglyphs and the gaps in transliteration.
 - a. phr [...] jnr "surface (face) of the stone"
 - b. The Man hwt-ntr [...] jmn "temple of Amun"
 - c. lose snw[...] snwt "brothers and sisters"
 - d. I sn[...] wsjr "Osiris's two sisters"
 - e. Signature [...] kmt "great ones of Egypt"
 - f. ht [...] 'nh "wood of life" (idiom for "food")

5.1 Definitions

Pronouns are words that languages in noun"). In the English sentence As nouns he, himself, and his all refer to speaker doesn't have to repeat the sthough all three pronouns refer to the matical names) because they do differ to indicate the actor of the verb appears; and his is a possessive pronoun,

Besides the various forms they me He, himself, and his are all personal participants in a conversation. The pronouns are I, me, my, mine, myself (person is the person or persons spok (singular or plural); yourself (singular) things spoken about; in English, thir their referent (the person or thing the singular she, her, hers, herself; neuter singular she, her, herself; neuter singular she, her, herself; neuter singular she, herself; neuter singular she,

A second category consists of der English examples are this, that, these, gory. These are "question" words, suwhich (Which was it?).

The different kinds and categories them in one form or another. They al

5.2 Personal pronouns

English has four kinds of personal provive (himself). Middle Egyptian also have and independent pronouns; we will indicated the person, gender, and numbit different in Egyptian than it is in E

 first-person pronouns indicate dual (1du). This is true for th hieroglyphic writing was able to occasionally did so, as we will flected either in transliteration

5. Pronouns

5.1 Definitions

Pronouns are words that languages use to stand in for nouns (the word "pronoun" means "for a noun"). In the English sentence As for Jack, he applies himself to his lessons, for example, the pronouns he, himself, and his all refer to the same thing as the noun Jack; they are used so that the speaker doesn't have to repeat the same noun (As for Jack, Jack applies Jack to Jack's lessons). Although all three pronouns refer to the same thing, they have different forms (and different grammatical names) because they do different jobs in the sentence: he is a subject pronoun, used here to indicate the actor of the verb applies; himself is a reflexive pronoun, serving as object of the verb; and his is a possessive pronoun, the owner here of the noun lessons.

Besides the various forms they may take, pronouns also belong to several different categories. He, himself, and his are all personal pronouns. "Person" is a term grammarians use to describe the participants in a conversation. The first person is the speaker or speakers: English first-person pronouns are I, me, my, mine, myself (singular); and we, us, our, ours, ourselves (plural). The second person is the person or persons spoken to: second-person pronouns in English are you, your, yours (singular or plural); yourself (singular) and yourselves (plural). The third person refers to people or things spoken about; in English, third-person pronouns also indicate the gender and number of their referent (the person or thing they refer to): masculine singular he, him, his, himself; feminine singular she, her, hers, herself; neuter singular it, its, itself; and plural they, them, their, theirs, themselves.

A second category consists of **demonstrative** pronouns, words that "point" to their referent. English examples are *this*, *that*, *these*, and *those*. **Interrogative** pronouns belong to a third category. These are "question" words, such as English who (Who did it?), what (What did they do?), and which (Which was it?).

The different kinds and categories of pronouns are not peculiar to English. All languages have them in one form or another. They also existed in ancient Egyptian.

Personal pronouns

English has four kinds of personal pronouns: subject (he), object (him), possessive (his), and reflexive (himself). Middle Egyptian also had four kinds. Three of these are called **suffix**, **dependent**, and **independent** pronouns; we will meet the fourth kind later. As in English, these pronouns indicated the person, gender, and number of their referent. The distribution of these features was a bit different in Egyptian than it is in English:

first-person pronouns indicated only number: singular (abbreviated 1s), plural (1pl), or
dual (1du). This is true for the spoken language and for most hieroglyphic texts. But
hieroglyphic writing was able to indicate whether the speaker was male or female, and it
occasionally did so, as we will see. This is a feature of writing only, and cannot be reflected either in transliteration or in translation.

- second-person pronouns indicated both gender and number, producing probably six such pronouns in all: masculine singular (2ms) and feminine singular (2fs), masculine plural (2mpl) and feminine plural (2fpl), masculine dual (2mdu) and feminine dual (2fdu). The distinction between masculine and feminine in the plural and dual was indicated only by vowels (if it existed at all), and cannot be seen in writing. As a result, we need to talk about only four second-person pronouns: masculine singular (2ms), feminine singular (2fs), plural (2pl), and dual (2du).
- third-person pronouns also indicated gender and number. As in the second person, there
 may have been as many as six third-person pronouns, but only four can be distinguished
 in writing: masculine singular (3ms), feminine singular (3fs), plural (3pl), and dual (3du).

Altogether, Middle Egyptian theoretically had as many as eighteen forms of these three personal pronouns. In texts, however, there are far fewer forms. Some of the differences cannot be seen in writing, and the dual forms were rarely used and seem to have been disappearing from the language. For the most part, therefore, we need to learn only eight forms — the same number as in English.

5.3 Personal pronouns: suffix

The suffix pronouns are the most common of all Egyptian pronouns. They are called suffixes because they were added to the end of words. They are always part of the word they are added to, and could not stand by themselves as separate words. Of all the various things that could be added to the end of an Egyptian word (which we will meet in subsequent lessons), the suffix pronouns were always the last. Most Egyptologists separate them from the rest of the word by a dot (.). The suffix pronouns that appear in Middle Egyptian texts are the following.

IS .j \mathbb{R} , \mathbb{R} , \mathbb{R} ; often not written

This suffix was probably just the vowel i (pronounced "ee"). As a result, it was often omitted in writing, like other vowels. The sign $\stackrel{\sim}{\mathbb{H}}$ is an ideogram, and could be replaced by other ideograms for specific speakers: $\stackrel{\sim}{\mathbb{H}}$ (woman), $\stackrel{\sim}{\mathbb{H}}$ (god), $\stackrel{\sim}{\mathbb{H}}$ (god or king), $\stackrel{\sim}{\mathbb{H}}$ or $\stackrel{\sim}{\mathbb{H}}$ (king), $\stackrel{\sim}{\mathbb{H}}$ (deceased).

2MS .k

2FS .t = ; also = .t (see § 2.8.3)

3MS .f ≤

3FS .s |, __

IPL .n

3PL .sn

The 3pl suffix .sn was eventually replaced by a suffix .w, written in or in the latter became the standard 3pl suffix pronoun in Late Egyptian. It occasionally appears in nonstandard Middle Egyptian texts, beginning in Dynasty 18.

The dual suffix pronouns have the form the same as the plural forms without plushing; or $\overline{\mathbb{N}}$, or $\overline{\mathbb{N}}$. These for plural forms are used for both plural and

5.4 Personal pronouns: dependent

Unlike the suffix pronouns, the deper "dependent" because they are always a pronoun in Middle Egyptian are the following

> IS wj 身資,《資,別, The essential par

is always written noun: it is often any of the ideog god, M for th

2MS tw = ; also - ;

2FS tn also in (

3MS sw 12, 20

3FS sj [w, [, w, __

IPL n

2PL tn ; also

3PL sn [111, 111,, ...

3N st | | , _

Note that the plural forms look the sam

The third-person pronoun st is neugular and plural. For the most part, the 3pl form sn "they, them" are used to re of other nouns or plurals ("it," "they, they plural strokes ($\begin{bmatrix} n & n & n \\ n & n & n \end{bmatrix}$).

5.5 Personal pronouns: independent

The independent pronouns were separa in a sentence. The independent pronou

IS jnk O, O, O, O

signs that are us

2MS ntk

The dual suffix pronouns have the forms .nj (1du), .tnj or .tnj (2du), and .snj (3du). Writings are the same as the plural forms without plural strokes or with w in place of the plural strokes: — or w; — or w, — or w, — or w. These forms are found mostly in older religious texts; normally the plural forms are used for both plural and dual.

5.4 Personal pronouns: dependent

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Unlike the suffix pronouns, the dependent pronouns were separate words, but they are called "dependent" because they are always used after some other word. The forms of the dependent pronoun in Middle Egyptian are the following:

The essential part of this pronoun is the first consonant w ($\frac{1}{2}$ or $\frac{1}{2}$), which is always written. The second consonant j is written like the 1s suffix pronoun: it is often omitted in writing; when shown it can be written with any of the ideograms used for the suffix pronoun (for example, $\frac{1}{2}$) for a god, $\frac{1}{2}$ for the king, and so forth).

Note that the plural forms look the same as the plural forms of the suffix pronouns.

The third-person pronoun st is neutral in gender and number: it can be used for both the singular and plural. For the most part, the 3ms form sw "he, him," the 3fs form sj "she, her," and the 3pl form sn "they, them" are used to refer to living beings (people or gods), and st is used in place of other nouns or plurals ("it," "they, them"). When these are plural, st sometimes is written with plural strokes ($\begin{bmatrix} 1 & 1 & 1 & 1 \\ 1 & 1 & 1 & 1 \end{bmatrix}$).

5.5 Personal pronouns: independent

The independent pronouns were separate words, and did not have to depend on some other word in a sentence. The independent pronouns have the following forms in Middle Egyptian:

The signs and are determinatives, and can be replaced by the other signs that are used as ideograms in writings of the Is suffix and dependent pronouns: for example, or or when the speaker is the king.

If you examine the second- and third-person forms, you will see that they actually consist of the element *nt* followed by the appropriate suffix pronoun. The first-person forms are built of the element *jn* followed by a suffix; for the plural, this suffix is the regular suffix pronoun.

Originally the second- and third-person forms consisted of the dependent pronoun plus an ending t, at least in the singular. Two holdovers of this older system are still used occasionally in Middle Egyptian, particularly in religious texts:

2S
$$twt \Longrightarrow$$
; also $-$ \$, $-$ \$\$ (from twt "image") twt (see § 2.8.3)
3S $swt \longrightarrow$ \$.

These were originally the masculine forms, but in Middle Egyptian they are used for the feminine as well: thus, twt is equivalent to ntk and ntt, and swt is used like ntf and nts.

5.6 Personal pronouns: summary

The following table summarizes the three different forms of the personal pronouns that are normally used in Middle Egyptian:

	SUFFIX	DEPENDENT	INDEPENDENT	TRANSLATIONS
IS	$\cdot j$	wj	jnk	"I, me, my"
2MS	.k	tw, tw	ntk	"you, your"
2FS	\underline{t} , \underline{t}	tn, tn	nt <u>t</u> , ntt	"you, your"
3MS	f	sw	ntf	"he, him, his, it, its"
3FS	.5	sj, st	nts	"she, her, it, its"
IPL	.n	n	jnn	"we, us, our"
2PL	.tn, tn	tn, tn	nttn, nttn	"you, your"
3PL	.sn	sn, st	ntsn	"they, them, their."

The translations given here apply for the most part to *each* of the three forms: for example, all three forms of the 3ms suffix pronoun have to be translated "he" or "it" in some cases, "him" in other cases, and "his" or "its" in still others. There is not a simple one-to-one correspondence between the Egyptian and English personal pronouns. For this reason, you should learn to think of the pronouns as representing a particular person, gender, and number and not as words corresponding to the English pronouns: memorize *f* (for example) as "the 3ms suffix pronoun" and not as "he," "him," or "his."

5.7 Suffix pronouns with nouns

The English translation of the Egypti used. Each of the three forms had more meet in future lessons, but here we wil

When added to the end of a noun, sessive pronouns; for example, with the

IS	空	pr.j
2MS		pr.k
2FS	or or	pr.t or pr
3MS		pr.f
3FS	키	pr.s
IPL	1111	pr.n
2PL	or Thin	pr.tn or p
3PL		pr.sn
3MS 3FS 1PL 2PL	or Thin	pr.f pr.s pr.n pr.tn o

The suffix pronoun is always added at t tives: for example, $\sqrt[3]{n}$ sntj.f "h the gender and number of the noun hav pronoun, just as in English: his sister, noun, however, the suffix pronouns the that of the dual: for example, $\sqrt[3]{n}$ realso $\sqrt[3]{n}$ rdwj.f and $\sqrt[3]{n}$ $\sqrt[3]{n}$ $\sqrt[3]{n}$ $\sqrt[3]{n}$ $\sqrt[3]{n}$

It is important to remember that th writing. The signs [7], therefore, can be also important to remember that the sea ideogram for the first-person singular suffunction it is supposed to have. The sign

z3 "son" (資 as determinative), z3.j "my son" (資 as Is suffix, zi z3.(j) "my son" (資 as determina In the same way, the signs 公益資 can a

> z3wj "two sons" (both 🖺 as deter z3wj.(j) "my two sons" (both 🖺 z3.j "my son" (first 🖺 as determ

This may seem confusing at first, but you reading most texts. Usually, the context referred to, and whether a 1s suffix shou

5.7 Suffix pronouns with nouns

The English translation of the Egyptian personal pronouns depends on how the pronouns are used. Each of the three forms had more than one function in Egyptian. Most of these uses we will meet in future lessons, but here we will consider how the suffix pronouns are used with nouns.

When added to the end of a noun, the suffix pronouns are the equivalent of the English possessive pronouns; for example, with the noun Γ pr "house":

IS	72	pr.j	"my house"
2MS		pr.k	"your house" (spoken to a man)
2FS	or a	pr.t or pr.t	"your house" (spoken to a woman)
3MS		pr.f	"his house," "its house"
3FS	귀	pr.s	"her house," "its house"
IPL	1111	pr.n	"our house"
2PL	THE or TIM	pr.tn or pr.tn	"your house" (spoken to more than one person)
3PL	TIT	pr.sn	"their house."

The suffix pronoun is always added at the very end of the noun, after any endings or determinatives: for example, $\frac{1}{\sqrt{2}} = sntj.f$ "his two sisters," $\frac{1}{\sqrt{2}} = snw.t$ "your brothers." Note that the gender and number of the noun have nothing to do with the gender and number of the suffix pronoun, just as in English: his sister, his sisters; our mother, our mothers. When added to a dual noun, however, the suffix pronouns themselves sometimes have an extra ending $\frac{1}{\sqrt{2}} = snw.t$ "wj.sj" "her two arms" (but also $\frac{1}{\sqrt{2}} = rdwj.f$ and $\frac{1}{\sqrt{2}} = rdwj.f$) "his two feet," $\frac{1}{\sqrt{2}} = rdwj.f$ "her two arms" (but also $\frac{1}{\sqrt{2}} = rdwj.f$ and $\frac{1}{\sqrt{2}} = rdwj.f$).

It is important to remember that the first-person singular suffix pronoun is often omitted in writing. The signs $\frac{1}{1}$, therefore, can be a writing of pr.(j) "my house" as well as pr "house." It is also important to remember that the seated man $\frac{1}{2}$ can be both a determinative of nouns and an ideogram for the first-person singular suffix pronoun. In some cases, it is not always clear which function it is supposed to have. The signs $\frac{1}{2}$, for example, can be read in three different ways:

```
z3 "son" ( as determinative),
```

z3.j "my son" (as Is suffix, z3 without determinative), and

z3.(j) "my son" (as determinative, 1s suffix not written).

In the same way, the signs Lan also be read three ways:

z3wj "two sons" (both 🛱 as determinatives of the dual),

z3wj.(j) "my two sons" (both 🕍 as determinatives of the dual, 1s suffix not written), and

z3.j "my son" (first as determinative, second as 1s suffix).

This may seem confusing at first, but you will eventually find that it creates little or no problem in reading most texts. Usually, the context will tell you whether or not a singular or dual is being referred to, and whether a 1s suffix should be read or not.

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5.8 Demonstrative pronouns: forms and meanings

English has basically two demonstrative pronouns: this (plural these) and that (plural those). Middle Egyptian has four. Each of the four appears in three different forms:

pn []	NGULAR F.		MININE SINGULAR		UTRAL 11, 11
pf ☐; also €	pf3 tf	f	; also 18 tf3	nf	; also nf3
pw 🖒, 🧟	tı	w	£, ē	nw	A.
p3 &, & D		3	A-	n3	The state of the s

As you can see from this chart, the masculine singular forms all begin with p-; the feminine singular, with t-; and the neutral forms, with n-. The four different demonstratives are formed by adding another consonant to these beginnings: -n, -w, -3, and -f (or -f3).

The -n demonstratives are the most common in Middle Egyptian, and can mean either "this, these" or "that, "those." The translation depends on context: i.e., on whether the reference is to something nearby ("this, these") or more distant ("that, those"). The -f demonstratives are normally used to contrast with the -n series, in which case they are translated by "that, "those" and the -n series by "this, "these." The -w demonstratives are an older equivalent of the -n series, and have the same meanings; they are still used in Middle Egyptian, though usually in religious texts or in special functions. The -3 demonstratives seem to be a colloquial (spoken-language) counterpart of the -n series, but they also occur in good literary Middle Egyptian texts.

5.9 Demonstrative pronouns: uses

As in English, the demonstrative pronouns of Middle Egyptian can be used either by themselves ("this, that, these, those") or with nouns ("this house, that house, these houses, those houses").

Although all the demonstratives can be used by themselves, Middle Egyptian normally prefers the neutral forms (nn, nf/nf3, nw, n3) for that function. In that case the demonstrative usually means "this" or "that": for example, <u>dd.n.f nn</u> "He said this," ptr n3 "What is that?"

When they are used with nouns, the masculine singular demonstratives are coupled with masculine singular nouns; the feminine singular forms, with feminine singular nouns; and the neutral forms, with plural or dual nouns. The following examples illustrate how the demonstratives and nouns are used together in Middle Egyptian:

MASCULINE SINGULAR

ntr pn "this god, that god"

ntr pw "this god, that god"

ntr pf or pf ntr "that god"

p3 ntr "this god, that god"

PLURAL

nn n ntrw "these gods, those gods"
nw n ntrw "these gods, those gods"
nf3 n ntrw "those gods"
n3 n ntrw "these gods, those gods"

FEMININE SINGULAR

ntrt tn "this goddess, that goddess"

text tn "this goddess that goddess"

ntrt tw "this goddess, that goddess" ntrt tf or tf ntrt "that goddess" t3 ntrt "this goddess, that goddess"

nn n ntrwt "these goddesses, those goddesses"
nw n ntrwt "these goddesses, those goddesses"
nf3 n ntrwt "those goddesses"
n3 n ntrwt "these goddesses, those goddesses."

The singular forms pn/tn and pw/tw always **precede** the noun (like *this* an the noun.

With plurals, the demonstratives at the "genitival adjective" (§ 4.13.2). The singular: nn n ntrw means literally "the and feminine plurals. Because the number sometimes singular rather than plural shtj "these peasants" (literally, "this of

When the singular demonstratives (§ 4.13), they follow the entire phrase genitive: hwt-ntr tn "this temple (god's to a general rule that nothing can sta monstratives can also be used with nou

The forms, uses, and meanings we lo pronouns in general. Certain of the de

- 1. When gods or human beings are times used after their names. In the tion for the demonstratives: h3 nh construction can be used when the When pw and tw are used with no the way and way and
- 2. The demonstratives *nn* and *nw* w demonstratives was used with plur

These older plurals are occasional nature. They are used after noun ntrwt jptn "these goddesses, those ntrw jpw "O gods!," ntrwt jptw "O

3. The demonstratives p3, t3, and n3 cases, however, the demonstrative English definite article the (see § 4 p3, t3, and n3 had actually become tives. This is a development that ern English, German, French, Sp were once — and in some cases, s n3 as the definite article began in

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The singular forms pn/tn and pw/tw always follow the noun (literally, "god this," etc.); p3 and t3 always precede the noun (like this and that in English); and pf/tf (or pf3/tf3) can follow or precede the noun.

With plurals, the demonstratives always **precede** the noun and are joined to it by n, which is the "genitival adjective" (§ 4.13.2). The form n shows that the demonstrative pronoun is actually singular: nn n ntrw means literally "this of gods." Note that the same form is used for masculine and feminine plurals. Because the neutral forms are actually singular, the noun following n is sometimes singular rather than plural in form, though the meaning is still plural: for example, nn n shtj "these peasants" (literally, "this of peasant") instead of nn n shtjw.

When the singular demonstratives are used with the first noun of a noun phrase of possession (§ 4.13), they follow the entire phrase if it is a direct genitive and the first noun if it is an indirect genitive: hwt-ntr tn "this temple (god's enclosure)," jrt tn nt hrw "this Eye of Horus." This conforms to a general rule that nothing can stand between the two nouns of a direct genitive. The demonstratives can also be used with nouns that have a suffix pronoun: drt.j tn "this my hand."

5.10 Demonstrative pronouns: peculiarities

The forms, uses, and meanings we looked at in the preceding section apply to the demonstrative pronouns in general. Certain of the demonstratives, however, have more specialized features.

- 2. The demonstratives *nn* and *nw* were originally used only by themselves, and a separate set of demonstratives was used with plural nouns:

These older plurals are occasionally found in Middle Egyptian, mostly in texts of a religious nature. They are used **after** nouns, like the singular forms: $n\underline{t}rw$ jpn "these gods, those gods"; $n\underline{t}rwt$ jptn "these goddesses, those goddesses." The -w forms are used with plural vocatives: $n\underline{t}rw$ jpw "O gods!," $n\underline{t}rwt$ jptw "O goddesses!"

3. The demonstratives p3, t3, and n3 usually have the meanings "this, that, these, those." In some cases, however, the demonstrative sense is very weak, and the pronouns are equivalent to the English definite article the (see § 4.9): for example, p3 mhr "the warehouse." By Late Egyptian, p3, t3, and n3 had actually become the definite article, and were no longer used as demonstratives. This is a development that is paralleled in many languages: the definite articles in modern English, German, French, Spanish, and Italian, for example, all come from words that were once — and in some cases, still are — demonstratives. In Egyptian, the use of p3, t3, and n3 as the definite article began in the spoken language probably before the Middle Kingdom.

At one time this usage was apparently considered a mark of lower-class or "street" language: in his autobiography, one early Middle Kingdom official claims "I am one who talks according to the style of officials, whose speech is free of p3's."

- 4. All the demonstratives except the -3 series seem to have disappeared from spoken Egyptian by the end of the Middle Kingdom, though they are still used in writing. As the spoken language weakened the -3 series to definite articles, it developed a new set of demonstratives to replace them. These were formed by adding an ending y to the old demonstratives, producing masculine singular (etc.) p3y, feminine singular t3y, and neutral t3y, and neutral t3y. Like the use of t3y, and t3y as the definite article, these forms occasionally appear in Middle Egyptian texts, particularly after the Middle Kingdom. When used with a noun, they stand first, like t3y, t3y, and t3y: for example, t3y t3y t3y t3y and t3y: for example, t3y t3y
- 5. Along with the definite article and the -3y demonstratives, the spoken language also developed a new way of expressing possession, by adding the suffix pronouns to the demonstratives instead of the noun:

MASCULINE SINGULAR p3y + suffix + masculine noun: p3y.sn pr "their house" FEMININE SINGULAR t3y + suffix + feminine noun: t3y.j hmt "my wife" PLURAL n3y + suffix + n + plural noun: n3y.s n hrdw "her children."

This created a new set of possessive pronouns, which are the equivalent of the English possessives: for example, $p_{3x} = p_{3x} = p_{3y} = p_{3y$

5.11 Interrogative pronouns

The interrogative pronouns are always used in questions. Unlike the other pronouns, they have only one form. There are five common interrogative pronouns in Middle Egyptian:

This interrogative corresponds to the independent pronouns; it usually stands first in the sentence. The word ptr is actually a contraction of two words, the demonstrative pw and pw and pw are spelled out more fully: pw is used as an interrogative by itself, without tr.

jh \ "what?"

This word is occasionally things ("what?") rather tha

jšst 4 6 "what?"

This is a more common form of jh) and the third-the question is about thing

zy, zj 元仙, 元 "which Like the English interrogat In the latter case, zy always for instance, zy w3t "which

As you can see, the five interrogative what, and which. Egyptian has five such they are used in different ways and it uses in Lessons 7 and 10, and the rest

ESSAY

The Egyptian gods were cosmic be isted on a scale far removed from that individual human lives. The god Shu wind but also in individual human be each morning but also transmitted life.

Because they saw such connection Egyptians believed that their gods we could be approached and prayed to. their gods. These were viewed as plat the form of a statue or other sacred in ages and the cosmic scale of the gods god could interact with people, in the

Most Egyptian temples have a corhall in the middle, and a sanctuary at a yard to the sanctuary was to journey sunlit and tangible world to a place of small, windowless room, with a pede form of a papyrus skiff, carrying a cloimage was housed in this shrine, usual

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This word is occasionally used instead of *mj*, and only when the question is about things ("what?") rather than people or gods ("who?").

This is a more common form of jh, and actually consists of two words: jš (a variant form of jh) and the third-person dependent pronoun st. Like jh, it is used only when the question is about things; but like ptr, it can stand at the beginning of a sentence.

As you can see, the five interrogative pronouns correspond to the English question words who, what, and which. Egyptian has five such pronouns, rather than the three of English, partly because they are used in different ways and in different kinds of sentences. We will meet some of these uses in Lessons 7 and 10, and the rest later in this book.

ESSAY 5. THE GODS ON EARTH

The Egyptian gods were cosmic beings, the elements and forces of nature. As such, they existed on a scale far removed from that of ordinary human beings. Yet their actions often touched individual human lives. The god Shu, for example, existed not only in the atmosphere and the wind but also in individual human breaths; the god Osiris not only brought the sun back to life each morning but also transmitted life from parent to child in each mother's womb.

Because they saw such connections between cosmic phenomena and human experience, the Egyptians believed that their gods were not just distant objects of worship but living beings who could be approached and prayed to. For that reason, the Egyptians built shrines and temples to their gods. These were viewed as places in which the god could — and did — dwell, usually in the form of a statue or other sacred image. The Egyptians saw no contradiction between such images and the cosmic scale of the gods themselves. Each image was viewed as a means by which the god could interact with people, in the same way that Shu was present in each human breath.

Most Egyptian temples have a common plan, with an open-air courtyard in front, a columned hall in the middle, and a sanctuary at the back that housed the god's image. To go from the courtyard to the sanctuary was to journey from the human sphere to the divine — from the familiar sunlit and tangible world to a place of darkness and mystery. The sanctuary itself was normally a small, windowless room, with a pedestal in its middle. The pedestal held a miniature bark in the form of a papyrus skiff, carrying a closed shrine (represented by the hieroglyph). The god's image was housed in this shrine, usually in the form of a gold statue.

The Egyptians thought of these temples, and their sacred images, in much the same way as they viewed the houses of their high officials and the palace of the king. The temple of Luxor, for instance, was known as the "Southern Private Apartment" of the god Amun, his wife Mut, and

their son Khonsu. In human society, the royal palace and official residences were off-limits to all but the immediate family and their servants. Normal Egyptians could approach the pharaoh or high officials to seek their assistance only when they appeared in public audience. Often, requests had to be relayed through underlings, rather than directly to the king or officials themselves. Only on special occasions such as public processions did most Egyptians even get to see their rulers.

In the same way, the temples of the gods and goddesses were viewed as their private domains. Like the palace or the houses of high officials, they were accessible only to a limited number of outsiders, including the pharaoh and the god's own immediate servants: the Egyptian word for "priest," I hm-ntr, means literally "god's servant." Priests tended the divine image like servants ministering to a master. In the temple ritual, held several times a day, the priests would open the shrine, remove the statue, bathe it, anoint it with oils, and clothe it in fine linen before reinstalling it in the shrine. A meal of real food was then presented to the image. At the end of the ritual, the priests would close the doors of the shrine and depart, sweeping away their footprints as they left.

Priestly service of this kind was ideally performed by the king, as the high priest of every god. Normally, however, the duty was delegated to the temple's own priests, acting in the king's stead. During the Old and Middle Kingdoms, priestly service was largely undertaken by civil officials as part of their social responsibilities. Ordinary functions such as cleaning the temple and preparing the god's food offerings were tended to by local residents, who served in tours of duty lasting several weeks. Men performing these mundane duties were called \mathbb{Z}^{\bullet} w^cb , literally, "cleaner." Women also served the god, usually by singing and playing the sistrum (a kind of rattle) in processions. Only in the New Kingdom did the priesthood begin to become a permanent profession. Eventually each temple had its own hierarchy, with a high priest (\mathbb{Z}^{\bullet} hm-ntr tpj "first god's-servant"); several subordinates (called "second," "third," and "fourth god's-servant"); specialists for linen, oils, and so forth; and a host of w^cb -priests.

Temples also served as the focal point of Egyptian intellectual life. Their libraries held not only the scrolls of liturgies, hymns, and other sacred texts, but also collections of literature. Several Egyptian texts describe how the king had these libraries searched, or searched them himself, to find the proper rituals for a particular ancient ceremony. Schooling also seems to have been a temple function, where young men — and perhaps also some women — were taught to read and write in the analysis of the second of

Apart from the daily temple ritual, the high point of temple life was the periodic festivals in which the bark with the god's shrine would be brought out in procession on carrying poles shouldered by the priests. In Thebes, for example, there were several such occasions during the course of the year, including the "Beautiful Feast of the Valley," in which the image of Amun would be transported from his temple at Karnak, in northeastern Thebes, to visit the royal mortuary temples on the West Bank; and the Feast of Opet, in which the barks of Amun, Mut, and Khonsu were transported from Karnak to Luxor.

For most Egyptians these public holidays were the only opportunity they had to see their gods. Even then they saw only the closed shrines; the images themselves remained hidden inside. In the New Kingdom these processions became an opportunity to ask the gods for special interventions, called "oracles." Questions could be delivered in writing, through the priests, for judgment in the

course of the procession. Often these local officials were unable to decid "Should the place be given to Membark to advance or dip on the priest The pharaoh Thutmose III even rece tation, when the god's bark singled him.

These practices can give the impression people and the temples and images of their gods were accessible to ordinary true in the Old and Middle Kingdom abundant evidence of individual praconsider the most "unreachable" of there seems to have been a sense that well-being and interests of all people Kingdom, a king instructs his success.

"Take care of people, the flock and the earth. It is for them that made air for the heart just so that from his body. It is for their heart made the plants, animals, birds, around them. When they weep, lift up the back of the needy ... I

I. Transliterate and translate:

- a. 金牌名可以直接特名
- b. Millim 3ht "field"
- c. De hmt "woman,
- d. 📆 ...
- f. R = " 1 "3" donkey
- g. ____ nb "lord," sp3t
- h. -4449 = 1 1 1 1 1 1 1 1 1
- i. __hknw "oil" (s
- i. TANALO nhw "los
- k. Call st "place,

course of the procession. Often these oracles were the court of last resort for legal opinions, when local officials were unable to decide between two litigants. A man might ask, for example, "Should the place be given to Menna?" and the god would respond: favorably, by causing the bark to advance or dip on the priest's shoulders; or unfavorably, by retreating or remaining still. The pharaoh Thutmose III even records how he was selected to be king through such a manifestation, when the god's bark singled him out during a procession in Karnak.

These practices can give the impression that there was a significant distance between ordinary people and the temples and images of the gods. Nonetheless, all Egyptians seem to have felt that their gods were accessible to ordinary people through private prayer. The extent to which this was true in the Old and Middle Kingdoms is uncertain, but from the New Kingdom onward there is abundant evidence of individual prayer and devotion, particularly to Amun, whom we might consider the most "unreachable" of all the gods (see Essay 4). Even in earlier times, however, there seems to have been a sense that the gods, as distant as they might be, were concerned for the well-being and interests of all people, even the most humble. In a text from the early Middle Kingdom, a king instructs his successor:

"Take care of people, the flock of the god. It is for their heart that he has made the sky and the earth. It is for them that he has driven back the darkness of the waters. He has made air for the heart just so that their noses might live. They are his likenesses, that came from his body. It is for their hearts that he rises in the sky. It is to nourish them that he has made the plants, animals, birds, and fish ... It is for them that he has built his shrine around them. When they weep, he is listening. It is for them that he has made rulers ... to lift up the back of the needy ... For the god knows every name."

EXERCISE 5

1. Transliterate and translate:

- a. \$ A Q O L & A Q I ms "offspring," sn "sibling"
- b. Ali "field"
- c. hmt "woman, wife," pr "house"
- d 400 = -

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ily

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of

or

- f. 73 "donkey"
- g. nb "lord," sp3t "estate"
- h. hrd "child"
- i. __hknw "oil" (singular)
- i. ____nhw "loss," mšc "expeditionary force, army"
- k. \$ All -st "place," sndm "residence"

2. From Exercise 5.1, above, convert the following into the plural (transliterate, write in hieroglyphs, and translate):

3. From Exercise 5.1, above, convert the following into the singular (transliterate, write in hieroglyphs, and translate):

4. From Exercise 5.1, above, convert the following into the colloquial (spoken-language) form (see § 5.10.5; transliterate, write in hieroglyphs, and translate):

Definitions 6.1

Adjectives are words that describe q and value ("good," "cheap"). In Eng a noun phrase (§ 4.10) that specifies Less often, English adjectives can be an adjective is used without an acco word one or ones in place of the nour

There are three kinds of adjectiv ondary and derived adjectives come Egyptian had only one primary adject fall into the secondary category. The which we will meet later: for examp which comes from the verb nfr, me adjectives are made from a noun or "local" (often written as a "false dua adjective" (§ 4.13.2) is another deriv meet in Lesson 8). Egyptologists us taken from Arabic grammar, as a terr

Adjectives as modifiers 6.2

Egyptian adjectives were often used generally have the same gender and Middle Egyptian, modifying adjective ral, and feminine. The masculine sir no ending in this form, and nisbes h

Masculine plural adjectives add the for masculine plural nouns (§ 4.5), a

Feminine adjectives add the ending adjectives, and in place of the ending

The hieroglyph is not the unilite

6. Adjectives

6.1 Definitions

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Adjectives are words that describe qualities, such as size ("big," "narrow"), color ("black, red"), and value ("good," "cheap"). In English, adjectives are mostly used to modify nouns — that is, in a noun phrase (§ 4.10) that specifies what kind of noun is meant: a big house, red ink, the cheap hats. Less often, English adjectives can be used without a noun: land of the free, home of the brave. When an adjective is used without an accompanying noun, English usually requires the addition of the word one or ones in place of the noun: a big one (not *a big), the cheap ones (not *the cheap).

There are three kinds of adjectives in Middle Egyptian: primary, secondary, and derived. Secondary and derived adjectives come from verbs, nouns, or prepositions; primary adjectives do not. Egyptian had only one primary adjective: — nb meaning "all," "every." Most Egyptian adjectives fall into the secondary category. These adjectives are actually a verb-form, called a participle, which we will meet later: for example, the adjective in nfr, meaning "good, beautiful, perfect," which comes from the verb nfr, meaning "to be (or become) good, beautiful, perfect." Derived adjectives are made from a noun or a preposition. An example from a noun is the word in nwt "local" (often written as a "false dual" : see § 4.7), formed from in nwt "town." The "genitival adjective" (§ 4.13.2) is another derived adjective, from the preposition n "to, for" (which we will meet in Lesson 8). Egyptologists use the word nisbe (pronounced "NISS-bee" or "NIZZ-beh"), taken from Arabic grammar, as a term for derived adjectives.

6.2 Adjectives as modifiers

Egyptian adjectives were often used to modify nouns. When they are used in this way, adjectives generally have the same gender and number as the noun; this feature is known as "agreement." In Middle Egyptian, modifying adjectives have three basic forms: masculine singular, masculine plural, and feminine. The masculine singular is the basic form: primary and secondary adjectives have no ending in this form, and nisbes have the ending -j:

Masculine plural adjectives add the ending -w to the singular form. This is the same ending used for masculine plural nouns (§ 4.5), and is written in the same ways (§ 4.6): for example,

Feminine adjectives add the ending -t to the masculine singular form of primary and secondary adjectives, and in place of the ending -t of nisbes:

The hieroglyph k is not the uniliteral 3, but a triliteral sign with the value tjuv. see the Sign List, G4 (vs. G1).

When they modify a plural noun, feminine adjectives occasionally are written with plural strokes (e.g., \$\frac{1}{2} \cdot \text{1}\text{1}\text{1}\), but otherwise they have the same form as the singular. Originally there was a separate feminine plural adjective, formed like the feminine plural noun: for example, \$hmwl \text{nfrwt}\$ "good women" (see the next section). But since feminine adjectives that modify nouns often have no plural strokes in Middle Egyptian, it seems that the original plural form had disappeared, leaving only one form of the feminine adjective. During its lifetime as a spoken language, Middle Egyptian gradually lost all but the masculine singular form of modifying adjectives. As a result, you will occasionally see the masculine singular form used to modify plural or feminine nouns.

When they are used to modify a noun, adjectives always follow the noun. Here are some examples of noun phrases with modifying adjectives:

	SINGULAR	PLURAL
MASCULINE	shtj nb "every peasant"	shtjw nbw "all peasants"
FEMININE	ḥmt nfrt "good woman"	hmwt nfrt "good women."

The rule that adjectives must follow their noun is invariable. This helps to distinguish the adjective rightharpoonup nb "all, every" from the noun rightharpoonup nb "lord, master, owner" (feminine nbt "lady, mistress"): thus, rightharpoonup nb "every house" but rightharpoonup nb "lord of the house, owner of the house"; rightharpoonup nbw "all the houses" but rightharpoonup nbw "lords of the houses"; rightharpoonup nbw "mistress of the enclosure."

6.3 Adjective order

Like English, Egyptian could use several adjectives as modifiers, not just one. In this case all the adjectives should have the same form: for example, — ht nbt nfrt w^cbt "every good and clean thing." As this example shows, when nb "all" is used with other adjectives, it is always put first. The same is true of demonstratives: \[\]

In the preceding lesson, we learned about the general rule that nothing can stand between the two nouns of a direct genitive (see § 5.9). When one or more adjectives modify the second noun of a direct genitive, this is not a problem: for example, $hmt \ w^c b \ nb$ "every priest's wife, the wife of every priest" (nb modifies $w^c b$ "priest"). When adjectives modify the **first** noun of a direct genitive, however, they must also follow the entire noun phrase, or else the noun phrase must be converted to an indirect genitive: for example, $hmt \ w^c b \ nbt$ or $hmt \ nbt \ nt \ w^c b$ "every wife of a priest" (nbt modifies hmt "wife"). When adjectives follow a direct genitive, it is important to pay attention to their endings, because these can show which noun of the direct genitive the adjective is meant to modify.

6.4 Adjectives as nouns

Most Egyptian adjectives can also be used by themselves, as nouns. The only exception is the primary adjective *nb*, which can only be used as a modifier, never as a noun by itself. When you encounter the word *nb* without a preceding noun, it must therefore be the noun *nb* "lord, master" and not the adjective *nb* "all, each, every": thus, on the pn "this lord" and on the interior of the noun *nb* the "this mistress," not "all this."

In fact, all Egyptian adjectives (excise actually a noun phrase of apposition noun: shrw.j jqrw "my excellent plans, cause Egyptian adjectives indicate gen noun with the adjective, unlike Englused by itself to refer to any "good," "beautiful woman," or nfrt "a good this what more specifically kind of person woman," "mrt "a pretty cow,"

When they are used as nouns, a plural and dual forms as other nouns "good ones," nfrwj "two good ones" good ones." Like other nouns, they demonstratives or other adjectives: for nfrw nbw "all the good ones."

6.5 The nfr hr construction

Like other nouns, adjectives used as a example of this is a phrase in which (§ 4.13): for example, for the first often refer to this kind of phrase as or less directly into English, as in the "kindly"). In most cases, however, a chas to be paraphrased instead of transhimself as for the first of the firs

The nfr hr construction is typical thing. The nfr part refers to the person thing that the person or thing owns rather than the thing owned, wherea as '33 zrw "many of sheep" in Egyp consider this difference further in § 6

6.6 The interrogative adjective

In Lesson 5 we met the Egyptian int adjective: wr "how much?, how g (see § 6.4). Like the interrogative prolesson.

In fact, all Egyptian adjectives (except nb) are nouns. A noun followed by one or more adjectives is actually a noun phrase of apposition (§ 4.11), in which the adjectives are used in apposition to the noun: shrw.j jqnw "my excellent plans," for example, actually means "my plans, the good ones." Because Egyptian adjectives indicate gender and number, Egyptian often does not need to use another noun with the adjective, unlike English. The feminine singular adjective nfrt, for instance, can be used by itself to refer to any "good," "beautiful," or "perfect" person or thing: for example, nfrt "the beautiful woman," or nfrt "a good thing." Sometimes the scribe will add a determinative to indicate what more specifically kind of person or thing is meant: for example, nfrt "the beautiful woman," for a pretty cow," or a good thing, something good."

When they are used as nouns, adjectives behave like other nouns. They can have the same plural and dual forms as other nouns (§§ 4.5–4.8): for example, masculine nfr "a good one," nfrw "good ones," nfrwj "two good ones," feminine nfrt "a good one," nfrwt "good ones," nfrtj "two good ones." Like other nouns, they can also have suffix pronouns, and can even be modified by demonstratives or other adjectives: for example, nfrt.sn "their good one," nfr pn "this good one," nfrw nbw "all the good ones."

6.5 The nfr hr construction

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Like other nouns, adjectives used as nouns can also be part of a noun phrase. One very common example of this is a phrase in which the adjective is the first noun of a direct or indirect genitive (§ 4.13): for example, infr hr "good of face" — literally, "a good one of face." Egyptologists often refer to this kind of phrase as "the nfr hr construction." Sometimes it can be translated more or less directly into English, as in this example (which is actually an Egyptian expression for "kindly"). In most cases, however, a direct translation sounds odd in English, and the construction has to be paraphrased instead of translated word for word. For example, a man might describe himself as "III | ST | ST | Zrw "one who has many sheep" — literally, "many of sheep" (the plural strokes after \$3\text{3} are a determinative for "many"). Similarly, young women might be called in the interaction can even occur when the adjective is used to modify another noun, as in | ST | Zh3w jqr n db wf "a scribe skilled with his fingers" — literally, "a scribe, a skilled one of his fingers."

The nfr hr construction is typically used to describe the characteristics of someone or something. The nfr part refers to the person or thing being described, and the hr part refers to something that the person or thing owns or has. Egyptian assigns the adjectival quality to the owner rather than the thing owned, whereas English normally does the reverse: thus, a man is described as '33 zrw "many of sheep" in Egyptian but as "one who has many sheep" in English. We will consider this difference further in § 6.9, below.

6.6 The interrogative adjective

In Lesson 5 we met the Egyptian interrogative pronouns (§ 5.11). Egyptian has one interrogative adjective: wr "how much?, how great?" This is actually the adjective wr "great" used as a noun (see § 6.4). Like the interrogative pronouns, it is used only in questions, as we will see in the next lesson.

6.7 Apparent adjectives

Some Egyptian words that are translated by English adjectives are not adjectives in Egyptian. The most common of these is the word for "other," which has the following forms:

This is actually an old dual noun; the plural looks like a dual dual! When it is used with a noun, ky always precedes the noun: \(\times \frac{1}{2} \) ky sb(3) "another gate, the other gate"; \(\times \frac{1}{2} \) kt ht "the other thing, another thing"; \(\times \frac{1}{2} \) kjw(j) bjtjw "other Lower Egyptian kings" (for bjtj, see the Essay at the end of this lesson). When used in this way, ky does not actually modify the noun: instead, it is the first noun of a noun phrase of apposition (see § 4.11). Thus, ky sb3 really means "another, a gate" or "the other, the gate." Since it is a noun, ky can also be used by itself: for example, ky "another one, the other one." It can also take a suffix pronoun, as other nouns do: \(\times \frac{1}{2} \) kty f w3t "its other path" — literally, "its other one, the path." When the plural is used by itself to mean "others" or "the others," it has a different form from that used to modify plural nouns: \(\times \frac{1}{2} \) kt-ht or \(\times \frac{1}{2} \) kt-ht \(\times \frac{1}{2} \) kt-ht \(\times \frac{1}{2} \) kt-ht or \(\times \frac{1}{2} \) kt-ht or \(\times \frac{1}{2} \) kt-ht \(\times \frac{1}{2} \)

Other apparent adjectives have only one form. Like ky, they are nouns that can be used by themselves or in a noun phrase with other nouns. They include:

These words are always the first noun of a genitival noun phrase; tnw is used in the direct genitive, and nhj in the indirect genitive: \[\lambda \rightarrow \rightarrow \lambda \rightarrow \rightarrow \lambda \rightarrow \rightarrow

Middle Egyptian also uses a few prepositional phrases (consisting of a preposition followed by a noun) that are best translated by the English adjectives "whole, complete, entire." The most common are:

These phrases are used to modify a noun. They always stand after the noun and any other modifiers the noun may have, and usually have a third-person suffix pronoun that agrees in gender and number with the noun: for example, $\frac{1}{|x|} = \frac{1}{|x|} = \frac{1}{|x|$

6.8 Comparative and superlative

Adjectives can be used not only to a thing else. Most adjectives in English describes a quality: for example, a characteristic compare a quality to some other stand by adding the ending —er to the adject to be formed by using the word more called the "superlative," is used to indadding the ending —est to some adject the most expensive hat. A few English active: for example, good, better, best.

Egyptian is simpler than English forms. The adjective *nfr*, for example, or "more beautiful" and "best" or "which of these three senses the adject constructions with the adjective to in than its regular sense.

The comparative is indicated by after the adjective. The preposition per almost always another noun or noun per more beneficent than any god" — lit comparative phrase can be added not example, but also to those that are us "something better than anything" — lit

The superlative can be shown in jectives that stand by themselves and do or indirect genitive: for example, the great" or "the greatest of all" — I word I jm(j) "among" is used after show "greatest of the dignitaries" or "the dignitaries."

6.9 Egyptian expressions for "have"

To indicate possession, English can say of possession, have. Not all languages, I for example, do not. Like these language or its synonyms (possess, own). In place One of the most common involves the cases, such phrases can be translated by however, nb is used to indicate possess in the rules as "lord of donkeys."

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6.8 Comparative and superlative

Adjectives can be used not only to describe a quality but also to compare that quality to something else. Most adjectives in English have three forms for this purpose. The regular form simply describes a quality: for example, a cheap hat. A second form, called the "comparative," is used to compare a quality to some other standard. In English, the comparative of many adjectives is made by adding the ending —er to the adjective: a cheaper hat. For other adjectives, the comparative has to be formed by using the word more with the regular adjective: a more expensive hat. A third form, called the "superlative," is used to indicate that the quality is the highest of all. This is formed by adding the ending —est to some adjectives and by using the word most with others: the cheapest hat, the most expensive hat. A few English adjectives have special forms for the comparative and superlative: for example, good, better, best.

Egyptian is simpler than English because its adjectives have **no** comparative or superlative forms. The adjective *nfr*, for example, can mean not only "good," or "beautiful" but also "better" or "more beautiful" and "best" or "most beautiful." In some cases, only the context will tell which of these three senses the adjective is meant to have. Often, however, Egyptian uses special constructions with the adjective to indicate that it has comparative or superlative meaning rather than its regular sense.

The comparative is indicated by adding a phrase with the preposition r "with respect to" after the adjective. The preposition points to the thing that the adjective is being compared to, almost always another noun or noun phrase: for example, $\int \frac{1}{r} \frac{dr}{r} \frac{dr}{r$

The superlative can be shown in several ways. Egyptian normally uses the superlative for adjectives that stand by themselves and do not modify a noun. Most often, it is indicated by a direct or indirect genitive: for example, with wrw or with greatest of the great one of the great ones." Sometimes the word $\lim_{n \to \infty} jm(j)$ "among" is used after the adjective instead of a genitive: $\lim_{n \to \infty} jm(j)$ "wr jm(j) shw "greatest of the dignitaries" or "the greatest dignitary" — literally, "the great one among the dignitaries."

6.9 Egyptian expressions for "have"

To indicate possession, English can say that the owner "has" something, using a form of the verb of possession, have. Not all languages, however, show possession in this way. Arabic and Russian, for example, do not. Like these languages, Egyptian too has no exact counterpart for English have or its synonyms (possess, own). In place of such words, Egyptian uses other kinds of expressions. One of the most common involves the noun of as the first noun of a direct genitive. In many cases, such phrases can be translated by "lord of," as in of nb pt "lord of the sky." In others, however, nb is used to indicate possession, not mastery. Thus, a man might describe himself as of nb c3w, meaning that he is an "owner of donkeys" or that he "has donkeys," not that he rules as "lord of donkeys."

Other Egyptian expressions of ownership use adjectival phrases. The nfr hr construction usually has this connotation, and can normally be translated by an English "have" expression. This is true of all the examples cited in § 6.5, above:

nfr hr "one good of face" = "one who has a good face"

"\$3 zrw "one many of sheep" = "one who has many sheep"

nfrwt nt h w.sn "ones beautiful of their bodies" = "women who have beautiful bodies"

zh3w jqr n db w.f "a scribe skilled of his fingers" = "a scribe who has skilled fingers."

In each case, Egyptian assigns the adjectival quality to the owner rather than the thing owned, whereas English normally does the reverse.

Another means of indicating possession involves the genitival adjective n (§ 4.13.2). This is actually a nisbe, meaning "belonging"; it therefore has the masculine singular ending -j, like other nisbes (nj), although the ending is hardly ever shown in the writing of this word. Because it is an adjective, n(j) is not limited to expressing just the genitive. One example of its adjectival use is the noun $\frac{1}{2} \frac{1}{2} \frac{1}{2}$

ESSAY 6. THE KING'S NAMES

The king was not only the pinnacle of Egyptian society but also the link between human beings and the gods, since he was human himself yet embodied a divine power (see Essay 3). This dual nature is reflected in many of the king's attributes, particularly in his official titulary, which also reflects his rule over both parts of Egypt, Upper and Lower (see Essay 2).

From the Fifth Dynasty onward, every Egyptian king had five official names, though not all of these are known for every king. Here is the fivefold titulary of the pharaoh Amenemhat III of Dynasty 12:



The first part of the titulary is known as the Horus name. It is the oldest of the five names, and consists of three elements: (I) a falcon perched on (2) a schematic rendering of the archaic palace, within which is (3) the king's name. The falcon is emblematic of Horus, the god of kingship. The schematic palace is known as a serekh (Egyptian srh, from the word srh "make known"). Its lower part represents the niched façade of early mudbrick palaces, and its upper part is a rudimentary ground plan of the palace. Together, the three elements are a hieroglyph meaning "The divine power of kingship (Horus) is incarnated in the individual who resides in the palace." The Horus name of Amenemhat III is \$\frac{1}{3} \textit{b3w}, a nfr hr construction (\sqrt{6} 6.5) meaning "He whose impressiveness is great" — literally, "great of impressiveness."

The second name is known dies" (*nbtj*) are the vulture-godd goddess Wadjet ($w3\underline{d}t$), protective jw^ct t3wj "He who takes possession

The third part of the titulary Egyptian it is called no make in many mass the traditional material of the for "gold," this name indicates the Horus. The same idea is reflected pharaoh Thutmose III of Dynasty The Gold Falcon name of Amene whose life is permanent"— literal

The last two names of the titul touche." The Egyptian word for "see Essay 2), and the combination cated that the king has dominion of device for marking a royal name; a dren could also be written inside cated that the king has dominion of the categories of the categories of the titul touches.

The fourth name is the king's of the five names, first appearing in king's names, and from the Middle is mentioned in texts. The throne ways written first, in honorific transking indicated what he intended to adopted the throne name of an illust of past glory. Amenemhat III's thro (Maat) of Re belongs" (for the const

The throne name is preceded be "king." The first of these, more fully more specifically the designation of the from the noun bjt "bee"; it was used nation of the king as ruler of Lower "King of Upper and Lower Egypt" ar

The fifth part of the titulary is the a cartouche in Dynasty 4, the title zeearthly king and Re, the ruling force the king's own personal name, giver *jmn-m-h3t*, means "Amun in Front" a nasty 12. Although Egyptian texts us by the throne name, Egyptologists anamed after their fathers or grandfath

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The second name is known as the **Two Ladies**. It first appears in Dynasty 1. The "Two Ladies" (nbt) are the vulture-goddess Nekhbet (nbt), protector of Upper Egypt, and the cobragoddess Wadjet (w3dt), protective deity of Lower Egypt. Amenemhat III's Two Ladies name is jt in "It who takes possession of the inheritance of the Two Lands."

The third part of the titulary is the Gold Falcon name, also known as the Horus of Gold. In Egyptian it is called in m n nbw "the name of gold," and is first attested in Dynasty 4. Gold was the traditional material of the gods' skins. With the falcon perched on top of the hieroglyph for "gold," this name indicates that the king was the human incarnation of the god of kingship, Horus. The same idea is reflected in occasional statues of the king as a falcon; in one text the pharaoh Thutmose III of Dynasty 18 even calls himself himself him nbw "a falcon of gold." The Gold Falcon name of Amenemhat III, w3h another nfr hr construction meaning "He whose life is permanent"—literally, "permanent of life."

The last two names of the titulary are almost always written inside a ring of rope called a "cartouche." The Egyptian word for "cartouche," $\Re_{\Omega} = \Omega$ šnw "circle," refers to the circle of the world (see Essay 2), and the combination of the cartouche with the king's name inside it originally indicated that the king has dominion over the whole world. Eventually, however, it became merely a device for marking a royal name; after the Middle Kingdom, the names of queens and royal children could also be written inside cartouches.

The fourth name is the king's **throne name**, also called the prenomen. This is the youngest of the five names, first appearing in Dynasty 5. Eventually it became the most important of all the king's names, and from the Middle Kingdom onward it is often the only name by which the king is mentioned in texts. The throne name usually honors the sun-god Re (whose hieroglyph is always written first, in honorific transposition). It seems to have been a kind of motto by which the king indicated what he intended to be the major theme of his reign; in some cases, pharaohs even adopted the throne name of an illustrious predecessor to show that their reign would be a revival of past glory. Amenemhat III's throne name, n(j)- $m3^c t$ - r^c , means "He to whom the world-order (Maat) of Re belongs" (for the construction, see § 6.9, above).

The throne name is preceded by the title $\frac{1}{2}$ (n)swt bjt(j), which combines two words for "king." The first of these, more fully n(j)-swt, is both the general word for "king" (see Essay 3) and more specifically the designation of the king as ruler of Upper Egypt. The second is a nisbe (§ 6.1) from the noun bjt "bee"; it was used both as a general term for ancestral kings and a specific designation of the king as ruler of Lower Egypt. The title as a whole thus identifies the pharaoh both as "King of Upper and Lower Egypt" and as the current incarnation of a line of royal ancestors.

The fifth part of the titulary is the Son of Re name, also called the nomen. First attested with a cartouche in Dynasty 4, the title 23 r^c "Son of Re" establishes a direct connection between the earthly king and Re, the ruling force in nature. The name in the cartouche following this title is the king's own personal name, given to him at birth. In the case of Amenemhat III, his name, jmn-m-h3t, means "Amun in Front" and honors the god Amun of Thebes, ancestral home of Dynasty 12. Although Egyptian texts usually referred to the king, during his life and after his death, by the throne name, Egyptologists use the Son of Re name instead. Since many kings were named after their fathers or grandfathers, a dynasty often had several kings with the same Son of

Re name. To distinguish these, Egyptologists number the kings (e.g., Amenemhat III). These numbers are a modern convention: they were not used by the Egyptians themselves.

Besides the king's official titulary, Egyptian also used a number of other titles and epithets to refer to the king. The terms is nswt "king" and is hm "incarnation" were discussed in Essay 3. These words were used only for Egyptian kings; foreign rulers were called in half "ruler" (also used for the Egyptian king) or wr "great one." The term is pr-'3 "Big House" is also discussed in Essay 3; it is first used to refer to the pharaoh, rather than the royal estate, at the end of Dynasty 18. The king was also called if jty "sovereign" (also spelled in a "false dual"); this word may be a nisbe from jtj "father" (if so, it should be transliterated jtjj rather than jty). Some common epithets of the king are intrinsically ntrinsically ntrinsically "lord of the Two Lands," and if ntrinsically in the life will not of appearances." These are often used before the king's cartouches, after the titles nswt bjtj and z3 r.

EXERCISE 6

Transliterate and translate:

- 1. | ♣ = shr "plan"
- 2. On "Field of Salt" (Wadi Natrun Oasis)
- 3. I "room"
- 4. hnw "interior," 'h "palace"
- 5. = 3ht "Akhet" (see Essay 2), j3btj nisbe from j3bt "east"
- 6.
- 7.
- 8. # | G = 4 '3 "big, great," phtj "strength"
- 9.

 ¬√√√ ¬ mn₫ "breast"
- 10. Lilla ht "thing"
- II. The food and wr "great," mnw "monument"
- 12. 00 = ff
- 13. On Zago zp "time, occasion"
- 14. ____ hnyt "crew" (collective: see § 4.6)
- 15. 金一即即
- 17. " rnpt "year," '\$3 "many"
- 18. Ma I A mrwt "serfs" (collective: see § 4.6)

7. Adjectiva

7.1 Definitions

In the preceding lessons we have distant and adjectives — and some combinate blocks of any language, and the most rower focus: they make it possible to Thus, the phrase shr pn jqr "this excel (pn "this"), and an adjective (jqr "except themselves: shr alone could refer to a meant, and jqr used separately just meant.

By themselves, words and phrases say anything about what they're refer this excellent plan, for example, refers t plan. In order to say something about

Every sentence contains two part talked about, and the predicate is wha for example, *This plan* is the subject as

In English, every sentence must of Verbs are the most complicated part of we will begin to consider Egyptian verb is used instead. Thus, we can say we cannot say (in good, grammatical I

Although Egyptian has verbs, like spect: Egyptian has no verb corresponding this: many languages do not have salanguages it is possible to make a sent lent is perfectly grammatical in them. Takinds of nonverbal sentences. In this nouns, pronouns, and adjectives.

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7.2 Adjectival predicates

Although an Egyptian sentence might predicate in order to be a sentence. consists of two words: the verb is and

7. Adjectival and Nominal Sentences

7.1 Definitions

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In the preceding lessons we have discussed three kinds of Egyptian words — nouns, pronouns, and adjectives — and some combinations of these words in phrases. Words are the basic building blocks of any language, and the most general way of referring to something. Phrases have a narrower focus: they make it possible to talk about something more specifically than single words do. Thus, the phrase shr pn jqr "this excellent plan" — which contains a noun (shr "plan"), a pronoun (pn "this"), and an adjective (jqr "excellent") — is much more specific than the individual words themselves: shr alone could refer to any kind of plan, pn by itself does not indicate which "this" is meant, and jqr used separately just means "an excellent one" or "the excellent one."

By themselves, words and phrases are just ways of referring to something. They don't actually say anything about what they're referring to. The Egyptian phrase shr pn jqr or the English phrase this excellent plan, for example, refers to a specific kind of plan, but doesn't say anything about that plan. In order to say something about words or phrases, languages combine them into sentences.

Every sentence contains two parts: a **subject** and a **predicate**. The subject is what is being talked about, and the predicate is what is said about it. In the English sentence *This plan is excellent*, for example, *This plan* is the subject and *is excellent* is the predicate.

In English, every sentence must contain a verb, such as the word is in the example just given. Verbs are the most complicated part of a language. This is as true for Egyptian as it is for English; we will begin to consider Egyptian verbs in Lesson 13. The most common verb in English is be, and every English sentence must at least contain a form of this verb (such as is), unless some other verb is used instead. Thus, we can say This plan seems excellent, using a form of the verb seem; but we cannot say (in good, grammatical English) *This plan excellent, without any verb at all.

Although Egyptian has verbs, like English, it is different from English in one important respect: Egyptian has no verb corresponding to the simple English verb is. Egyptian is not unusual in this: many languages do not have such a verb, including modern Arabic and Russian. In such languages it is possible to make a sentence without any verb at all: a sentence like *This plan excellent* is perfectly grammatical in them. These are called **nonverbal sentences**. Egyptian has several kinds of nonverbal sentences. In this lesson, we will look at nonverbal sentences that combine nouns, pronouns, and adjectives.

ADJECTIVAL SENTENCES

Adjectival predicates

Although an Egyptian sentence might not contain a verb, it still must contain a subject and a predicate in order to be a sentence. In the English sentence *This plan is excellent*, the predicate consists of two words: the verb is and the adjective excellent. The verb is itself doesn't really add

any information to the sentence: what is really important is the adjectival part of the predicate, excellent. For that reason, grammarians call a predicate such as is excellent an adjectival predicate. Egyptian also has adjectival predicates: unlike English, they consist only of the adjective itself, without a verb. Egyptologists normally call sentences with such predicates "adjectival sentences," which is short for the more accurate designation "sentences with adjectival predicates."

All adjectival sentences follow the pattern PREDICATE-SUBJECT, with the predicate first and the subject second. This is the reverse of English, where the predicate is second; for example,

literally, "excellent this plan," where jqr is the predicate and shr pn is the subject. When it is used as an adjectival predicate, the adjective always has the simplest form, which is normally that of the masculine singular (§ 6.2). This is true regardless of whether it has a masculine, feminine, or plural subject: for example,

By definition, adjectival predicates must contain an adjective. Normally, only secondary adjectives (\S 6.1) are used as adjectival predicates. Examples with nisbes as adjectival predicate are limited (see \S 7.5 below), and the primary adjective nb can only be used to modify a noun (\S 6.4).

The rule that adjectival predicates are masculine singular in form has one exception. Egyptian uses the old masculine dual form of the adjective (with the ending -wj: see § 4.7) in exclamatory adjectival sentences. These are almost always translated in English with the word How as the first word of the sentence: for example,

literally, "This woman is doubly beautiful." The ending is written in the same way as other dual endings: i.e., \mathcal{L} , \mathcal{L} , or e. Because the "weak" consonant j is often omitted in writing, it is important to remember that this is the only time an adjectival predicate can have an ending: thus, a sentence like \mathcal{L} \mathcal{L} \mathcal{L} must be read \mathcal{L} "How excellent are the plans!" and not * \mathcal{L} * \mathcal{L} "The plans are excellent."

7.3 The subject in adjectival sentences

The subject of an adjectival sentence is often a noun; this includes anything that can function like a noun, including noun phrases (like those in the examples above), as well as adjectives themselves (§ 6.4): for example,

The subject of an adjectival sentence can also be a pronoun. Only demonstrative pronouns and personal pronouns seem to have been used as subjects (§§ 5.2 and 5.8). Like nominal subjects, they always **follow** the adjectival predicate: for instance,

When the subject is a personal pronoun, the dependent pronouns are used (§ 5.4). In Middle Egyptian normally only the second and third-person pronouns were used as the subject of an

adjectival sentence; for first-person s which we will meet later in this lesso

Personal pronouns are common as s sonal pronouns can also be used wit ample, nfrwj st "How good it is!"

7.4 Additions to adjectival sentences The combination of an adjectival pre-

jectival sentence. Occasionally, howe

3. Instead of using a noun or noun sonal pronoun as subject and to put r(w)dwj sw jb.j "How Note that the pronoun sw and the no

7.5 Adjectival sentences of possession. As we saw in § 6.9, the genitival adjeare rarely used as adjectival predicate.

jectival sentence that has the pattern simplest form in this use, which is sentence n(j) A B means either "A be

1. When A is a dependent pronor Although the first-person dependent are used here: for example,

In the spoken language, the adjective pronounced together as one word. I hieroglyphs, especially in the following adjectival sentence; for first-person subjects Egyptian normally used a different kind of sentence, which we will meet later in this lesson. The pattern is the same as that for other kinds of subjects:

Personal pronouns are common as subjects in adjectival sentences. Like other subjects, the personal pronouns can also be used with "exclamatory" adjectival predicates ending in -wj: for example, nfrwj st "How good it is!"

7.4 Additions to adjectival sentences

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The combination of an adjectival predicate and its subject is the bare minimum needed for an adjectival sentence. Occasionally, however, other elements can be added to these:

- 1. The word so wrt "very" is sometimes added between the adjectival predicate and its subject for example, and sometimes added between the adjectival predicate and its subject for example, and sometimes added between the adjectival predicate and its subject for example, and sometimes added between the adjectival predicate and its subject for example, and sometimes added between the adjectival predicate and its subject for example, and sometimes added between the adjectival predicate and its subject for example, and sometimes added between the adjectival predicate and its subject for example, and sometimes added between the adjectival predicate and its subject for example, and sometimes added between the adjectival predicate and its subject for example, and sometimes added between the adjectival predicate and its subject for example, and sometimes added between the adjectival predicate and its subject for example.
- 2. Adjectival predicates, like adjectives themselves, can have comparative meaning (see § 6.8). The comparative phrase introduced by r comes after the subject: for instance, $\frac{1}{2}$ in $\frac{1}{2}$
- Instead of using a noun or noun phrase as subject, Egyptian sometimes prefers to use a personal pronoun as subject and to put the noun after it, in apposition to the pronoun: for example, r(w)dwj sw jb.j "How firm is my heart!" (literally, "It, my heart, is doubly firm"). Note that the pronoun sw and the noun jb.j agree in gender (masculine) and number (singular).

7.5 Adjectival sentences of possession

As we saw in § 6.9, the genitival adjective n is actually a nisbe n(j), meaning "belonging." Nisbes are rarely used as adjectival predicates, but n(j) is an exception. It appears in a fairly common adjectival sentence that has the pattern n(j) A B. Like other adjectival predicates, n(j) always has the simplest form in this use, which is that of the masculine singular (written ——). The adjectival sentence n(j) A B means either "A belongs to B" or "B belongs to A," depending on what A is:

I. When A is a dependent pronoun (§ 5.4), the possessive sentence means "A belongs to B." Although the first-person dependent pronouns are not used in normal adjectival sentences, they are used here: for example,

In the spoken language, the adjectival predicate n(j) and the dependent pronoun were apparently pronounced together as one word. For that reason, they are sometimes written as one word in hieroglyphs, especially in the following combinations:

IS
$$n(j)$$
 wj \longrightarrow $m(j)$; but also $m(j)$ or $m(j) = n(j) - w(j)$ "I belong"

3MS
$$n(j)$$
 sw \longrightarrow \downarrow ; but also \longrightarrow \downarrow \searrow nsw = $n(j)$ -sw "he belongs"

3FS
$$n(j)$$
 sj or $n(j)$; but also $n(j) = n(j)$ -s(j) "she belongs."

This construction is very common in personal names of the pattern n(j)-sw-B or n(j)-s(j)-B, where B is the name of a god. The god's name is sometimes written first, in honorific transposition: for example, n(j)-sw-mntw "He belongs to Montu."

2. When A is an independent pronoun (§ 5.5), the possessive sentence means "B belongs to A": for example,

$$n(j)$$
 ntk hrw "The day belongs to you" or "The day is yours."

As with the dependent pronouns, the combination of the adjectival predicate n(j) and the independent pronoun was apparently pronounced as a single word. As a result, the --- of n(j) and the initial --- of the independent pronouns is often written only once, so that the combination n(j)-ntk, for example, looks just like the independent pronoun ntk: i.e., --- ntk nbw "Gold belongs to you." The combination n(j)-jnk, with the first-person singular pronoun, is often contracted to nnk: for example, --- nnk ntk nt

- 3. Normally, only the dependent or independent pronouns are used as A in the n(j) A B type of adjectival sentence. In personal names, however, both A and B can be nouns. In this case, B is usually the name of a god or the king, and the sentence means "A belongs to B": for example, n(j)-n(j
- 4. In all three types of n(j) A B adjectival sentence, B is usually a noun, but it can also be a pronoun: for example, n(j) n(j)

NOMINAL SENTENCES

7.6 Nominal predicates

In the English sentence *This plan is a disaster*, the predicate consists of three words: the verb *is* and the noun phrase *a disaster*. As with adjectival predicates, the verb *is* doesn't really add any information to the sentence: what is important is the nominal part of the predicate, *a disaster*. For that reason, grammarians call a predicate such as *is a disaster* a **nominal predicate**. Pronouns can also be part of a predicate: for example, *The plan is that one*. Since pronouns "stand for" nouns, they are normally considered together with nominal predicates.

Egyptian also has nominal predicates: unlike English, they consist only of the noun or noun phrase itself, without a verb. Egyptologists normally call sentences with such predicates "nominal sentences," which is short for the more accurate designation "sentences with nominal predicates." Egyptian nominal sentences are more varied than those that have an adjectival predicate. There are three types in Middle Egyptian, with the following patterns: A B, A pw, and A pw B.

A B nominal sentences

In Middle Egyptian, the A B pattern is A is normally an independent pronoun

where A is the independent pronoun jn cellent herald"). A can be a noun or not noun such as nn "this" (§§ 5.8–5.9): for c

Note that the independent pronouns are always second (A nn "This is A"). Unde to the beginning of the sentence as possible elements of the direct genitive $dpt \ m(w)t$ genitive, however, the demonstrative can

(i.e., a place one can land in). This is poss and like other adjectives that modify nou (see § 6.4): thus, the sentence just cited lit

A B nominal sentences with nouns

The A B pattern was originally the norma A and B were both nouns or noun phrase or noun phrases is mostly limited to the fo

1. A or B contains a noun of kinship or t

DANCE mwt.j nwt "My mother

where A is the noun phrase mwt.j and B is

where A is the noun phrase $rn\ n\ (j)t(j).s$ "mother" and rn "name" are known as "in normally unbreakable: one cannot choose the

2. A and B contain the same noun in two

where A is the noun phrase *mkt.t* and B is as "balanced sentences." They are fairly coguages as well: for example, modern collog

The word jtj "father" is often written or a a determinative.

The _ in mkt is taken from the word

A B nominal sentences

In Middle Egyptian, the A B pattern is mostly used when A or B is a pronoun. In such sentences, A is normally an independent pronoun (§ 5.5), and B is a noun or noun phrase: for example,

where A is the independent pronoun *jnk* and B is the noun phrase *whmw jqr* (literally, "I an excellent herald"). A can be a noun or noun phrase if B is the neutral form of a demonstrative pronoun such as *nn* "this" (§§ 5.8–5.9): for example,

Note that the independent pronouns are always first (jnk B "I am B") and the demonstratives are always second (A nn "This is A"). Under normal circumstances, the demonstrative stands as close to the beginning of the sentence as possible. In the example given above, it is last because the two elements of the direct genitive $dpt \ m(w)t$ canot be separated (see §§ 5.9 and 6.3). With an indirect genitive, however, the demonstrative can move farther forward:

(i.e., a place one can land in). This is possible because the indirect genitive is actually an adjective, and like other adjectives that modify nouns it actually stands in apposition to the noun it follows (see § 6.4): thus, the sentence just cited literally means "That is a place, one belonging to landing."

AB nominal sentences with nouns

The A B pattern was originally the normal one for all nominal sentences, and could be used when A and B were both nouns or noun phrases. In Middle Egyptian, however, its use with two nouns or noun phrases is mostly limited to the following circumstances:

1. A or B contains a noun of kinship or the noun rn "name"; for example,

where A is the noun phrase mwt.j and B is the proper name mwt (see Essay 2); and

where A is the noun phrase rn n (j)t(j).s and B is the proper name $\gamma wj3$. Nouns such as mwt "mother" and m "name" are known as "inalienables," because they designate relationships that are normally unbreakable: one cannot choose to have a different biological mother, for example.

2. A and B contain the same noun in two different noun phrases: for example,

where A is the noun phrase mkt.t and B is the noun phrase mkt r^{c} . Such constructions are known as "balanced sentences." They are fairly common in Egyptian, and can be found in other languages as well: for example, modern colloquial Arabic beiti beitak "My house (beit) is your house."

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The word jtj "father" is often written or or without either of the "weak" consonants and with the sign

¹ The \longrightarrow in mkt is taken from the word \bigwedge or \bigwedge \longrightarrow m.k "behold!," originally mj.k.

7.9 A pw nominal sentences

The A pw pattern consists of two parts. The first part, A, can be any noun or noun phrase, or a pronoun; B is the demonstrative pronoun \square_{k}^{\bullet} or $\stackrel{\square}{\triangleright}$ pw (\S 5.8): for example,

When it is used to modify a noun (§ 5.9), pw is always masculine singular, but in the A pw sentence it is neutral, and can have a masculine singular, feminine singular, or plural referent. Depending on the context, A pw can mean "He is A," "She is A," "They are A," "It is A," "This is A," "That is A," "These are A," or "Those are A": for example,

hmt w'b pw "She is a priest's wife"

These are examples of the A pw sentence where A is a noun or noun phrase. A can also be an independent or demonstrative pronoun: for example,

Like demonstratives in the A B nominal sentence, pw stands as close to the beginning of the sentence as possible. In the examples cited above, pw is last because A is either a noun (z3.j, r^c , hwrw) or a direct genitive ($hmt \ w^c b$), which cannot be separated. If the noun phrase in A has an indirect genitive or a modifying adjective, however, pw comes after the noun and before any modifiers (including the indirect genitive):

literally, "He is a peasant, one belonging to the Wadi Natrun" (for sht-hm3t, literally "Field of Salt," see Exercise 6, no. 2, and the map on page xiii); "It is a land, a good one"; and "It is Hu, together with Sia" (§ 4.12).

7.10 A pw B nominal sentences

As we saw in § 7.8, there are only a few instances in which the A B nominal sentence can be used if both A and B are nouns or noun phrases. Middle Egyptian normally uses a different nominal-sentence pattern, A pw B, if both A and B are nouns or noun phrases: for example,

As this example shows, A pw B often has to be translated "B is A" (more on this in § 7.12). This pattern can also be used even if A or B is a noun of kinship: for instance, \$\frac{1}{2} \ldots \frac{1}{2} \ldots \frac{1}{2

3 Note the difference between the two birds A and A: the first, with a forked tail, is the biliteral sign wr, the second, with a rounded tail, is a determinative meaning "bad" or "small."

In the A pw B sentence, pw always as close to the front of the sentence as side" A if A is a noun phrase with parts

instead of *mnw n z(j) pw nfrw.f (for nj be separated:

.11 Summary of nominal sentences

The three nominal-sentence patterns as

- 1. A B ("A is B" or "B is A")
 - A is an independent pronoun: j.
 - B is a demonstrative pronoun: a
 - Both A and B can be nouns or
 - one includes a term of kinsh rn n jtj.s ywj3 "The name of
 - the sentence is a "balanced "Your protection is the prot
- 2. A pw ("It is A")
 - A is a noun or noun phrase: 23.
 - A is an independent pronoun: n
 - A is a demonstrative pronoun: p
- 3. A pw B ("B is A" or "A is B")
 - · A and B are both nouns or noun

If you examine the three nominal-sent form of the A B pattern, in which B sentence patterns in Middle Egyptian: A tern (A B) and the tripartite pattern (A each other: A pw B is normally used who normally used when one element is a promably used when one element is a promable of the property of the promable of the pro

In the adjectival sentence it is obvious
The adjective is always the predicate, sir lows, and not vice-versa: thus, nfr hmt tr. beautiful") and not something about "beautiful" about the sentence.

It is not always so easy to pick out nominal-sentence patterns, A B and A pending on what the sentence says and the pw "nh" "Life is a cycle," for example, say cycle" — so A is the predicate and B is

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In the A pw B sentence, pw always comes before B; but, as in the A pw sentence, it also comes as close to the front of the sentence as possible. This means that, in some cases, pw can stand "inside" A if A is a noun phrase with parts that can be separated: for example,

mnw pw n z(j) nfrwf "The monument of a man is his goodness"

instead of *mnw n z(j) pw nfrw.f (for nfrw, see § 4.6). If A is a direct genitive, of course, it cannot be separated: \[\frac{1}{2} \frac

7.11 Summary of nominal sentences

The three nominal-sentence patterns are normally used with the following parts:

- 1. A B ("A is B" or "B is A")
 - A is an independent pronoun: jnk whmw jqr "I am an excellent herald."
 - B is a demonstrative pronoun: dpt mwt nn "This is the taste of death."
 - Both A and B can be nouns or noun phrases if:
 - one includes a term of kinship or the noun rn "name": mwt.j nwt "My mother is Nut";
 rn n jtj.s ywj3 "The name of her father is Yuia."
 - the sentence is a "balanced" sentence with the same noun in A and B: mkt.t mkt r^c
 "Your protection is the protection of Re."
- 2. A pw ("It is A")
 - A is a noun or noun phrase: 23.j pw "He is my son."
 - A is an independent pronoun: ntf pw "It is he."
 - A is a demonstrative pronoun: p3 pw "It is this."
- 3. A pw B ("B is A" or "A is B")
 - A and B are both nouns or noun phrases: phrt pw "hh "Life is a cycle."

If you examine the three nominal-sentence patterns closely, you can see that A pw is actually a form of the A B pattern, in which B is always pw. In fact, then, there are only two nominal-sentence patterns in Middle Egyptian: A B and A pw B. Egyptologists call these the bipartite pattern (A B) and the tripartite pattern (A pw B). With a few exceptions, they actually complement each other: A pw B is normally used when both A and B are nouns or noun phrases, and A B is normally used when one element is a pronoun.

3.12 Subject and predicate in nominal sentences

In the adjectival sentence it is obvious which element is the subject and which is the predicate. The adjective is always the predicate, since it says something about the noun or pronoun that follows, and not vice-versa: thus, *nfr hmt tn* says something about "this woman" (namely, that she "is beautiful") and not something about "beautiful." Also, the adjectival predicate always comes before its subject in the sentence.

It is not always so easy to pick out the subject and predicate in nominal sentences. In both nominal-sentence patterns, A B and A pw B, either A or B can be the predicate or subject, depending on what the sentence says and the context in which it is used. The A pw B sentence $p\underline{h}rt$ pw " $n\underline{h}$ "Life is a cycle," for example, says something about " $n\underline{h}$ "life" — namely, that it is $p\underline{h}rt$ "a cycle" — so A is the predicate and B is the subject. In the A pw B sentence mnw pw n zj nfrw, f

"The monument of a man is his goodness," however, the positions are reversed: this sentence says something about A (mnw n zj "the monument of a man") — namely, that it is nfrw.f "his goodness" — so B is the predicate and A is the subject.

One way to figure out which element is the subject and which is the predicate is to ask your-self what the sentence is about, as we did for the two sentences in the preceding paragraph: this will help identify the subject. Another way is to think of the sentence as the answer to a question: this will help identify the predicate, since questions always ask for the predicate. Thus, phrt pw cnh answers the question "What is life?" ("Life is a cycle"), so phrt is the predicate; while mnw pw n zj nfrw.f answers the question "What is the monument of a man?" ("The monument of a man is his goodness"), so nfrw.f is the predicate here.

In spoken English we normally put stress on the nominal predicate. This cannot be seen in normal written sentences, but it can be indicated by putting the stressed part in boldface: "Life is a cycle," "The monument of a man is his goodness." We know from Coptic that spoken Egyptian also stressed the predicate (stressed and unstressed words are pronounced differently in Coptic). Thus, the A B pattern was pronounced "A B" (with stress on B) when B was the predicate and "A B" (with stress on A) when A was the predicate, and the same thing is true for the A pw B pattern.

Of course, we cannot see the stress in hieroglyphic texts, just as we cannot see it in normal written English sentences. Nevertheless, in most cases the subject and predicate will be clear from the actual sentence itself.

- 1. In A B sentences where at least one element is a pronoun,
 - pw or a demonstrative pronoun in B is always the subject: for example, r^c pw "He is Re" (answers the question "Who is he?"); dpt mwt nn "This is the taste of death" (answers the question "What is this?").
 - a third-person independent pronoun in A is always the predicate: for example, ntf r^c "He is Re" (answers the question "Who is Re?").
 - a first-person or second-person independent pronoun in A can be the subject or the predicate: for example, jnk z3.k can mean "I am your son" (answers the question "Who are you?") or "I am your son" (answers the question "Who is my son?"). In these cases, only the context can indicate which meaning is meant.
- 2. In A B sentences where both elements are nouns or noun phrases,
 - kinship terms in A are normally the subject: for example, mwt.j nwt "My mother is Nut" (answers the question "Who is your mother?"). Egyptian regularly puts the kinship term in A and the predicate in B (mwt.j nwt, not *nwt mwt.j).
 - a noun phrase with rn is always the subject: for example, rn n jtj.s ywj3 "The name of her father is Yuia" (answers the question "What is the name of her father?"). Unlike kinship terms, a noun phrase with rn can stand either in the A position, as in the example just given, or in the B position: an example of the latter is b3b3 z3 r-jnt rn.f "His name is Baba, son of Re-inet" (answers the question "What is his name?"). In either case, the noun phrase with rn is the subject.
 - B is usually the predicate in balanced sentences: for example, mkt.t mkt r^c "Your protection is the protection of Re" (answers the question "What is your protection?").

- 3. In A pw B sentences,
 - when A and B are both noun normal use of the A pw B patter obvious from the content of the usually indicate which is which
 - an independent pronoun in A pattern when A is an independent when the pronoun is the first of pw B pattern to make it clear to ple, jnk pw šw "I am Shu" (answood construction.

As you can see from this list, there and predicate in the nominal sentence seems complicated when you read it the find that identifying the subject and put the Egyptians themselves.

It is important to remember that in nominal sentences: as subject or as pred

Independent pronouns as SUBJECT

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"I am the ru
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       ink ha3
                   "You are the
2MS
       ntk hg3
       ntt hq3t
                   "You are the
2FS
       hq3 pw
                   "He is the r
3MS
                   "She is the r
3FS
       hq3t pw
                   "We are the
       jnn hq3w
IPL
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3PL hagw pw "They are the Independent pronouns as PREDICAT

"You are the

"They are th

nttn hq3w

2PL

3PL

IS jnk hg3 "I am the rul ntk hg3 2MS "You are the 2FS ntt hq3t "You are the "He is the ru ntf hg3 3MS 3FS nts hq3t "She is the r "We are the IPL jnn hg3w "You are the 2PL nttn hg3w

The two tables look the same except subject pronouns but *ntf* B (etc.) when the different forms needed to say the sa "paradigm." Paradigms exist in every la

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3. In A pw B sentences,

- when A and B are both nouns or noun phrases, either can be the predicate. This is the normal use of the A pw B pattern (§ 7.11). In most cases, the subject and predicate will be obvious from the content of the sentence itself, as we saw above; if not, the context will usually indicate which is which.
- an independent pronoun in A is normally the predicate. Normally, Egyptian uses the A B pattern when A is an independent pronoun. Because the A B pattern can be ambivalent when the pronoun is the first or second person, however, Egyptian sometimes uses the A pw B pattern to make it clear that the pronoun is supposed to be the predicate: for example, jnk pw šw "I am Shu" (answers the question "Who is Shu?"). This is not a very common construction.

As you can see from this list, there are really very few cases where the identity of the subject and predicate in the nominal sentence are not obvious from the sentence itself. The list probably seems complicated when you read it through for the first time, but after a bit of practice you will find that identifying the subject and predicate comes almost naturally — as, of course, it did for the Egyptians themselves.

It is important to remember that independent pronouns can have two different functions in nominal sentences: as subject or as predicate:

Independent pronouns as SUBJECT (answers the question "Who are you?"):

```
"I am the ruler" (hq3t if feminine)
                 "You are the ruler"
      ntk hq3
2MS
      ntt hq3t
                 "You are the ruler"
2FS
      hq3 pw
                 "He is the ruler"
3MS
                 "She is the ruler"
3FS
      hg3t pw
                 "We are the rulers" (hq3wt if feminine)
      jnn hq3w
IPL
                 "You are the rulers" (hq3wt if feminine)
2PL
      ntin hg3w
      hq3w pw
                 "They are the rulers" (hq3wt if feminine)
3PL
```

• Independent pronouns as PREDICATE (answers the question "Who is the ruler?"):

```
jnk hq3
                  "I am the ruler" (hq3t if feminine; also jnk pw hq3: see § 7.12.3)
                  "You are the ruler"
      ntk hq3
2MS
                  "You are the ruler"
      ntt hg3t
2FS
                  "He is the ruler"
      ntf hq3
3MS
                  "She is the ruler"
3FS
      nts hq3t
                  "We are the rulers" (hq3wt if feminine)
      jnn hq3w
IPL
                 "You are the rulers" (hg3wt if feminine)
2PL
      ntsn hq3w "They are the rulers" (hq3wt if feminine)
```

The two tables look the same except in the third person, where A pw is used for third-person subject pronouns but ntf B (etc.) when the pronoun is the predicate. Each of these tables, listing the different forms needed to say the same thing for different persons and numbers, is known as a "paradigm." Paradigms exist in every language. In English, for example, the present tense of the

7. ADJECT

verb be has the following paradigm: I am, you are, he/she/it is, we are, you are, they are. Paradigms are an important part of every language, and must be memorized in order to understand the language. We will meet another paradigm in § 7.14, and many more in future lessons.

7.13 Interrogatives in nominal sentences

In § 5.11 we met a number of interrogative pronouns. Most of these pronouns can be used in nominal sentences; when they are, they are always the predicate. The most common nominal-sentence patterns used with interrogative pronouns in Middle Egyptian are the following:

I. mj "who?" "what?"

This pronoun is mostly used in sentences that we will consider in Lessons 15 and 23. Occasionally, however, it can also be used with a personal pronoun as subject. Two patterns are found in Middle Egyptian:

- jn mj + DEPENDENT PRONOUN: (j)n mj tr tw "Who are you?"

 The words jn and tr are both particles (see § 5.11 ptr), and are not translated. The pronoun mj in nominal sentences is almost always used after jn. The combination jn mj was evidently pronounced as one word, which became NIM in Coptic. The same pronunciation may have existed already in Middle Egyptian, since we occasionally find the spellings (as above) and (j)n-mj.

2. ptr "who?" "what?"

The pronoun ptr is the most common interrogative in nominal sentences. It always stands first in the sentence, and can be followed by a noun (or noun phrase) or a **dependent** pronoun as subject: for example, ptr rn.k "What is your name?," ptj sj t3 r(w)d-ddt "Who is she, this (woman named) Rud-djedet?"

3. jšst "what?"

This interrogative is occasionally used in the A pw nominal sentence $\sqrt[4]{2} = \sqrt[4]{2} = j sst pw$ "What is it?" (literally, "It is what?").

4. zy "which?"

The pronoun zy can be found in two nominal-sentence patterns in Middle Egyptian:

- INDEPENDENT PRONOUN + zy: ☐ T | ntk zy "Which one are you?"

As you can see from these examples, Egyptian normally prefers to put the interrogative pronoun first in the nominal sentence, except when an independent pronoun is the subject.

The interrogative adjective wr (§§ 6.6, 7.5.4) is also used in nominal sentences, as the predicate: \(\) wr pw "How much is it?" (literally, "It is how much?").

USES OF ADJECT

7.14 The first person in adjectival senter.

We saw above (§ 7.3) that sentences and third-person subjects, except for good," Egyptian normally uses the none." The usual paradigm for adjective

ims jnk nfr "I am (a) good

mfr tw "You are good"

infr tn "You are good"

3MS nfr sw "He is good"
3FS nfr sj "She is good"

3FS nfr sj "She is good"

IPL jnn nfrw "We are goo

2PL nfr tn "You are good"

3PL nfr sn "They are good

3N nfr st "It is good," "T

It is important to remember that eventure and nfr sw, it is still a nominal se (usually) the predicate, but it is a non-

Nominal vs. adjectival sentences
Sometimes Egyptian uses a nomina
text where a path is described, for
pronoun pw here shows that this is
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therefore actually means "It is a nan
jectival sentence in his st.
"It is a narrow one" and "It is nan
and you should be aware of it.

7.16 Tense in nominal and adjectival
All the adjectival and nominal sente
am and are for the first and second
verb is required in English but do
adjectival sentences have no word
our English translations, however,
which exists in every English verb

Tense refers to time. The verb dicates that the path has the qual called the **present tense**. If we say of inaccessibility before the time thing is that it was inaccessible be

USES OF ADJECTIVAL AND NOMINAL SENTENCES

7.14 The first person in adjectival sentences

We saw above (§ 7.3) that sentences with an adjectival predicate are regularly limited to second and third-person subjects, except for n(j) wj B "I belong to B" (§ 7.5.1). In place of nfr wj "I am good," Egyptian normally uses the nominal-sentence construction jnk nfr, literally, "I am a good one." The usual paradigm for adjectival sentences with a pronominal subject is therefore:

- IMS jnk nfr "I am (a) good (one)"
- 2MS nfr tw "You are good"
- 2FS nfr tn "You are good"
- 3MS nfr sw "He is good"
- 3FS nfr sj "She is good"
- IPL jnn nfrw "We are good (ones)"
- 2PL nfr tn "You are good"
- 3PL nfr sn "They are good"
- 3N nfr st "It is good," "They are good."

It is important to remember that even though *jnk nfr* is used as the first-person counterpart of *nfr* tw and *nfr sw*, it is still a nominal sentence and not an adjectival one. The adjective in *jnk nfr* is (usually) the predicate, but it is a nominal predicate, not an adjectival one.

7.15 Nominal vs. adjectival sentences

Sometimes Egyptian uses a nominal sentence where we might expect an adjectival one. In one text where a path is described, for example, the text says has pw "It is narrow." The pronoun pw here shows that this is a nominal sentence (A pw). Even though has "narrow" is an adjective, it is used here like a noun (see § 6.4), and not as an adjectival predicate: the sentence therefore actually means "It is a narrow one." To say "It is narrow," Egyptian would use the adjectival sentence has st. Of course, there is not much difference in meaning between "It is a narrow one" and "It is narrow"; but the difference does exist, in Egyptian as in English, and you should be aware of it.

1.16 Tense in nominal and adjectival sentences

All the adjectival and nominal sentences in this lesson were translated with the English verb is (or am and are for the first and second persons). As we saw at the beginning of the lesson (§ 7.1), this verb is required in English but does not actually exist in Egyptian, since Egyptian nominal and adjectival sentences have no word corresponding to is (or to am or are). By adding these words in our English translations, however, we also introduce into the translations a feature called **tense**, which exists in every English verb form.

Tense refers to time. The verb is in an English sentence such as The path is very inaccessible indicates that the path has the quality of inaccessibility at the time the sentence is spoken: this is called the present tense. If we say The path was very inaccessible, we indicate that it had the quality of inaccessibility before the time of speaking — it may still be inaccessible, but the important thing is that it was inaccessible before: this is known as the past tense. And if we say The path will

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be very inaccessible, we mean that this will be true after the sentence is spoken (whether or not it is true now): this is called the **future tense**.

Since Egyptian nominal and adjectival sentences have no verbs, they have no inherent tense. An Egyptian adjectival sentence such as št3 wrt w3t (cited in § 7.4.1) simply connects the quality št3 wrt "very inaccessible" with the subject w3t "path" without limiting that connection to the past, present, or future. The same is true for a nominal sentence such as phrt pw onh (discussed in §§ 7.10 and 7.12): this simply connects the notion of phrt "a cycle" with that of onh "life," without indicating whether the connection is supposed to be true in the past, present, or future.

Because they have no tense, Egyptian nominal and adjectival sentences are much more flexible in meaning than their English translations. Egyptian uses such sentences in two ways:

- I. without reference to tense. Such statements are known as "generic." They are meant to indicate relationships that are always true. In English, generic statements normally use the present tense. For example, the sentence phrt pw cnh "Life is a cycle" says something about life that has always been true, is true when the statement is made, and will be true in the future.
- 2. with the tense of their context. Many nominal and adjectival sentences are not generic statements but are instead simply not specific about time. The sentence §t3 wrt w3t, for example, is not intended as the statement of a universal truth: instead, it is only meant to connect the quality of §t3 wrt "very inaccessible" with w3t "the path." The context in which this statement is made indicates when the connection is meant to be valid. If it occurs in a story, for example, it will normally have past tense: in fact, the text from which this sentence is taken is an autobiography in which an official describes how he made it possible for a colossal statue to be moved from its quarry even though §t3 wrt w3t "the path was very inaccessible." The same sentence could have been used, however, by a scout reporting to the official that §t3 wrt w3t "the path is very inaccessible" or even that §t3 wrt w3t "the path will be very inaccessible."

These uses mean that Egyptian nominal and adjectival sentences can be translated not only with the present tense (is, am, are) but also as past (was, were) or future (will be). Although this seems hazy compared to English, when you read actual texts you will find that it is not a problem, since either the sentence itself (e.g., $p\underline{h}rt pw \ ^c n\underline{h}$) or its context will indicate the tense automatically.

7.17 Phrases and sentences

You may have noticed that some of the sentences we have considered in this lesson look the same as the noun and adjective phrases we met in previous lessons: for example,

For such short groups of words, taken out of context, it is in fact impossible to decide whether a phrase or a nonverbal sentence is meant. In actual texts, however, the context almost always indicates how the words are to be read. Most adjectival and nominal sentences, moreover, are clear enough in themselves that they can only be read as sentences, not as phrases.

The ancient Egyptians had very sp being (including the king) to exist, for ences to these elements occur in Egyp are talking about, we need to apprecia their function in human life.

The easiest element for us to under the physical shell within which every derived from an individual's parents, also realized that it consisted of parts; "body parts," was often used instead of

The most important part of the both the center of physical activity but all seem to have understood the function remnants of it in such English phrase texts where the word *jb* is used, the treal "heart." To refer to the heart as nisbe from *h3t* "front": i.e., the "front seem to be interchangeable.

Along with each body came a she body, since every body casts one. Be lieved it had something of the body sentations of gods are sometimes calle

Every individual also had a ba (3) about human beings to understand. I vidual except for the body. The ba al ers, somewhat like our concept of an noun b3w (usually written , a "fill Like the Western notion of "soul" rather than physical, and is the part imagined it as being able to move free world of the living; for this reason, i (1). The concept of the ba is most things, such as a door, can have a ba distinct "personality" or make a distinct way that human beings and the gods a

4 In this spelling, the sign is "tucked in (i.e., as šwt, not šwtw). This arrangement feminine ending t; another example is

ESSAY 7. HUMAN NATURE

The ancient Egyptians had very specific ideas about human nature. In order for every humanbeing (including the king) to exist, five different elements were thought to be necessary. References to these elements occur in Egyptian texts of all kinds. To understand what many of the texts are talking about, we need to appreciate what the Egyptians thought about the five elements and their function in human life.

The easiest element for us to understand is the physical one: the body ($\frac{h}{k} > h$). The body is the physical shell within which every human being exists. The Egyptians recognized that the body derived from an individual's parents, from the father's seed planted in the mother's womb. They also realized that it consisted of parts; for this reason, the plural $\frac{h}{k} > h$, meaning something like "body parts," was often used instead of the singular as the word for "body."

The most important part of the body was the heart $\binom{\heartsuit}{i}$ jb). To the Egyptians, this was not only the center of physical activity but also the seat of thought and emotion (the Egyptians do not seem to have understood the function of the brain). This is a common human belief; we still have remnants of it in such English phrases as "broken-hearted" and "heartfelt wishes." In Egyptian texts where the word jb is used, the translation "mind" sometimes makes better sense than the literal "heart." To refer to the heart as a physical organ, Egyptian also used the word $\frac{?}{2}$ $\frac{\heartsuit}{V}$ $\frac{h}{2}$ $\frac{h}{2}$ $\frac{g}{V}$ $\frac{h}{2}$ $\frac{h}{2}$

Along with each body came a **shadow** ([1] 500). The shadow is an essential adjunct to the body, since every body casts one. Because the shadow derives from the body, the Egyptians believed it had something of the body — and, therefore, of the body's owner — in it. The representations of gods are sometimes called their "shadows" for the same reason.

Every individual also had a ba (b3). This is perhaps the most difficult of the Egyptian ideas about human beings to understand. Essentially, the ba is everything that makes a person an individual except for the body. The ba also refers to the impression that an individual makes on others, somewhat like our concept of an individual's "personality"; this notion underlies the abstract noun b3w (usually written (b3), a "false plural"), which means something like "impressiveness." Like the Western notion of "soul" (with which b3 is sometimes translated), the ba is spiritual rather than physical, and is the part of a person that lives on after the body dies. The Egyptians imagined it as being able to move freely from the mummified body out of the tomb and into the world of the living; for this reason, it is sometimes shown, and written, as a human-headed bird. The concept of the ba is mostly associated with human beings and the gods, but other things, such as a door, can have a ba as well. This is presumably because such things can have a distinct "personality" or make a distinct impression, even though they are not alive in the same way that human beings and the gods are.

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In this spelling, the a sign is "tucked into" the belly of the quail-chick, even though it is to be read after the bird (i.e., as šwt, not šwtw). This arrangement is fairly common for and a bird sign, especially when it represents the feminine ending t; another example is mwt "mother."

Along with a body, shadow, and ba, every living individual also had a ka (L1 k3). This concept means something like "life force." The ka is what makes the difference between a living person and a dead one: death occurs when it leaves the body. The Egyptians believed that the life force of the ka originated with the creator, was transmitted to mankind in general through the king, and was passed on to individual human beings from their fathers. The notion of this transmission was sometimes represented metaphorically as an embrace; this seems to be the origin of the "extended arms" sign with which the word k3 is written in hieroglyphs.

The Egyptians also thought that the ka was sustained through food and drink — understandably, since without these substances, human beings die. This notion underlies the abstract noun $\limsup_{n \to \infty} k3w$ (written as a "false plural"), which means something like "energy" — specifically, the energy available from food and drink. It also lies behind the custom of presenting offerings of food and liquids to the dead. The Egyptians were aware that such offerings were never physically consumed by the deceased; what was being presented, however, was not the food itself, but the energy (k3w) within the food, which the deceased's spirit could make use of. During life, when a person was given something to eat or drink, it was often with the words $n \ k3.k$ "for your ka."

Only human beings and the gods seem to have had a ka; even though animals were considered to be living beings, it is not known whether the Egyptians thought they had a ka as well. Like the ba, the ka was a spiritual entity. As such, it could not actually be depicted. To represent the ka, however, the Egyptians occasionally used a second image of the individual himself; for this reason, the word k3 is sometimes translated as "double."

The fifth essential element of every person was the name (_______ m). Names were much more important to the Egyptians than they are in our society. They were thought to be essential parts of their owners, as necessary for existence as the four other elements. This is why Egyptians who could afford to do so expended a great deal of effort and resources ensuring that their names would continue to survive in their tombs and on their monuments — and conversely, why the names of some individuals were hacked out of their monuments by their enemies after death. Even during life, people could be essentially deprived of existence by banning their names: for example, a man named Dedu-Amun, who had been banished from society, could be referred to only as "he who is separate from the name Dedu-Amun."

The Egyptians considered each of these five elements an integral part of every individual, and they thought that no human being could exist without them. This explains, in part, why mummification of the body was considered necessary for the afterlife (see Essay 8 for more information on this subject). Each element was also thought to contain something of its owner. This was particularly true for the name; the mention of an individual's name can bring to mind a picture of that person, even if he or she is no longer living. Writing a person's name on a statue or next to a carved image could identify the image with that individual and thereby give the person an alternative physical form other than the body. This is why Egyptian tombs contained statues and relies of the tomb owner; for the same reason, pious Egyptians often had statues of themselves carved to be placed in the temples, so that they themselves could always be in the presence of the god. By the same token, writing the name of a person on a small clay statue and then smashing the statue was considered an effective means of destroying the name's owner.

The identification of a name with it as persons. In fact, it often makes more "name." Knowing a person's name was the gods — who are ultimately "too gre to have "inaccessible" or "secret" names

Transliterate and translate the following s

- 1. 金 % wr "great"
- 2. 4040
- 3. Span mnh "beneficent"
- 4. Afl-0
- 5. 化量= ht "property"
- 6. 强品 不能 from a stor
- 7. = 1 1 1 see n. 4 in the
- 8. 二分子。2
- 9. SAT-4-1199 3"great
- 10. 40 / hn "attack"
- 11. 11.14-1-14
- 12. S. A. A.
- 13. 多室別 qsn "difficult"
- 14. All' — dmj "harbor," jmnt "
- 15. MEAO TI sdm "listening," n "
- 16. 11. 4日中 19 1 20 šw "free, devo
- 17. 1174 a = 11 110 a = B mjk
- 19. 4 4 4 7 1 from a story: hf3w "snak
 20. 7 7 from a story: mh "cubit"
- 21. The from a story: hi
- 22. After from a story: ^crq "bent"
- 23.
- 24. _ w "thing, produce

The identification of a name with its owner was so strong that names themselves were treated as persons. In fact, it often makes more sense to translate the word rn as "identity" rather than "name." Knowing a person's name was the same as knowing the person himself. For this reason, the gods — who are ultimately "too great to investigate, too powerful to know" — are often said to have "inaccessible" or "secret" names that no one can know, even the other gods.

EXERCISE 7

Transliterate and translate the following sentences; underline the predicate in each.

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1. 4 2 - wr "great"
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- 1. beneficent"
- 4. 4. 1100
- s. 4 4 ht "property"
- 6. 10 from a story: wsh "broad," st "place"
- 7. = N N see n. 4 in the Essay
- 8. 546. 8
- 9 9 1 "Strength" (false dual)
- 10. 40A 1 hn "attack"
- 11. Mindel-1412
- 12. O. A. A.
- 13. 920 qsn "difficult"
- 14 " | dmj "harbor," jmnt "the West"
- 15. HE A idm "listening," n "for," rmt "people" (see § 2.8.1)
- 16. 一个 w "free, devoid," h3w "excess"
- 17. 11/14 [A = A mjk3 "brave," m3 "lion" (spelling taken from m33 "see")
- 18 27 ? 2 4 A St w3w "wave," w3d-wr "sea" (literally, "great blue-green")
- 19. 4 W 4 T 1 from a story: hf3w "snake"
- 20. 00 1 from a story: mh "cubit" (20% inches), 0 "30"
- 11. If A from a story: hbzwt "beard," 11 "2"
- 21. 417 from a story: "rq "bent"
- 23. 011100 00
- 24 _ w "chief, main," jw "island"

25. 2 - wsjr "Osiris"

26. w'b "clean," c "hand, arm"

27. 7 - 7 - jtj "father"

28.

29. - dt "self"

30. The from a story

31. A The mitn "way, path"

32. 随名一号弦 — mdw "speaker"

33. @ 7 / 4 @ - nh "pitiful," m3r "poor" (see § 2.8.3)

34.

35. - - - - - - - hmw "rudder"

36. - 1 - 1 - d3rw "need"

37. 2 = 19 [11] — bw-nfr "goodness"

38. 9 1 4 - hmwtj "craftsman," nisbe from hmwt "craft"

39. |- | | | - | 2 - w3h "lasting"

40. The state of worth," ns "tongue"

41. — With the analysis (collective noun)

42. 2 2 - grh "end"

8. Prepo

8.1 Definitions

Prepositions are words that languages us Jill's cat is inside the house, for example, the noun phrase the house, and indicates that followed by nouns or noun phrases, as it or by themselves. Thus, it is also possible sonal pronoun it for the noun phrase the used by itself. When a preposition is used by itself. When a preposition is used we will consider adverbs and adverbial for

Prepositions are among the most idia translate the prepositions of one language for example, must be translated with the depending on how it is used; converse French prepositions par, à, sur, or en, also a preposition in one language that corresponding to the preposition in one language that corresponding the preposition in one language.

8.2 Primary prepositions

Egyptian also has prepositions, and it use English, however, Egyptian can have as ing on how they are used. The followin (in alphabetical order), the different form tional phrases that correspond to them.

1. +\(\mathbb{R}\) \(\begin{align*}e \) jmjtw (also +\(\mathbb{R}\), \(\daggerapprox \), etc.)

"between, among"; adverbially "between)

This preposition means "between" bushes"; when it is used with two diby the preposition r (see § 8.2.7): jr (literally, "between this country with it means "among, amidst, in the mifrom Dynasty 18, the preposition is the nobles." The adverbial form jm form nj (see § 8.2.6).

8. Prepositions and Adverbs

PREPOSITIONS

8.1 Definitions

Prepositions are words that languages use to relate one thing to another. In the English sentence fill's cat is inside the house, for example, the preposition inside relates the noun phrase Jill's cat to the noun phrase the house, and indicates that the second object contains the first. Prepositions are often followed by nouns or noun phrases, as in this example, but they can also be used with pronouns or by themselves. Thus, it is also possible in English to say Jill's cat is inside it, substituting the personal pronoun it for the noun phrase the house, or simply Jill's cat is inside, with the preposition used by itself. When a preposition is used with a noun, noun phrase, or pronoun, it is said to govern them. A preposition that is used by itself is said to function as an adverb, or adverbially; we will consider adverbs and adverbial function in more detail later in this lesson.

Prepositions are among the most idiosyncratic words of any language. Often it is impossible to translate the prepositions of one language exactly into those of another. The French preposition \dot{a} , for example, must be translated with the English prepositions to, at, into, on, by, for, from, or with, depending on how it is used; conversely, the single English preposition by corresponds to the French prepositions par, \dot{a} , sur, or en, also depending on the way it is used. In fact, it is rare to find a preposition in one language that corresponds exactly to one and only one preposition in another language.

1 Primary prepositions

Egyptian also has prepositions, and it uses them in much the same ways that English does. Unlike English, however, Egyptian can have as many as three different forms of its prepositions, depending on how they are used. The following list shows the primary prepositions of Middle Egyptian (in alphabetical order), the different forms they can have, and the English prepositions or prepositional phrases that correspond to them.

1. +\(\) imjtw (also +\(\), \(\), etc.); adverbially +\(\) imjtw-nj "between, among"; adverbially "between them, among them"

The word jn is not really a preposition, but it is used like the English preposition by to indicate the agent with a passive verb form (as in "I was blessed by the king"). In this use, jn is always followed by a noun or noun phrase, never a personal pronoun. We will consider this and other uses of jn in future lessons.

3. M (also =); with personal pronouns or adverbially M M (also M=) "in"; adverbially "therein," "there," or "in it," "of them," etc.

This is the most common of all Egyptian prepositions. Basically, m means "in," but English often requires other translations, depending on how m is used:

- "in" or "into" space: m pr "in the house"; ^cq m pr "enter into the house"
- "in," "by," "for," or "during" time: m grh "in the night, by night"; m rnpwt 3 "for three years, during three years"
- "in" a state: m htp "in peace"
- "in" or "of" a material or contents: m jnr "in stone, of stone," 'h w m rnpwt "a period of years," w jm "one thereof, one of them"
- "from" or "of" a place or state (i.e., starting from "in"): prj m nwt "emerge from (in) the town," šw m bc "free from boasting, free of boasting"
- "as" something or someone (i.e., "in" the capacity of): hcj m nswt "appear as king"
- "with," "through," or "by" something (i.e., "in" the use of): wrh m mrht "anoint with oil"; jnj m zš3 "get through prayer, by prayer"; njs m rn "call by name."

The preposition *mj* always indicates that one thing is like another. It can usually be translated as "like," but English sometimes requires another translation:

- "like" something: mj shr ntr "like the plan of a god"
- "in accordance with, according to" something: mj nt-c f nt rc nb "according to his daily custom" (literally, "like his custom of every day")
- "as well as" something: hrw mj grh "day as well as night" (literally, "day like night").
- 5. A mm (also A, A, AA, etc.) "among"; adverbially "among them"

This preposition is used with a plural noun or a noun with plural sense: mm "nhw" "among the living," mm mw "among the waters." The difference between mm and jmjtw (§ 8.2.1) is that jmjtw indicates a specific physical position while mm is used in a more general sense, without specifying an actual position.

6. — n (also — nj, only before a noun); adverbially "nj (also — nj, for"; adverbially "thereto, therefor" or "for it," etc.

The preposition n is used to indicate the goal of something. It is normally translated in English with the prepositions for and to, but some uses require a different translation:

- "to" or "for" something: rdj good for people" (Exercise motion when the goal is a po
 - "at" in the sense of "to, tow
- "in, for" time: n 3bd 2 "in tv
- · "for, at, because of" someth

The preposition r has the basi many different translations are r

- "to," "toward," "at" a place
 Incarnation," spr r hnw "arrition when the goal is a place
- "at" a time: r tr pn "at this s
- "to, in order to, for" a pur the king's children"
- "against" something: jrj r "
 of" someone or something
- "from" something, indicat man from the knowledge knowledgeable man": liter able one"), fli r kpnj "depa is also the sense of r when "better than everything" (1)
- "concerning, about, according to the subject to the s
- "as for" at the beginning of
- 8. Ph h3 (also Ph)
 "behind, around"

The preposition h3 is related and around": phr h3 jnbw "go

9. Im hn; adverbially hn "together with"; adverbially 'The preposition hn indicate my siblings." The same mean usually translated "and": h3tj sition with has two different corresponds to Egyptian hn.

- "to" or "for" something: rdj j3w n wsjr "giving praise to Osiris"; nfr sdm n rmt "Listening is good for people" (Exercise 7, no. 15). The preposition n normally indicates the goal of motion when the goal is a person: e.g., šmj n ky "go to another person"
- "at" in the sense of "to, toward": dg3 n qchwj.k "look at your elbows"
- "in, for" time: n 3bd 2 "in two months," n dt "for ever"
- "for, at, because of" something: rmj n mr "weep for/at/because of pain."
- 7. \sim r, at the beginning of a sentence $\triangleleft \sim$ jr, sometimes also $\triangleleft \sim$ with personal pronouns (usually \sim); adverbially $\triangleleft \sim$ jrj (often $\triangleleft \sim$)

"with respect to"; adverbially "thereto" or "with respect to it, pertaining to it," etc.

The preposition r has the basic meaning "with respect to." Depending on how it is used, many different translations are required in English:

- "to," "toward," "at" a place: prj r pt "go to/toward the sky," r rdwj hm.f "at the feet of His Incarnation," spr r hnw "arrive at the royal residence"; r normally indicates the goal of motion when the goal is a place: e.g., šmj r nn-nswt "go to Herakleopolis"
- "at" a time: r tr pn "at this season"

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- "to, in order to, for" a purpose: r jnt 'qw "in order to get food," h3b r msw-nswt "send for the king's children"
- "against" something: jrj r "act against" someone or something (vs. jrj n "act for, on behalf of" someone or something)
- "from" something, indicating separation or distinction: rh wh3 r rh "to know the foolish man from the knowledgeable" (i.e., "to know the difference between a foolish and a knowledgeable man": literally, "to know the foolish one with respect to the knowledgeable one"), fh r kpnj "depart from Byblos" (literally, "depart with respect to Byblos"). This is also the sense of r when it is used with a comparative adjective (\$\sigma\$ 6.8, 7.4.2): nfr r ht nbt "better than everything" (literally, "good with respect to everything").
- "concerning, about, according to" something: <u>dd</u> r "speak about" something (compare English "speak to the subject"); r hp "according to the law."
- "as for" at the beginning of a sentence: jr sf wsjr pw "As for yesterday, it is Osiris."
- 8. 1 (also 1 1)

"behind, around"

The preposition $\rlap/43$ is related to the noun $\rlap/4$ "back of the head." Its basic sense is "behind and around": $\rlap/2$ $\rlap/4$ $\rlap/4$ "protection around a child."

9. !___ hn^c; adverbially !___i hn^cw (usually !___)
"together with"; adverbially "with them," etc.

The preposition hn^c indicates that one thing accompanies another: hn^c snw.j "together with my siblings." The same meaning underlies the use of hn^c in coordination (§ 4.12), where it is usually translated "and": $h3tj hn^c zm3$ "the heart and the lungs." Note that the English preposition with has two different meanings, indicating accompaniment and means. The former corresponds to Egyptian hn^c ; the latter, to the Egyptian preposition m (§ 8.2.3).

10. ♦ hr (also ♦); with personal pronouns often ♦ hr "on"; not used adverbially

The preposition hr is related to the noun hr "face, surface" (spelled the same way). It has the basic meaning "on" but its uses require many different translations in English:

- "on, upon, in, at, by" something, indicating placement or position: hr w3t "on the path," hr ht q3 "upon a high tree," hr rdwj "on foot," hr wnmjf "on his right, at his right," hr kmt "in Egypt" ("on the Blackland"), hr jbf "in his heart, on his mind"; prj hr hrw "come forth at the sound" of something; sw3 hr jz "pass by the tomb"
- "than, with, and" indicating addition: jrj h3w hr nfr "do more than well" (literally, "do excess on good"), psj hr bjt "cook with honey." This meaning underlies the use of hr in coordination (§ 4.12), where it is usually translated "and": de hr hyt "stormwind and rain."
- "for, per," indicating distribution: t-hd hr w b nb "a loaf of white bread for each priest"
- "from, of" indicating physical origin (literally, "from on"): nbw hr h3st "gold from the desert," prrt nbt hr h3t "everything that comes from the altar," cwn hwrw hr ht.f "rob a poor man of his property"
- "at, with, concerning, about, because of, for," indicating cause (nonphysical origin): htp hr "content at/with" something, hzj hr "bless because of, on account of" something, rs-tp hr "watchful concerning" something, jj hr "come about," "come for" something; mhj hr "forget about" something; ch3 hr "fight for, on behalf of" someone.
- 11. hft (not *htf; also); adverbially hftw (also)
 "opposite, in accordance with"; adverbially "accordingly"

The preposition hft indicates that something is opposed to something else. It is normally used in the spatial sense, of two things facing each other: ${}^ch^c$ hft "stand opposite, before" someone, hft "speak in front of, before" someone. This sense underlies the nisbe hft "opponent, enemy." When hft governs a noun or pronoun referring to a thing, it usually means "in accordance with": hft zh3 pn "in accordance with this writing," hft h3y "according to measure."

12. Mnt (also m); adverbially m hntw (also m)
"at the head of"; adverbially "before, previously"

The preposition *lnt* indicates that something is in front of something else: *lnmsj lnt ntrw* "sit in front of the gods." It normally carries the connotation of superiority: *lnt* "nlw" at the head of the living." The difference between *lnt* and *lnt* is one of position: *lnt* implies that two things are facing each other, while *lnt* indicates that something is first in line or priority. When used adverbially, *lnt* refers to time: *lnt lntw* "happen before, previously."

13. hr
"near"; not used adverbially

The preposition hr indicates the proximity of one thing to another. It is regularly used when the noun, noun phrase, or pronoun governed by the preposition is someone of higher status: hr hm f "speak to His Incarnation," hr ntrw "in the presence of the gods." This preposition is especially common in two phrases: hr hm n "during the incarnation of" followed by a king's

name (i.e., "during the reign of" Often *hr* is used to relate one per specified because social customs p an equal or an underling, but not

"throughout"; not used adverbial

The meaning of this preposition t3 "happen throughout the land."

- "under"; adverbially "under it, under"; adverbially "under it, under"; be "under" something is also to tian often uses the preposition her jtj "loaded with grain" (literally, "tired from walking."
- 16. The personal pronouns of the "atop"; not used adverbially

 This preposition is related to the above something: tp jnb "on top of surface, but hr indicates closer pro-

but <u>sdr</u> <u>hr</u> t3 "lie on the ground" has to be translated in a way that cause English views a relationshi mally thinks of speech as lying "in

"since"; adverbially "over, finishe

The preposition <u>dr</u> is related to the in expressions of time: <u>dr</u> rk hrw "

8.3 Compound prepositions

The seventeen words listed in the p of a single word. Besides these Egy from several words. Such preposition preposition alongside, for example, is

Egyptian compound prepositions are formed in three ways:

1. preposition plus noun or noun p the front of," and A 2 hr h3t "is the most common way of form name (i.e., "during the reign of"); and jm3hy hr "honored by," followed by the name of a god. Often hr is used to relate one person to another when the nature of the relationship cannot be specified because social customs prohibit a direct relationship. Thus, an Egyptian speaks n "to" an equal or an underling, but normally hr "near" the king or the gods.

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IS:

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"throughout"; not used adverbially

The meaning of this preposition is essentially the same as that of its English counterpart: hpr ht 13 "happen throughout the land."

15. hr, adverbially hri

"under"; adverbially "under it, under them," etc.

The basic sense of hr is "under": hmsj hr ht3w "sit under an awning," hr mw "under water." To be "under" something is also to carry or have it: hence, jw hr jnw "come with tribute." Egyptian often uses the preposition hr literally where English uses more general prepositions: 3tp hr iti "loaded with grain" (literally, "loaded under grain"), t3 hr ršwt "the land in joy," wrd hr šmt "tired from walking."

16. tp; with personal pronouns often tp

"atop"; not used adverbially

This preposition is related to the word tpj "head" (spelled the same way). It indicates position above something: tp jnb "on top of the wall." Like hr (§ 8.2.10), tp often implies contact with a surface, but hr indicates closer proximity to the surface than tp: thus, enh tp t3 "live on earth" but sdr hr t3 "lie on the ground"; both prepositions can also mean simply "above," When tp has to be translated in a way that does not imply position above something, this is usually because English views a relationship differently than Egyptian does: for example, English normally thinks of speech as lying "in the mouth," while Egyptian puts it tp r "atop the mouth."

17. dr

"since"; adverbially "over, finished"

The preposition dr is related to the noun dr "limit, end." In Middle Egyptian, it is used mostly in expressions of time: dr rk hrw "since the age of Horus."

Compound prepositions

The seventeen words listed in the preceding section are all primary prepositions, each consisting of a single word. Besides these Egyptian has a large number of compound prepositions, formed from several words. Such prepositions are common in most languages. The English compound preposition alongside, for example, is derived from the preposition along and the noun side.

Egyptian compound prepositions always contain at least one of the primary prepositions. They are formed in three ways:

I. preposition plus noun or noun phrase: for example, 3 = m h 3t "in front of," 2 r h 3t "to the front of," and hr h3t "at the front of," all of which use the noun h3t "front." This is the most common way of forming compound prepositions; compare English alongside, inside.

- 2. preposition plus infinitive or infinitival phrase (the infinitive is discussed in Lesson 14): for example, rdb3 "in exchange for, instead of," from the preposition r and the infinitive db3 "replace" (literally, "to replace"). Compare English together with (originally, to gather with).
- 3. adverb or adverbial phrase plus preposition: for example, hrw r "apart from, in addition to, as well as," from the adverb hrw "apart" and the preposition r (literally, "apart with respect to"). Compare English apart from.

The meaning of most Egyptian compound prepositions is clear from their components, and we do not need to consider them individually here. In dictionaries (such as the one at the back of this book), you will find the meaning of a compound preposition listed under its major component. Thus, to find the meaning of hr h3t, you would look under h3t, while that of hrwr would be found under hrw.

8.4 The object of prepositions

The noun, noun phrase, or pronoun that the preposition governs is called the **object** of the preposition. In many languages, nouns and pronouns have a special form when they are used as the object of a preposition. In English this is true only for personal pronouns; nouns, noun phrases, and other kinds of pronouns have no special form after prepositions in English: e.g., boys and for boys, the big boat and in the big boat, this and under this; but they and with them, not *with they.

Egyptian is the same as English in this respect: nouns, noun phrases, and other kinds of pronouns have no special form after prepositions: e.g., <u>hrdw</u> "boys," n <u>hrdw</u> "for boys"; dpt "3t "the big boat," m dpt "3t "in the big boat"; nn "this," <u>hr nn</u> "under this." For personal pronouns, Egyptian uses the suffix form (§ 5.3) as the object of prepositions: for example,

IS		ḥn ^c .j	"with me"
2MS		ḥn°.k	"with you"
2FS		ḥn ^c .t	"with you"
3MS	1	ḥn ^c .f	"with him, with it"
3FS	11	ḥn°.s	"with her, with it"
IPL	Å	ḥn ^c .n	"with us"
2PL		ḥn [←] .ṯn	"with you"
3PL	1	ḥn ^c .sn	"with them."

This is true not only for the primary prepositions, such as hn^c , but also for the compound prepositions: for example, m h3t.k "in front of you" (literally, "in your front"), r db3.s "in exchange for it" (literally, "with respect to its replacement"), and hrw r.sn "as well as them" (literally, "apart with respect to them").

The prepositions jn "by" (§ 8.2.2) and mj "like" (§ 8.2.4) are not used with personal pronouns. We will consider jn when we discuss the passive in later lessons. Egyptian uses the noun n = mjtw or the nisbe n = mjtw (see § 8.6), both of which mean "likeness," instead of mj with a personal pronoun: for example, n = mjtw "a peasant like me" (literally, "a peasant, my likeness").

The preposition *n* with adjectival of the preposition *n* "to, for" is often predicate has no subject. This usually used as a "dummy subject": for examp "How bad it is for me!" Although I really doesn't refer to anything; for the

8.6 Prepositional nisbes

As we saw in Lesson 6, Egyptian is al (masculine –*j*, feminine –*t*) to the n Such derived adjectives are known a adjectives out of prepositions. Most o

8. PF

- 1. 4+1 jmj "inherent in," from m
- 2. $\int_{N}^{\infty} mjtj$ "similar," from mj "like" noun $\int_{-\infty}^{\infty} (also \int_{-\infty}^{\infty} njtw$ "likenes mjt "similarity," which is itself a fe
- 3. nj "belonging to," from n "to We have seen its use in the indire
- 4. A jrj "pertaining to," from r "v
- 5. Ph h3(j) "surrounding," from h
- 6. In hnc(j) "accompanying," from
- 7. * hrj "upper, lying on" from
- 8. hftj "opposing," from hft "op
- 9. hntj "foremost," from hnt
- 10. br(j) "adjacent," from hr "near
- 11. An hrj "lower, lying under" fro
- 12. 🖨 tpj "standing atop," from tp "

8.7 Uses of the prepositional nisbes

Like other nisbes, those formed from

in their own right: for example, ^ct he prepositional nisbes often govern a for themselves do. This kind of constructions, instead, English has to use the warelevant preposition, or the prepositions, or "the gods in the sky" (literative who are in it" or "those in it" (literative constructions).

Prepositional nisbes are often us of this are words designating a person

8.5 The preposition n with adjectival predicates

The preposition n "to, for" is often used in a special kind of adjectival sentence in which the predicate has no subject. This usually corresponds to English sentences in which the pronoun it is used as a "dummy subject": for example, $\frac{1}{n-1}$ "If n if n in "It is good for you," $\frac{1}{n-1}$ "How bad it is for me!" Although English requires a subject, the pronoun it in such sentences really doesn't refer to anything; for that reason, Egyptian simply omits the subject.

8.6 Prepositional nisbes

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As we saw in Lesson 6, Egyptian is able to make an adjective out of a noun by adding an ending (masculine -j, feminine -t) to the noun: for example, nwtj and nwtt "local," from nwt "town." Such derived adjectives are known as nisbes (§§ 6.1-6.2). The same procedure is used to make adjectives out of prepositions. Most of the primary prepositions have a nisbe form:

- 1. 4 jmj "inherent in," from m "in" (also 4), 4 , 4 , etc.)
- 2. \mathbb{Q}_{N}^{-} mjtj "similar," from mj "like" (also \mathbb{Q}_{N}^{-} , \mathbb{Q}_{N}^{-} , etc.); not always distinguishable from the noun \mathbb{Q}_{N}^{-} (also \mathbb{Q}_{N}^{-}) mjtw "likeness" (see § 8.4). Both words are formed from an abstract noun mjt "similarity," which is itself a feminine nisbe ("that which is like") formed from mj.
- 3. $\frac{n}{n}$ "belonging to," from n "to, for" (usually —); also known as the "genitival adjective." We have seen its use in the indirect genitive (§ 4.13.2) and as an adjectival predicate (§ 7.5).
- 4. \sqrt{n} jrj "pertaining to," from r "with respect to" (also \sqrt{n} , \sqrt{n}), \sqrt{n})
- 5. \$\frac{1}{2} \hsightarrow \h
- 6. [hnc(j) "accompanying," from hnc "with"
- 7. hrj "upper, lying on" from hr "on" (also \$\infty \mathbb{\text{\chi}}, \infty \mathbb{\chi}, \subseteq)
- 8. hftj "opposing," from hft "opposite" (often)
- 9. Ment "foremost," from hnt "at the head of" (often man)
- 10. hr(j) "adjacent," from hr "near"
- II. " hrj "lower, lying under" from hr "under" (often)

Uses of the prepositional nisbes

Like other nisbes, those formed from prepositions can be used both to modify nouns and as nouns in their own right: for example, "t hrt "an upper room," hrt nbt "every upper one." In both uses, prepositional nisbes often govern a following noun, noun phrase, or pronoun, just as prepositions themselves do. This kind of construction is usually impossible to translate directly into good English; instead, English has to use the words "who is, who are, which is, which are" followed by the relevant preposition, or the preposition alone: for example, ntrw jmjw pt "the gods who are in the sky" or "the gods in the sky" (literally, "the gods, the inherent ones of the sky"); jmjw.s "those who are in it" or "those in it" (literally, "its inherent ones").

Prepositional nisbes are often used as nouns in their own right. Two very common examples of this are words designating a person's office or function and phrases referring to gods or kings

(the latter are called "epithets"): for example, $\sqrt{\frac{1}{2}} \int_{\Omega} jr(j)-ct$ "roomkeeper" (literally, "one pertaining to a room"), $\sqrt{\frac{1}{2}} \int_{\Omega} hr(j)-h(3)b$ (also written $\sqrt{\frac{1}{2}} \int_{\Omega} hr(j)-ct$ "roomkeeper" (literally, "he who is under the festival-scroll": the priest who carries the scroll with the liturgy for festival rites); $\sqrt{\frac{1}{2}} \int_{\Omega} hr(j-jmnt)jw$ "Foremost of the westerners" (literally, "he who is at the head of the westerners," an epithet of Osiris), $\sqrt{\frac{1}{2}} \int_{\Omega} hr(j-jmnt)jw$ "He who is atop his mountain" (an epithet of Anubis).

Like other nouns, prepositional nisbes can be modified by adjectives, and can have suffix pronouns. Adjectives that modify prepositional nisbes always agree with the nisbe itself, and not with the noun or pronoun that the nisbe governs: i.e., $jrj^{-c}t$ nb "every roomkeeper" (not jrj "t nbt, which would mean "one pertaining to every room"). Such adjectives normally follow the entire nisbe phrase, as in the example just given; to avoid confusion about which element the adjective modifies, however, they can come between the nisbe and whatever the nisbe governs: for example, jrj nb sšm "every functionary" (literally, "every one pertaining to a function"), as opposed to jrj sšm nb "one pertaining to every function." Similar considerations govern the placement of suffix pronouns: thus, jmt h3t.sn "that which is in front of them" (literally, "the inherent one of their front") but jmt.sn h3t "their predecessor" (literally, "their inherent one of the front").

8.8 Special uses of the nisbe

The nisbe \(\text{\text{\text{\text{\text{\text{\$M\$}}}}} \), \(\text{\text{\text{\$M\$}}} \) \(\text{\text{\$Irf}} \) "lower, lying under" is often used to denote the possession of something: thus, the \(\text{\text{\$h\$}} \) \(\text{\$Irf} \) "lector-priest" is the one who has ("who is under") the festival-scroll. If the nisbe modifies or refers to a place, it can indicate location; for example, \(\text{\text{\$M\$}} \) \(\text{\$W\$} \) (with honorific transposition; abbreviated \(\text{\text{\$M\$}} \), \(\text{\$M\$} \) \(\text{\$h\$} \) \(\tex

8.9 "Reverse" nisbes

Although a prepositional nisbe such as *jmt* often has to be translated into English as "who is in" or "which is in," it is important to remember that such translations are only an approximation of the nisbe's meaning: the nisbe itself is an adjective (in this case, meaning something like "inherent"). Like other adjectives, prepositional nisbes can also be used in the *nfr lr* construction. As we saw in §§ 6.5 and 6.9, a phrase such as "\$3 zrw" many of sheep" can be used to refer to someone who has many sheep: the adjective "\$3 actually refers to the sheep's owner, even though it is the sheep themselves that are "many," not the owner. Prepositional nisbes can be used in the same way.

Normally, a phrase such as $\frac{1}{1} \sqrt{\frac{1}{1}} \frac{1}{md3t} \frac{1}{jmt} pr$ means "the scroll that is in the house," where jmt pr is an adjectival phrase indicating where md3t "the scroll" is. But since jmt is an adjective, the phrase jmt pr can also be understood as a nfr hr construction. In that case, although jmt still refers to md3t, it is actually pr "the house" that is "in" something, and not md3t "the scroll": md3t jmt pr then means "the scroll that the house is in." The phrase jmt pr (used by itself, without md3t) is actually an Egyptian idiom for "will" (as in "last will and testament"): it refers to a papyrus scroll in which the contents of a person's estate (pr "house") are listed.

Such uses are known as "reverse nisbes." The relationship between *jmt* and *pr* in the reverse nisbe *md3t jmt pr* "the scroll that the house is in" is exactly the same as that between '\$3 and zrw in the *nfr hr* construction zj '\$3 zrw "a man many of sheep": Egyptian makes the adjective refer to

the noun it modifies (md3t and zj), e "inherent, being in") is actually a qua when the adjectival phrases are used has many sheep," jmt pr "that which t

Since a phrase such as *jmt pr* can house is in," usually only the context however, the reverse meaning is nor (usually spelled or). This seems the person who gives commands. It what the person is overseer of: for example, *jmj-r mš^c* "general" ("overseer also mean "the one who is in the mowith the sign of a tongue (i.e., "that apparently the reverse.

8.10 Prepositional phrases as modifiers English can use a prepositional phrase however, a prepositional phrase norm to modify a noun: thus, ntrw jmjw put however, Egyptian does seem to use a modifier. The most frequent examp expressions back jm "the humble servant") and we jn we jn

Another common instance of a p n "to, for." The genitival adjective n() for," is normally used as a modifier or construction known as the "indirect "the son of a man" (literally, "the so pronoun, Egyptian normally uses the use a special construction consisting on nisbe \(\int \) jm (also spelled \(\int \) jm his," and so forth: for example,

ms n.f jmy '

13 h3t n.n jn

14 hdmw n.sn

As these examples show, the gender possessive phrase that follows: since n in gender and number with the noun agrees in gender with the noun: $\sqrt[n]{\epsilon}$ yours" (modifying the feminine noun

the noun it modifies $(m\underline{d}3t \text{ and } zj)$, even though what the adjective describes $(\tilde{s}3)$ "many" and jmt "inherent, being in") is actually a quality of the noun that follows it (zrw and pr). This is true even when the adjectival phrases are used by themselves, without a preceding noun: " $\tilde{s}3$ " zrw "he who has many sheep," jmt pr "that which the house is in."

Since a phrase such as *jmt pr* can mean both "that which is in the house" and "that which the house is in," usually only the context will indicate which meaning is intended. For some phrases, however, the reverse meaning is normal. One very common example is the title *jmj-r* "overseer" (usually spelled or a). This seems to mean "the one in whom (*jmj*) the mouth (*r*) is" — i.e., the person who gives commands. It normally precedes another noun or noun phrase, indicating what the person is overseer of: for example, a *jmj-r pr* "steward" ("overseer of the house"), also mean "the one who is in the mouth": for this reason, it is often spelled '\(\frac{1}{2}\) (e.g., \(\frac{1}{1}\) \(jmj-r pr\)), with the sign of a tongue (i.e., "that which is in the mouth"), even though its normal meaning is apparently the reverse.

8.10 Prepositional phrases as modifiers

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Another common instance of a prepositional phrase used as modifier involves the preposition n "to, for." The genitival adjective n(j) "belonging to," which is the nisbe of the preposition n "to, for," is normally used as a modifier only when it is followed by a noun or noun phrase. This is the construction known as the "indirect genitive," which we have already met (§ 4.13.2): z3 n(j) zj "the son of a man" (literally, "the son belonging to a man"). When the possessor is a personal pronoun, Egyptian normally uses the suffix pronouns: z3 f "his son." Occasionally, however, it can use a special construction consisting of the preposition n (not the nisbe), a suffix pronoun, and the nisbe $\sqrt[3]{n}$ $\sqrt[3]{n}$ $\sqrt[3]{n}$ $\sqrt[3]{n}$ This corresponds to the English construction "of him, of his," and so forth: for example,

ms n.f jmy "a child of his, a child belonging to him"

13 h3t n.n jmy "that front of ours"

hdmw n.sn jm "the footstool belonging to them."

As these examples show, the gender and number of the preceding noun have no effect on the possessive phrase that follows: since n is a preposition rather than a nisbe, it does not have to agree in gender and number with the noun it modifies. In older texts, however, the nisbe sometimes agrees in gender with the noun: $\frac{1}{2} \frac{1}{2} \frac{1$

ADVERBS

8.11 Definitions

Adverbs are words or phrases that languages use to indicate where, when, why, or how something happens or is true. The primary use of adverbs is to modify verbs (the word "adverb" means "attached to a verb"): for example, in the sentence The treaty was signed here, the adverb here tells where the treaty was signed (was signed is a verb form). Prepositional phrases can be used as adverbs: thus, we can also say The treaty was signed in this room, with the prepositional phrase in this room indicating where the treaty was signed.

Adverbs can modify adjectives, prepositions, or other adverbs, as well as verbs. We have already seen an example of an adverb used to modify a preposition: in the English compound preposition apart from (§ 8.3.3), the adverb apart specifies the meaning of the preposition from. Adverbs have the same function when they are used to modify adjectives or other adverbs: in the phrase a moderately heavy rain, for instance, the adverb moderately specifies how heavy the rain is; similarly, in the phrase almost always the adverb almost narrows the meaning of the adverb always. Adverbs are thus similar to adjectives: just as adjectives or adjectival phrases modify nouns (§ 6.1), adverbs or adverbial phrases are used to modify verbs, adjectives, prepositions, and other adverbs.

Adverbs can be single words, such as here, apart, and moderately. They can also consist of several words, such as almost always; this is called an adverbial phrase. Most adverbial phrases are actually prepositional phrases used as adverbs, as in the example in this room, given above. Although prepositions themselves are not adverbs, prepositional phrases normally are, since such phrases usually indicate where, when, why, or how something happens or is true. Prepositions themselves can also be used as adverbs, as we saw in § 8.1.

8.12 Primary adverbs

Primary adverbs are single words that are not derived from another word and are used exclusively as adverbs. Egyptian has perhaps three such adverbs: 3 "here"; 1 1 " rsj "entirely, at all" (also 1 1 rsj); and 2 grw "also, further, any more" (usually 2 gr).

8.13 The interrogative adverb

We have already met the interrogative pronouns (§ 5.11) and adjective (§6.6). Middle Egyptian has one interrogative adverb: ln(j) "where?" (also ln(j) "where?" (also ln(j) to ln(j)

8.14 Other adverbs

In English, many adverbs are formed from adjectives by adding the ending -ly: for example, badly (from bad) and moderately (from moderate). Egyptian also formed adverbs from adjectives. Sometimes the adverb looks the same as the adjective: for example, in mfr "well" (from the adjective nfr "good"), in 53 "often" (from 53 "many"), wr "much" (from wr "great"). Often, an

ending -w is added to the adjective "weak" consonant, however, it can look like the adjectives they come tive by adding a final -t: the most of we met in § 7.4.1. Adverbs can also jective: for example, $-x = r \cdot 3t \cdot m3(w)t$ "anew" (literally, "in what is adjective is used as a noun.

Egyptian, like English, uses may example, can be used as a noun (T common Egyptian nouns used in "forever." Noun phrases can be us today," and $\bigcirc \Gamma$ r^c nb "every day." verbs: m mjn "today," n \underline{dt} "forever."

English can use its reflexive propart to this is the noun for example, for example, for example, for example, for instance, for

8.15 Prepositional adverbs

As in English, a prepositional adverage "put something in it," rdj ht jm "put function, as we saw in § 8.2; and for attested in surviving texts. In most use, usually made by adding the enftw, hntw. Some prepositions can the regular form of the preposition "among them" (instead of mm). Confinitive can be used adverbially "give in exchange." Compounds it bial form of the preposition: hrw justice in the preposition:

Egyptian is much freer than Erent word in place of the preposition spoke about Jill or Jack spoke about to originally formed by adding the patherefrom, etc. This procedure is not still used in formal or legal English translations of Egyptian preposition appear in Egyptian: for example, man therewith."

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have alompound from. Ados: in the ne rain is; rb always. ns (§ 6.1), adverbs. ist of sevare actu-Although

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Egyptian tow, ed only in eat in later e pronoun (literally, ronoun zy

res. Somee adjective Often, an ending -w is added to the adjective, as in ______ '3w "greatly" (from '3 "big"). Since w is a "weak" consonant, however, it can be omitted in writing (§ 2.8.2), and these adverbs, too, often look like the adjectives they come from. In a few cases Egyptian forms an adverb from an adjective by adding a final -t: the most common example is ______ wrt "very" (from wr "great"), which we met in § 7.4.1. Adverbs can also be made from adjectives by using a preposition with the adjective: for example, ______ r '3t "greatly" (literally, "with respect to a big one"), ______ m m3(w)t "anew" (literally, "in what is new"). These are regular prepositional phrases, in which the adjective is used as a noun.

Egyptian, like English, uses many nouns of time as adverbs. In English, the noun today, for example, can be used as a noun (That's enough for today) and adverbially (Jill will sing today). Some common Egyptian nouns used in this way are not many "today," so f "yesterday," and the forever." Noun phrases can be used in the same way: for example, hrw pn "this day, today," and to revery day." Egyptian also uses prepositions with such nouns to form adverbs: m min "today," n dt "forever."

English can use its reflexive pronouns as adverbs, as in Jack did it himself. The Egyptian counterpart to this is the noun (or) ds "self" plus a suffix pronoun, which is also used adverbially: for example, for instance, for instanc

Ms Prepositional adverbs

Egyptian is much freer than English in using prepositions adverbially. English often uses a different word in place of the prepositional adverb, or requires a pronominal object: for example, Jack spoke about Jill or Jack spoke about her, but not *Jack spoke about. English prepositional adverbs were originally formed by adding the prefix there—to the preposition: thereabout, therein, thereby, therewith, therefrom, etc. This procedure is now considered archaic for all but a few prepositions, though it is still used in formal or legal English. Because of this difference between the two languages, English translations of Egyptian prepositional adverbs often have to add a pronominal object that does not appear in Egyptian: for example, gs zj jm "anoint a man with it," or, more archaically, "anoint a man therewith."

8.16 Uses of adverbs

When adverbs modify prepositions, they normally precede the preposition. This use is common in compound prepositions such as hrw r "apart from" (§ 8.3.3); similarly, [25] § 53° m "beginning from," [27] [27] [28] for modify adjectives or other adverbs normally follow the word they modify: for example, jqr wrt "very excellent," r °3t wrt "very greatly."

Adverbs do not normally modify nouns, either in Egyptian or in English. An exception in Egyptian, involving the prepositional adverb *jm*, has already been noted in § 8.10 above. Other uses of adverbs will be discussed in Lesson 10.

8.17 Comparative and superlative adverbs

English adverbs that are formed from adjectives can have comparative or superlative meaning, indicated by using the adverbs more and most in front of the adverb: for example, greatly, more greatly, most greatly. Egyptian adverbs derived from adjectives can also have comparative or superlative sense. Like adjectives (§ 6.8), they have no special form to indicate this meaning, and the sense is usually obvious from the context in which they are used. In some cases, however, comparative meaning is indicated by a phrase introduced by the preposition r, as it is for adjectives: for example, wr r ht nbt "more greatly than anything" (literally, "greatly with respect to everything").

ESSAY 8. DEATH AND THE AFTERLIFE

The ancient Egyptians believed that death occurred when the ka (see Essay 7) left the body. After death the body was mummified by packing it in natron, a kind of salt, in order to remove all moisture from it. The embalmers also removed the major internal organs, leaving only the heart in place. The brain was pulled out through the nose in pieces, by means of a metal hook, and discarded. The liver, lungs, stomach, and intestines were surgically removed, mummified separately, and placed in four vases, called Canopic jars, each topped by a lid representing one of the four gods known as the "sons of Horus": Imseti (4 = 100 jmstj, human-headed) for the liver; Hapi 4 my, baboon-headed) for the lungs; Dua-mutef 4 my, jackal-headed) for the stomach; and Qebeh-senuef (4 my) 4 my, falcon-headed) for the intestines. After drying out, the body was wrapped in linen bandages (to keep it from falling apart) and anointed with oils. The bodies of poor people who could not afford mummification were wrapped in a reed mat and buried in a grave dug in the sand; ironically, this practice often dried and preserved them better than those which had been mummified artificially.

The entire process of mummification took 70 days. At the end of this time the body was escorted to its tomb in the necropolis, normally located in the desert cliffs on the west side of the Nile. At the tomb priests performed a ceremony on the mummy, or on a statue of the deceased, known as the "Mouth-Opening Ritual." This was intended to give back to the dead person the use of the mouth and the body's other senses. A bull was then slaughtered and other offerings of food and drink were presented, before the body and its grave goods were finally buried.

Egyptian tombs had two parts. The body was interred along with its grave goods in a burial chamber below ground; this room was sealed after the funeral, and was supposed to be inaccessible

from then on. Above ground was a clofferings could be made and prayers with images of the deceased and scer rooms. Its focal point was usually a man offering slab placed in front of it emerge from the burial chamber to pa

The ceremonies performed at the physical abilities but, more importantly could come and go at will. The base person could continue to live: the de Once this reunion had taken place, the one," able to live on in a new, none ceased had to pass a final judgment.

In this trial, the heart of the dead the hieroglyph for $m3^ct$ (Maat), an ab Ideally, the two sides of the scale sh proper life. If they did, the deceased fied" (literally, "true of voice") and such as the "Book of the Dead," this living, formally presents the deceased

The Egyptians thought of the aft but as a daily nonphysical existence journey of the sun (see Essay 2). At r this nether region, he eventually can and became one: from Osiris the sur was enabled to live again. Thus rejuce Duat and rise to new life again in the

For each dead person, the burial Osiris; this explains why preservation deceased was often addressed as "Ot Through this union, it would receiv emerge from the tomb as an akh. It on a different plane of existence, it ships of physical existence. One text

Becoming a living ba, which hagain, without your ba being ke together with the akhs ... You be lit for you in the night untitold: "Welcome, welcome, into

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from then on. Above ground was a chapel (or, in the case of royal tombs, an entire temple): here offerings could be made and prayers said for the deceased. The chapel was normally decorated with images of the deceased and scenes of people bringing offerings, and could consist of many rooms. Its focal point was usually a niched recess in the west wall, known as a "false door," with an offering slab placed in front of it. Through this niche, the spirit of the dead person could emerge from the burial chamber to partake of the nourishment (k3w) in the offerings (see Essay 7).

The ceremonies performed at the funeral were meant not only to restore the dead person's physical abilities but, more importantly, to release the ba from its attachment to the body, so that it could come and go at will. The ba was supposed to rejoin its life-force (the ka), so that the dead person could continue to live: the deceased are often called "those who have gone to their kas." Once this reunion had taken place, the deceased became an akh (" literally, an "effective one," able to live on in a new, nonphysical form. Before this could happen, however, the deceased had to pass a final judgment.

In this trial, the heart of the dead person (\circlearrowleft) was weighed in a scale ($^{\lceil \frac{n}{k} \rceil}$) against a feather ($\lceil \frac{n}{k} \rceil$), the hieroglyph for $m3^ct$ (Maat), an abstract noun meaning, among other things, "proper behavior." Ideally, the two sides of the scale should balance, showing that the person had lived a just and proper life. If they did, the deceased was declared $\frac{n}{k} = \frac{n}{k} \frac{n}{k} m3^c \ln m$ (abbreviated $\frac{n}{m} = \frac{n}{k} \frac{n}{k}$) "justified" (literally, "true of voice") and allowed to join the society of the dead. In funerary papyrisuch as the "Book of the Dead," this transition is represented in a scene where Horus, king of the living, formally presents the deceased to Osiris, king of the dead.

The Egyptians thought of the afterlife not as a kind of continual angelic state in some paradise but as a daily nonphysical existence on earth. The model for this new existence was the daily journey of the sun (see Essay 2). At night the sun descended into the Duat. In his journey through this nether region, he eventually came upon the mummified body of Osiris. The two gods joined and became one: from Osiris the sun received the power of new life, and through the sun Osiris was enabled to live again. Thus rejuvenated, the sun was able to continue his journey through the Duat and rise to new life again in the morning.

For each dead person, the burial chamber and its mummy were a kind of individual Duat and Osiris; this explains why preservation of the body was so important for the Egyptians, and why the deceased was often addressed as "Osiris." At night, the ba would rejoin the mummy in its tomb. Through this union, it would receive the power of new life and be able to wake up at sunrise and emerge from the tomb as an akh. During the day it could move about among the living, though on a different plane of existence, more like that of the gods, without the discomforts and hard-ships of physical existence. One text describes this ideal existence as follows:

Becoming a living ba, which has control of bread, water, and air ... Your life happening again, without your ba being kept away from your divine corpse, and with your ba being together with the akhs ... You shall emerge each day and return each evening. A lamp will be lit for you in the night until the sunlight shines forth upon your breast. You shall be told: "Welcome, welcome, into this your house of the living!"

The ancient Egyptians felt themselves surrounded, and comforted, by the spirits of their ancestors living among them.

EXERCISE 8

Transliterate and translate the following phrases and sentences:

- 1. 金二19二寸
- 2. Smc "chanter"
- 3. III 2 ANY w'rt "flight"
- 4. pt "sky"
- 5. A-1] A-1 shmt "Sekhmet," rnpt "year," jdw "pestilence"
- 6. AAN AND ARCOND "h" "steadfast," 3t "moment," \$383 "headlong attack"
- 7. ht "wake, aftermath" j3w "old age"
- 8. 109 In the factor of the watchman," jnb "wall," hrw "duty"
- 9. // los phrt "remedy"
- 10. zh "advice"
- II. 一篇的例如一点 zh "tent," whyw "tribe"
- 12. O hrw "day," sf "yesterday"
- 13. 1 1 htp "peace"
- 14. "" wine," mw "water"
- 15. 12 22 m3°t "truth"
- 16.
- 17. 1
- 18. 2 (2029 140) hq3 "ruler," rinw "Retjenu" (the region of Lebanon: see § 4.4)
- 19. \(\text{19.0} \) \(\text{19.0} \) \(\text{20.0} \) \(\text
- 20. Mary "Horus," h3st "foreign land"
- 21. The st "throne," wmwt "niche," d'm "electrum"
- 22. THE PRINCE AND THE PARTY OF A hps "strong arm," pdt "bow"
- 23. shtj "peasant," mnh "efficient"
- 24. " | " | hm "servant"
- 25. -4-14 4 9 6 4 nh "prayer"
- 26. 40 14
- 27. 强厂登10
- 28.

9.1 Numerals

Ancient Egyptian used a decimal shundreds, thousands, and so forth numerals (numerical symbols) rational languages differ, however, in their states of the same and the same a

In English we use ten numeral example, means "three" if it is used instance, 36), "three hundred" if it uses six numerals and a repetitional

- I I for units
- n 10 for tens
- ₹ 100 for hundreds

In hieroglyphic, each of these numnumber: for example, 11 2, 222 3, usually arranged in groups: for example are always arranged from the

In texts written from left to right, I numerals; in those written from rig

In addition to the repetitional employed a true multiplication syst

This system was also used to indica

Originally there was a separate significant as a number of indefinite rath

As this system makes clear, the resulted in zero in accounts and a sign $\frac{1}{0}$, an abbreviation for the wo

Hieratic developed separate signs fo
 These are transcribed into hieroglyp

9. Numbers

9.1 Numerals

Ancient Egyptian used a decimal system of counting, as we do in English: that is, in ones, tens, hundreds, thousands, and so forth. Like English, too, Egyptian normally wrote numbers with numerals (numerical symbols) rather than by spelling out the words for each number. The two languages differ, however, in their approach to written numbers.

In English we use ten numerals (0–9) and a positional system of notation: the numeral 3, for example, means "three" if it is used by itself, but "thirty" if it is followed by another numeral (for instance, 36), "three hundred" if it is followed by two numerals (e.g., 328), and so forth. Egyptian uses six numerals and a repetitional system of notation. The six numerals are the following:

In hieroglyphic, each of these numerals is repeated the necessary number of times to indicate the number: for example, 11 2, 111 3,000, 70,000. The smaller signs (for 1, 10, and 100) are usually arranged in groups: for example, 11 5, 600. Numbers that combine more than one numeral are always arranged from the largest numeral to the smallest: for example,

In texts written from left to right, like this example, the numerals follow the same order as English numerals; in those written from right to left, the order is the opposite: e.g., 1277 2 2,603.

In addition to the repetitional method of indicating numbers, Middle Egyptian sometimes employed a true multiplication system for numbers above 10,000:

This system was also used to indicate numbers in the millions:

Originally there was a separate sign of 1,000,000, but this is more common in Middle Egyptian as a number of indefinite rather than precise value: "many," "a million."

¹ Hieratic developed separate signs for some of the multiples: i.e., one sign for 00 "20" and another for 000 "30." These are transcribed into hieroglyphic using the repetitional notation.

9.2 Cardinal numbers

Numbers used in counting are called **cardinal** numbers: in English, one, two, three, etc. In Egyptian, cardinal numbers are normally indicated in hieroglyphs by numerals rather than by words; only the number "one" is usually spelled out. It is rare to find the other numbers spelled out, but we are able to reconstruct the transliteration of the basic (one-word) numbers from Coptic:

	MASCULINE	FEMININE	COPTIC
one	≤ w°	Li wet	оуа, оуеі
two	snwj	sntj	снау, спте
three	hmtw	hmtt	фомпт, фомте
four	jfdw	jfdt	чтоо γ, что
five	djw	djt	τογ, τε
six	sjsw	sjst	сооү, се
seven	sfhw	sfht	сафа, сафае
eight	hmnw	hmnt	фиоли, фиолие
nine	ps <u>d</u> w	ps <u>d</u> t	фіт, фітє
ten	m <u>d</u> w	$m\underline{d}t$	мнт, мнтє
twenty	m <u>d</u> wtj	m <u>d</u> wtt	χογωτ, χογωτε
thirty	mcb3	m ^c b3t	маав, мааве
forty	ḥmw		SHE
fifty	djjw		τλἴογ
sixty	sjsjw		CE
seventy	sfhjw		ade
eighty	hmnjw		SHENE
ninety	ps <u>d</u> jw		πταιογ
one hundred		št	фe
two hundred		štj	фнт
one thousand	<u>h</u> 3		фо
ten thousand	₫b°		ТВА
one hundred thousand	hfn		_
one million	<u>ḥ</u> ḥ		-

The units (from w^c to $ps\underline{d}w$) and the tens from $m\underline{d}w$ to m^cb3 have masculine and feminine forms; the rest of the cardinal numbers are masculine, except for st and st, which are feminine. All the numbers behave like singular nouns, although snwj/sntj, $m\underline{d}wtj$, and st were originally duals.

The cardinal numbers not on this list were formed by combining two or more one-word cardinals. For the most part, Egyptian seems to have been similar to English in this respect: for example, h3 hmnw-št hmw-sjsw "(one) thousand eight-hundred forty-six." In such compound numbers the one-word cardinals with two forms apparently used the masculine, except for the final cardinal, which could take either the masculine or the feminine form (if it had one): thus, hmtw-št m^cb3 (m) and hmtw-št m^cb3t (f) "three-hundred thirty."

In a few cases the formation of Eg from that of their English equivalents. for example, mdw-w "eleven" (m), md single word (originally dual), the words smwj: literally, "two ten-thousand") were other compounds. Since Egyptian uses compounds of the cardinals for ten thou parts: for example, djw db "fifty thousand twenty thousand" ("twelve ten-thousand above, the cardinal for "two million" original word is unknown, but was prob

It is not necessary to learn all these the cardinal numbers are usually represented by English numbers word: for example, necessary to learn all these the cardinal numbers are usually represented by English numbers word:

9.3 Ordinal numbers

Words used to indicate numerical order second, third, etc. To form ordinal numb cept for the numbers 1 to 3, for which only for "first," which is always spelled This is actually the same word as the pro-

The ordinals from "second" to "ni singular) and -nwt ($^{\circ}_{-}$, feminine singular)

snnw, snnwt	"second"
hmtnw, hmtnwt	"third"
jfdnw, jfdnwt	"fourth"
djnw, djnwt	"fifth"

These are usually written with numera but they can also be spelled out: for ex

The rest of the ordinals, from "tent culine singular) and mht (2, feminin mht-10 "tenth," ee mh-200 "two-hunc

0.4 Use of the numbers

The cardinal numbers are grammatica other nouns: for example, || 3 pn are adjectives, but like other adjective || hr 2nwt.s "upon its second one."

When the same two consonants came to written only once in hieroglyphs. Since (where V stands for a vowel). We will me by words; ed out, but

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nine forms; ine. All the uals.

e-word carrespect: for compound ept for the one): thus, In a few cases the formation of Egyptian compound numbers seems to have been different from that of their English equivalents. The cardinals from eleven to nineteen were compounds: for example, $m\underline{d}w$ -w-w-" "eleven" (m), $m\underline{d}w$ - $\underline{h}mtt$ "thirteen" (f). Although $\underline{s}tj$ "two-hundred" was a single word (originally dual), the words for "two thousand" ($\underline{h}3$ snwj) and "twenty thousand" ($\underline{d}b$ snwj: literally, "two ten-thousand") were compounds, with a word-order the reverse of that of other compounds. Since Egyptian uses different words for the thousands and ten-thousands, the compounds of the cardinals for ten thousand and higher are different than their English counterparts: for example, $\underline{d}jw$ $\underline{d}b$ "fifty thousand" ("five ten-thousand"), $\underline{m}w$ - $\underline{s}nwj$ $\underline{d}b$ "one-hundred-twenty thousand" ("twelve ten-thousand"). In keeping with the system noted at the end of \S 9.1, above, the cardinal for "two million" was $\underline{s}tj$ $\underline{d}b$ (literally, "two-hundred ten-thousand"); the original word is unknown, but was probably either $\underline{h}hwj$ or $\underline{h}h$ $\underline{s}nwj$.

It is not necessary to learn all these number words in order to read hieroglyphic texts, since the cardinal numbers are usually represented in hieroglyphs by numerals. In transcription they are normally represented by English numerals rather than by the corresponding Egyptian number word: for example, $\bigcap_{n=0}^{\infty} mh \ 30$ (instead of $mh \ m^c b3$) "30 cubits."

3 Ordinal numbers

The ordinals from "second" to "ninth" are formed by adding the endings -nw (\circ , masculine singular) and -nwt (\circ , feminine singular) to the **root** of the cardinal numbers:

snnw, snnwt	"second"	sjsnw, sjsnwt	"sixth"
hmtnw, hmtnwt	"third"	sfhnw, sfhnwt	"seventh"
jfdnw, jfdnwt	"fourth"	hmnnw, hmnnwt	"eighth"
djnw, djnwt	"fifth"	psdnw, psdnwt	"ninth."

These are usually written with numerals plus the ending (e.g., 10 2nw "second," 11 6nwt "sixth"), but they can also be spelled out: for example, 11 snw² "second," 11 snw² "second," 11 mtnw "third."

The rest of the ordinals, from "tenth" upwards, are formed by adding the words mh (1, masculine singular) and mht (2, feminine singular) before the cardinal number: for example, mht-10 "tenth," ?? mh-200 "two-hundredth."

Use of the numbers

The cardinal numbers are grammatically nouns, and can be used by themselves and modified like other nouns: for example, || 3 pn "these 3," & kt 100 "another 100." The ordinal numbers are adjectives, but like other adjectives they can also be used by themselves as nouns: for example, || 100 || 101 || 102 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 103 || 10

When the same two consonants came together in an Egyptian word without a vowel between them, they were written only once in hieroglyphs. Since snnw "second" is written snw, it was apparently pronounced *sVnnVw (where V stands for a vowel). We will meet this rule again in Lesson 13.

When ordinal numbers modify a noun (or a noun phrase), they normally follow it, like other adjectives: $\begin{align*}{c} \begin{align*}{c} \begin{align*}{$

When cardinal numbers are used to modify a noun (or noun phrase), Egyptian writing normally uses what is called the "list form," with the noun first and the numeral second: for example, $\bigcap_{n=0}^{\infty} mpt \ 20$ "20 years" (literally, "year, 20"). In measurements, the thing being measured is written first, followed by the unit of measurement and then the numeral: $\bigcap_{n=0}^{\infty} \bigcap_{n=0}^{\infty} \P_n(n) qt \ ds \ 100$ "100 jugs of beer" (literally, "beer, jug, 100"). In measurements, both nouns are normally singular, as in this example. In other cases, however, the noun can also be plural (with numbers higher than 2): e.g., $\bigcap_{n=0}^{\infty} \bigcap_{n=0}^{\infty} \P_n(n) = \bigcap_{n=0}^{\infty} \P_n(n) = \bigcap_{n=0}^{\infty} \bigcap_{n=0}^{\infty} \P_n(n) = \bigcap_{n=0}^{\infty} \bigcap_{n=$

The writing conventions for cardinal numbers seem to have come from accounts; English normally writes \$50 rather than 50 dollars for similar reasons. As with \$50 in English, however, phrases like $\begin{bmatrix} 0 & 1 & 1 \\ 1 & 0 \end{bmatrix}$ rnpt 20 "20 years" and $\begin{bmatrix} 0 & 1 \\ 1 & 0 \end{bmatrix}$ 2pw 4 "4 times" were probably pronounced with the number first: i.e., mdwtt rnpt and jfdw zpw. For this reason, demonstratives that modify such phrases are always singular, since they agree with the numeral (which is singular) rather than the noun: for instance, $\begin{bmatrix} 0 & 1 & 1 \\ 0 & 1 & 1 \end{bmatrix}$ p3 t 1000 "the 1000 loaves of bread" (i.e., p3 h3 t); $\begin{bmatrix} 0 & 1 & 1 \\ 0 & 1 & 1 \end{bmatrix}$ 100 "the 100 loaves of bread" (i.e., t3 st t); $\begin{bmatrix} 0 & 1 & 1 \\ 0 & 1 & 1 \end{bmatrix}$ p3(y).j hrdw 4 "my four children" (i.e., p3y,j jfdw hrdw).

Egyptian can use the words w^c and $w^c t$ "one," and the numerals $\frac{1}{3}$ (h3) 1,000 and $\frac{1}{3}$ (hh) 1,000,000 before a noun, noun phrase, or pronoun. In that case, the number is connected to the following noun by the preposition m or the indirect genitive: for example, $\frac{1}{3} \frac{1}{3} \frac{1$

In the spoken language this last construction was also used to express the singular indefinite article ("a, an": see § 4.9); a few examples with this sense are found in the written language as well: $w^c n q^3q^3w$ "a boat" (literally, "one of boat"). This is a development common to many languages: the indefinite articles in English, German, and French, for example, all come from the words for "one" in those languages.

9.5 0 zp 2 "twice"

The phrase $\stackrel{\bigcirc}{\square}$ zp z "two times, twice" is used in writing as a kind of "ditto" sign: for example, $\stackrel{\bigcirc}{\bowtie}$ $\stackrel{\bigcirc}{\sim}$ 3^2 zp z "very often" (literally, "twice often"). In spoken Egyptian, $\stackrel{\bigcirc}{\square}$ was apparently replaced by the repeated word or phrase: i.e., $\stackrel{\frown}{\sim}$ 3^2 "often, often." The signs $\stackrel{\bigcirc}{\square}$ can also be used in the spelling of single words as a kind of abbreviation, indicating that the preceding signs are to be repeated: for example, $\stackrel{\bigcirc}{\square}$ $\stackrel{\bigcirc}{\longrightarrow}$ $\stackrel{\longrightarrow}{\longrightarrow}$ $\stackrel{\bigcirc}{\longrightarrow}$ \stackrel

9.6 Fractions

The ancient Egyptians expressed from ample, $1111 \frac{1}{17} (r-7)$, 1360 (r-3) 1360 (r-3) 1360 (r-4), also 1111, 1360 (r-3) 1360 (r-4), also 1111, 1360 (r-4), and 1360 (r-4) merator (the top part of the frac Egyptian combined several fractions 1360 (r-4)). Except for 4 found in papyri of mathematics or a

9.7 Weights and measures

Ancient Egypt used a number of dir much as we still do in English toda straightforward; those of length are ume (§ 9.7.4) are more complicated

1. Length

The standard Egyptian measure centimeters). Its usual fractions and

2. Area

The standard measurement of a cubits (0.68 acre, 0.28 hectare).⁴ Its

3. Weight

Weights were measured in ter (91 grams). In the New Kingdom

- 3 Also translated "schoenus" (pronour
- 4 In Egyptian, however, the aroura w 100 squares of 1×1 cubit. This is t "thousand-land"): i.e., 1,000 strips of
- Pronounced "KEY-teh."

0.6 Fractions

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The ancient Egyptians expressed fractions in writing by the word $rac{1}{2}$ rabove a numeral: for example, $\frac{1}{111}\frac{1}{1}\frac{1}{1}$ (r-7), $\frac{1}{111}\frac{1}{1}\frac{1}{1}$ (r-360). There were special signs for a few fractions: $rac{1}{2}\frac{1}{1}\frac{1}{1}$ (gs), $rac{1}{2}\frac{1}{1}\frac{1$

37 Weights and measures

Ancient Egypt used a number of different systems for measuring length, area, weight, and volume, much as we still do in English today. Measures of length, area, and weight (§§ 9.7.1–3) are fairly straightforward; those of length are the most common in Middle Egyptian texts. Measures of volume (§ 9.7.4) are more complicated, and are presented here only for reference.

1. Length

The standard Egyptian measurement of length was the cubit, equal to about 20²/₃ inches (52.5 centimeters). Its usual fractions and multiples were the following:

2. Area

The standard measurement of area was the $s\underline{t}3t$ "aroura" ($\frac{1}{1}$, also $\stackrel{\bullet}{=}$, $\frac{1}{2}$), equal to 100 square cubits (0.68 acre, 0.28 hectare). Its most common fraction and multiple were the following:

```
mh-t3 "centaroura" = \frac{1}{100} aroura (1×100 cubits)

st3t "aroura" = 100 centarouras

\frac{1}{100} \frac{1}{10
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1. Weight

Weights were measured in terms of the deben (dbn), equal to approximately 3.21 ounces (91 grams). In the New Kingdom it had two fractions and no multiples:

δ.	šn°tj "ring"	90 =	1/12 deben (0.27 oz, 7.58 gm)
10	qdt "qite"5	(C-4) =	1/10 deben (0.32 oz, 9.1 gm)

- 1 Also translated "schoenus" (pronounced "SKEE-nus"), from the Greek term for this measurement.
- a ln Egyptian, however, the aroura was thought of as 100 strips of land each measuring 1×100 cubits, rather than as 100 squares of 1×1 cubit. This is the reason why the multiple of 10 arouras was known as the £3-t3 (literally, "thousand-land"): i.e., 1,000 strips of 1×100 cubits.
- 5 Pronounced "KEY-teh."

dbn "deben" = 12 rings, 10 qite.

The "ring" is apparently the earlier of the two, and is generally replaced by the gite after Dynasty 18. In the Middle Kingdom the deben had a lower value of only 0.48 oz (13.6 gm), and had no fractions. The change to the higher value seems to have occurred toward the end of Dynasty 12.

4. Volume

The Egyptians had different systems for liquid and dry measures of volume, as we do today, Liquids were measured in various kinds of jars, such as the ____ ds for beer (see the example in § 9.4). The capacity of most of these is unknown, except for the of hnw "hin," equal to about half a quart (0.48 liters).

The most common dry measure of volume was for grain. The standard unit of measurement was the $\int_{-\infty}^{\infty} \frac{hq(3)t}{t}$ "heqat" (also written), $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$), equal to 10 hin (4.36 dry quarts, 4.8 l). It had several different multiples:

$$\begin{array}{lll}
 \begin{bmatrix} 2 \\ 1 \end{bmatrix} & \text{in } & \text{in$$

In the Second Intermediate Period, the capacity of the "sack" was changed from 10 hegats to oipe (= 16 hegat: 69.74 dry quarts, 76.8 l).

Egyptian employed several numerical systems in conjunction with these grain measures. The simplest, found mostly in hieroglyphic texts, was based on the hegat, and used regular numerals and fractions: for example, 1200001111 = hq3t 881/2 "881/2 heqat." Early Middle Kingdom hieratic texts (written from right to left) used mostly the sack and the heqat. Sacks were numbered with regular numerals, and hegats were counted with one to nine dots (10 hegat = 1 sack): for example, occupant jtj-mhj h3r 12.5 "northern barley, sack(s), 12.5" (i.e., 12 sacks, 5 heqat). Later hieratic texts (also written right to left) used mostly the heqat, double heqat, and oipe, and a special numbering system. Numerals placed before the measurement stood for multiples of 100: i.e., \square_3 hq3t "300 heqat," \square_3 \square_0 hq3tj "2,000 double heqat" (= 4,000 heqat), \square_3 \square_1 \square_2 \square_3 "1,200 oipe" (= 4,800 heqat). Numerals from 1 to 9 placed after the measurement stood for multiples of ten, while single heqats were indicated by dots: for example, oil 1 hq3t 64 "164 hegat." The fractions = 1/2 and × 1/4 after the measurement stood for 50 and 25, respectively (i.e., $\frac{1}{4}$ and $\frac{1}{4}$ of 100): for instance, $\frac{0000}{0000} \times 1 \Rightarrow 0$ / $\frac{1}{4}$ 1 $\frac{1}{4}$ 8 "93 heqat" (i.e., 50 + 10 + 25 + 8).

Both hieratic systems also employed a special set of signs to indicate fractions. These were based on the \mathcal{F} (\$\int \lambda \text{\text{\$\text{\$\text{\$\text{\$\text{\$\text{ound Eye}}}}}}\) "Sound Eye" of Horus (sometimes called the "Udjat Eye"). According to mythology, Horus's eye had been torn out by Seth, but was put back together by Thoth. The pieces of this Eye are used for the following fractions of grain measures:

$$D = \frac{1}{2} \qquad = \frac{1}{32}$$

$$O = \frac{1}{4} \qquad C = \frac{1}{16} \qquad D = \frac{1}{64}$$

for example, $\sim D_{000}^{000} = D_{1} + hq3t \frac{1}{2} + 6 \frac{1}{2} \frac{1}{8} \frac{1}{32}$ " $166^{21} \frac{1}{32}$ hegat" (i.e., $100 + 50 + 10 + 6 + \frac{16}{32}$ $+\frac{4}{32}+\frac{1}{32}$.

Dates: months and days

The ancient Egyptians divided their year traditionally around mid-July, when the the names of the seasons reflect the Eg to mid-November), 50 prt "Growing and ≥⊙ šmw "Harvest" (mid-March (3bd) of thirty days each (3)

The months also had names, but the at the end of this lesson). Instead, the E cating months and days:

- 1. the sign (for 3bd "month
- 2. the name of the season; and
- 3. the sign @ (for sw "day") for

for example, 111 0 0 == 3 3ht 7 "3 Inu stead of for "month 1," and the numeral of for the thirtieth day of the 16," 11 0 the thirteen day of the (day)" indicates that the numbers in da nals: i.e., III = = = hmtnw 3ht sfhnw

The combination of Egyptian seas and 360 days (12×30). The ancient Eg rather than 360. In order to accommo of the year, after 4 šmw 30 and before over the year" (the number is a dete Egyptologists call them the "epagome epagomenal day was celebrated as the Osiris," (2) MA mswt hrw "bir mswt jst "birth of Isis," and (days could be recorded by their nam "epagomenal day 5." The first day of celebrated as M & _ o mswt r "the

The Egyptian day was divided in hrw) and 12 for the night (T gr dom, the hours were not fixed in lea the day would be shorter than an names, but these are used mostly in with the ordinal numbers: for exam (about 4 PM); *Oo a Tun

This word means "day of the month. Each month had 3 weeks of 10 days ea Dates: months and days

The ancient Egyptians divided their year (\(\begin{array}{c} rnpt \)) into three seasons (\(\begin{array}{c} \begin{array}{c} tr \)). The year began traditionally around mid-July, when the annual four-month inundation of the Nile started, and the names of the seasons reflect the Egyptian agricultural year: \(\begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} till \begin{array}{c} \begin{array}{c} \begin{array}{c} till \begin{array}{c} \begin{array}{c} \begin{array}{c} till \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} till \begin{array}{c} \begin{array}{c} \begin{array}{c} till \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} till \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} till \begin{array}{c} \begin{array}{c

The months also had names, but these are rarely used in hieroglyphic texts (see the Addendum at the end of this lesson). Instead, the Egyptians employed a three-part numerical system for indicating months and days:

- 1. the sign (for 3bd "month") followed by a number from 1 to 4;
- 2. the name of the season; and
- 3. the sign @ (for sw "day") followed by a number from 1 to 30

for example, 111 \(\frac{norm}{2} \in \frac{1}{2} \) \(\frac{1}{

The Egyptian day was divided into 24 hours (wnwt), 12 for the day (replaced of the might (replaced of the might (replaced of the might). The Egyptian day began at sunrise. Until the New Kingdom, the hours were not fixed in length but varied with the seasons: thus, in winter an "hour" of the day would be shorter than an "hour" of night, and vice-versa in summer. The hours had names, but these are used mostly in astronomical texts. In normal texts the hours were counted with the ordinal numbers: for example, * wnwt mht-10 nt hrw "10th hour of the day" (about 4 PM); * wnwt 4 nwt nt grh "4th hour of the night" (about 10 PM).

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oo: i.e., 12 jpt or mul-54 "164 ely (i.e.,

se were Eye").

6 + 16/32

⁶ This word means "day of the month." The word hrw means "day" or "daytime" as opposed to night.

Each month had 3 weeks of 10 days each; the word for "week" is unknown.

9.9 Dates: years

The Egyptians numbered their years not from a single fixed point but by the reign of the current king. (If the British employed this system, they would refer to the year AD 1955 as "Year 2 of Queen Elizabeth II" rather than as 1955.) The system used in Middle Egyptian texts dates back to the end of the Old Kingdom. Before that time, years were numbered according to a census that was carried out every two years during a king's reign. This practice gave rise to the word for "year" that is used in dates: $\begin{cases} \bigcirc \\ \bigcirc \end{cases}$ hsbt (or perhaps rnpt-hsbt; the older reading h3t-zp is erroneous) literally, "(year of) counting." Full Middle Egyptian dates have the following form:

- followed by the number of the king's regnal year;
- 2. the month, season, and day, as in § 9.8, above;
- 3. the phrase hr hm n (n) hr hm n (n)

for instance,

hsbt 2 3 3ht 1 hr hm n (n)swt bjt(j) N(J)- $M3^cT$ - R^c

"Year 2, 3 Inundation I, during the incarnation of the King of Upper and Lower Egypt NI-MAAT-RE" (Amenemhat III).

More abbreviated dates leave out the specific reference to the king: On the hist 242 prt 'ray "Year 24, 2 Growing last."

ESSAY 9. EGYPTIAN CHRONOLOGY

The modern view of time is linear, with the past at one end, the future at the other, and the present somewhere between. The ancient Egyptians viewed time as both linear and cyclical. Their linear view of time is expressed in the word dt, usually translated as "eternity." The concept underlying this term is one of eternal sameness. It refers to the pattern of existence that was established at the creation and will continue until the end of the world: the sky in place above the earth; the Nile flowing from south to north; the sun rising in the east and setting in the west; living things being born, growing, and dying. The Egyptian concept of cyclical time is embodied in the word him (abbreviated of), also translated as "eternity." In this view, time is eternally repeated and renewed: in the daily cycle of the sun, the yearly cycle of the seasons, and the cycle of birth and death among living things. In a sense, the Egyptian concept of time can be compared to a play: its script (dt) is fixed and unchanging, but each performance of the play (nhh) is different with new settings and new actors.

In their understanding of time, the Egyptians thought of each day, each year, and each accession of a new king as a new creation. This view underlies the Egyptian practice of dating their years by the reign of the current pharaoh (§ 9.9). Each time a new king came to the throne, a new cycle of year dates was begun: the start of each pharaoh's reign was the first year of a new creation and a new cycle of time.

While this method of counting modern historians. We fix historical calculated by Christians in late antique phrase anno Domini "in the year of forward, so that AD 1945, for example numbered consecutively backward, be

From ancient historical sources of in 30 BC. From this point it might see ruled by adding the years of their in how long each pharaoh ruled. Moreone pharaoh ruled at a time, either a number each pharaoh's years independent of the pharaoh's years independent of the pharaoh of

Fortunately, Egyptian dating syst endar consisted of 365 days (§ 9.8), days long. We account for this differ ("leap year"). Since the Egyptians has the actual year by one day every fortion 1 (1 3ht 1) corresponded to July would have fallen on July 16; eight years.

No matter which calendar we one real (solar) year apart. The Egyptheir observations of the sun and the called the rising of Sothis (spdt, the the Egyptian night sky for most of spring it does not rise above the he before sunrise. This reappearance of the Nile, and marked the beginning

Ideally, the rising of Sothis should the Egyptian calendar. Because the years, however, the rising of Sothis the rising of Sothis might be observed fall on Epagomenal Day 5 (the last four years, and so forth. It took ab call this span of time the "Sothic of that the rising of Sothis actually did 136–39. Calculating backward by the dation I during the four-year period."

⁷ Some modern historians prefer the t era") instead of BC.

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and the d. Their concept as estabbove the vest; livodied in eternally he cycle ompared lifferent,

th accesing their e, a new creation While this method of counting years was satisfactory for the Egyptians, it is of limited use to modern historians. We fix historical events in relation to an absolute starting date of AD I; this was calculated by Christians in late antiquity as the first year in the life of Jesus (AD stands for the Latin phrase anno Domini "in the year of the Lord"). Years after this date are numbered consecutively forward, so that AD 1945, for example, indicates the 1,944th year after AD I. Years before AD I are numbered consecutively backward, beginning with I BC ("before Christ"; there is no Year o).

From ancient historical sources we know that the last Egyptian pharaoh, Cleopatra VII, died in 30 BC. From this point it might seem a simple matter to calculate when each preceding pharaoh ruled by adding the years of their reigns. Unfortunately, Egyptian sources do not always tell us how long each pharaoh ruled. Moreover, there were times in Egyptian history when more than one pharaoh ruled at a time, either as coregents or as rivals: in such cases, the ancient texts usually number each pharaoh's years independently, and we do not always know how many of these competing year dates overlapped. For these reasons, we cannot fix an Egyptian date such as Year 12 of Ramesses II in terms of years BC just by counting backwards from 30 BC.

Fortunately, Egyptian dating systems provide another clue to absolute dates. The Egyptian calendar consisted of 365 days (§ 9.8), but a true year (called a "solar year") is actually about 365¹/₄ days long. We account for this difference by adding an extra day to our calendar every fourth year ("leap year"). Since the Egyptians had no leap years, their calendar moved backward in relation to the actual year by one day every four years; for example, if the Egyptian calendar day I Inundation 1 (1 3/11 1) corresponded to July 17 in a particular year, four years later the same calendar day would have fallen on July 16; eight years later, on July 15, and so forth.

No matter which calendar we use to record them, astronomical events always recur exactly one real (solar) year apart. The Egyptians were avid astronomers, and they kept careful records of their observations of the sun and the stars. One of the more important annual events they noted is called the rising of Sothis (spdt, the Egyptian name for the star we call Sirius). Sirius is visible in the Egyptian night sky for most of the year, but during a period of about seventy days in late spring it does not rise above the horizon; then, in mid-July, it reappears above the horizon just before sunrise. This reappearance of Sirius corresponded to the start of the annual inundation of the Nile, and marked the beginning of the year in ancient Egypt.

Ideally, the rising of Sothis should have occurred on I Inundation I, which was the first day of the Egyptian calendar. Because the Egyptian calendar moved backward by one day every four years, however, the rising of Sothis also fell a calendar day earlier every four years. For four years the rising of Sothis might be observed on I Inundation I, but during the next four years it would fall on Epagomenal Day 5 (the last day of the Egyptian calendar), then on Epagomenal Day 4 for four years, and so forth. It took about 1,453 years for the cycle to come full circle; Egyptologists call this span of time the "Sothic Cycle." From an observation made in late antiquity, we know that the rising of Sothis actually did occur on I Inundation I during the four-year period from AD Calculating backward by the Sothic Cycle, we can determine that it also fell on I Inundation I during the four-year period from I317–1320 BC and again in 2771–2774 BC.

Some modern historians prefer the term CE (for "common era") instead of AD, and BCE ("before the common era") instead of BC.

If a text records the rising of Sothis on a particular date of the Egyptian calendar in a king's regnal year, it is then a simple matter to calculate the actual date BC of this event (within four years) against these three fixed four-year periods. For pharaonic history there are only three such historical records. Two of these include the regnal year of a king as well as the month and day: on 2 Harvest I in Year 9 of Ptolemy III, and on 4 Growing 16 in Year 7 of Senwosret III. The first of these is 94 days before I Inundation I: this dates Year 9 of Ptolemy III to the period between 240 and 237 BC ($4\times94 = 376$ years earlier than AD 136-39; the actual date, which can be calculated from other sources, is 238 BC). The second is 140 days before I Inundation I, and places Year 7 of Senwosret III about 1873-1876 BC ($139\times4 = 556$ years earlier than 1317-1320).

Using these dates and other sources, Egyptologists are able to calculate the regnal years of most other ancient Egyptian kings in terms of actual years BC. The process is a complicated one, involving astronomy, king-lists, historical texts, biographical inscriptions, lunar dates of Egyptian festivals, and correspondences with Mesopotamian king-lists and the Hebrew Bible. Although Egyptian chronology is still the subject of much debate, most Egyptologists now agree that the dates of Egyptian pharaohs and dynasties from the Middle Kingdom onward are fairly certain, with a margin of error ranging from about 29 years in Dynasty 12 to near zero after 525 BC.

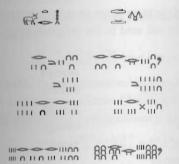
EXERCISE 9

I. Transliterate and translate the following list of booty from a military campaign of Thutmose III:

	VOCABULARY:	
	jw3 "ox" jḥ "cattle" wndw "short-horned	hm / hmt "servant" hzj "wretched" k3 jdr "herd bull"
A 海透清 。	cattle"	kš "Kush" (northern
399 PM	b3kw "tribute" nbw "gold"	Sudan) dmd "total"
₩ 		

- 2. Transliterate and translate:
 - a. [1] * shm-k3-rc: throne name of a 13th-Dynasty king
 - b. On "" zp "time"
 - c. The wat "path," mw "water," jtj "grain"
 - d. The all shtj "peasant"
 - e. "All nhsj "Nubian"
 - f. And
 - g. One "feast day, festival day" imn "Amun," ipt-swt "Karnak temple"

- h. 10 A 5 00 ... 00
- i. III 鱼 mšc "expe
- j. 7 4 non ??? 1 jrs
- k. Salinaffala w
- 1. htp "peace"
- m. 900-0-
- n. 查11查至 0 / 及查10 jb "1
- 3. Write in hieroglyphs the ordinal of
 - a. -
- b. 999911
- e. n
- f. 000
- 4. The following is an excerpt tranthing are tallied under the heading the translation, combine Egyptian 7/12).8 See if you can figure out may



VOCABULARY:

jdr-mnjw "tended herd" (liters
wpt "splitting"
(n)g(3)w "steer"
hrj-dbc "hornless cattle"

8 To combine fractions with different de be divided evenly, multiply the numer ber, then add all the numerators togeth the lowest number into which 3, 5, ar fractions: ¹⁰/₃₀ + ⁶/₃₀ + ⁵/₃₀ = ²¹/₃₀.

h. 104 5 1111 00 111 00

i. III I MA - mš° "expeditionary force," zj "man"

j.] - fr see § 8.2.7; hrw "day"

k. - In all a - wdyt "campaign," nht "victory"

1. Propagation of the "peace"

m. 700 mm

n. 鱼山鱼名 0 1 月鱼10 — jb "heart"

3. Write in hieroglyphs the ordinal counterparts of the following cardinal numbers:

a. _______

b. 000111

c. 1111

d. 1

e. n

f. nnn

g. II

h. [[] || ||

4 The following is an excerpt transcribed from a hieratic account in which amounts of something are tallied under the headings of certain kinds of cattle. Transliterate and translate it; in the translation, combine Egyptian fractions where necessary into a single fraction (i.e., $\frac{1}{3}$ $\frac{1}{4} = \frac{1}{12}$). See if you can figure out mathematically how the rows and columns are related.

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VOCABULARY:

jdr-mnjw "tended herd" (literally, "herder's herd")

wpt "splitting"

drt "calf"

dmd "total"

http://dbc "hornless cattle"

To combine fractions with different denominators, find the lowest number into which all the denominators can be divided evenly, multiply the numerators by the number of times the denominator goes into this lowest number, then add all the numerators together. For example, to add $\frac{1}{3} + \frac{1}{3} + \frac{1}{6}$, change all the fractions to 30ths (30 is the lowest number into which 3, 5, and 6 can all be divided evenly): $\frac{1}{3} = \frac{10}{30}$, $\frac{1}{3} = \frac{6}{30}$, $\frac{1}{6} = \frac{5}{30}$. Then add the fractions: $\frac{10}{30} + \frac{6}{30} + \frac{5}{30} = \frac{21}{30}$.

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ADDENDUM: THE NAMES OF THE EGYPTIAN MONTHS

Although the Egyptian calendar denoted months by numbers and seasons (§ 9.8), the months themselves had names. These are first attested in the Middle Kingdom, and seem to be the designations that were used in the Memphite region. The months are usually named after a festival that occurred in them or in the following month:

1 Inundation	- \ \	thj "He of the Plumb-bob" (an epithet of Thoth)
2 Inundation	**************************************	mnht "Clothing"
3 Inundation	4212	hnt hwt-hr(w) "Voyage of Hathor"
4 Inundation	PIJ-TH-	nhb-k3w "Apportioner of Kas" (a god)
1 Growing	21,00	šf-bdt "Swelling of Emmer-Wheat"
2 Growing	310	rkḥ-°3 "Big Burning"
3 Growing	318	rkḥ-nds "Little Burning"
4 Growing	252	rnn-wtt "Rennutet" (goddess of the harvest)
1 Harvest	\$ 2 f	hnsw "Khonsu" (moon god)
2 Harvest	A SING	hnt-hty-prtj "Khentekhtai-perti" (a god)
3 Harvest	101-	jpt hmt "She whose incarnation is select"
4 Harvest	\$	wpt-rnpt "Opening of the Year."

In the New Kingdom most of the month-names were changed, in many cases to reflect festivals celebrated in Thebes. These names survived into Coptic, and are still used in the religious calendar of the Coptic church:

1 Inundation	A.A.O	dḥwtj "Thoth"	өооүт
2 Inundation		p(3)-n-jpt "The one of Karnak"	плопе
3 Inundation		hwt-hr(w) "Hathor"	Syear
4 Inundation	П\$П	k3-ḥr-k3 "Ka Upon Ka"	коіагк
1 Growing		t3-c(3)bt "The Offering"	TOBE
2 Growing	E LAN	p(3)- n - $p3$ - $mhrw$ "The one of	
		the censer"	мфір
3 Growing		p(3)- n - JMN - HTP "The one of	
		Amen-hotep (I)"	париготп
4 Growing	209	p(3)-n-rn(n)-wt(t) "The one of	
		Rennutet"	пармоуте
1 Harvest	\$ 10 p	p(3)-n-hnsw "The one of Khonsu"	пафонс
2 Harvest		p(3)- n - jnt "The one of the wadi"	пафие
3 Harvest	10100	jp(j)- $jp(j)$ (apparently from jpt - hmt)	єпнп
4 Harvest	(not attested)	mswt-re "Birth of Re"	месорн.

The month names occur mostly in lists of festivals and in private letters. Although they are rare in normal texts, however, they were undoubtedly common in spoken Egyptian, just as we use names such as "April" instead of "Month 4."

Io. Ad

10.1 Definitions

In §§ 7.1–7.2 and 7.6 we saw that the trelent and This plan is a disaster is the adject follows the verb is. English also has sente adverb: for example, Jack is in the barn are lish requires the verb is, but the verb do important is the part of the predicate after such as in the barn can also function as at the barn or is here an adverbial predicate.

Egyptian also has sentences in which sentences with nominal or adjectival precout a verb that corresponds to the Engli short for the more accurate term "sentences"

10.2 Basic patterns

In the Egyptian adverbial sentence the sur example,

in your house, m pr.k is the predicate. Occasionally the the predicate is a prepositional phrase with

Like nominal and adjectival sentences can therefore refer to the past or future as

Unlike sentences with a nominal or adjectors wishes or commands as well as state

hrut is a feminine plural reverse nisbe: literal

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ey are rare in we use names

10. Adverbial Sentences

10.1 Definitions

In §§ 7.1-7.2 and 7.6 we saw that the true predicate in English sentences such as This plan is excellent and This plan is a disaster is the adjective (excellent) or the noun or noun phrase (a disaster) that follows the verb is. English also has sentences in which the predicate is a prepositional phrase or an adverb: for example, Jack is in the barn and Jill is here. As in adjectival and nominal sentences, English requires the verb is, but the verb doesn't really add any information to the sentence: what is important is the part of the predicate after is. The word here is an adverb, and prepositional phrases such as in the barn can also function as adverbs (§ 8.11). Grammarians call a predicate such as is in the barn or is here an adverbial predicate.

Egyptian also has sentences in which the predicate is an adverb or a prepositional phrase. As in sentences with nominal or adjectival predicates, these are **nonverbal** sentences in Egyptian, without a verb that corresponds to the English verb *is*. Egyptologists call them **adverbial sentences**, short for the more accurate term "sentences with adverbial or prepositional predicates."

Basic patterns

In the Egyptian adverbial sentence the subject normally comes first and the predicate is second: for example,

hrwt.k m pr.k "Your possessions are in your house,"

literally, "your possessions" in your house," where $\underline{hrwt}.k$ is the subject and the prepositional phrase \underline{m} pr.k is the predicate. Occasionally the order of subject and predicate is reversed, mostly when the predicate is a prepositional phrase with n "to, for":

where jnw n sht is the subject and n k 3 k is the predicate (see the discussion of the ka in Essay 7).

Like nominal and adjectival sentences (§ 7.16), the adverbial sentence has no inherent tense. It can therefore refer to the past or future as well as to present situations: for example,

wrrt.j n.s "My crown shall be for her."

Unlike sentences with a nominal or adjectival predicate, those with an adverbial predicate can express wishes or commands as well as statements of fact:

** E \$\bar{b} \begin{aligned}
\delta b \text{3w.k r.f ntr} "May your impressiveness be against him, god!" (a wish)

Politic in hr.k m hrw "Let your face be down!" (a command),

I brut is a feminine plural reverse nisbe: literally, "those which you are under" (see §§ 8.8-8.9).

literally, "Your impressiveness against him, god!" and "Your face in down-ness!" (an abstract noun formed from the preposition hr "under"). Such adverbial sentences are actually closer to English usage than are those that state a fact, since English too can make wishes or commands without a verb: A curse on both your houses! (a wish), Hands up! (a command). As with nominal and adjectival sentences, there is nothing in the adverbial sentence itself to indicate whether it is a past, present, or future statement of fact or a wish or command. In most cases, however, the meaning is clear from the context in which the sentence is used.

10.3 The particle jw

Adverbial sentences that consist of just a subject and an adverbial predicate, such as those cited in the preceding section, are not very common in Middle Egyptian. Normally Middle Egyptian prefers to introduce adverbial sentences with one of a group of small words known as **particles**. Besides serving as an introductory word, each particle also adds a particular nuance to the sentence.

The most important Middle Egyptian particle is jw (spelled \S or \S e). This word is used before a nominal subject or a demonstrative pronoun, or with the **suffix** form of a personal pronoun (\S 5.3): for example,

APPLATED jw m(w)t m hr.j mjn "Death is in my sight (literally, 'face') today"

APPLATED jw n3 m $sb(3)\gamma t$ "This is as an instruction"

APPLATED jw.f m "t" "It is in a room."

Although jw is very common in Middle Egyptian adverbial sentences, it usually cannot be translated into English. In fact, Egyptologists still debate about the exact meaning of jw, and no one has yet come up with a full explanation of why Egyptian uses it in some cases but not in others. One of the uses of jw that does seem clear, however, has to do with the difference between statements that are generally valid and those that are only temporarily true. English does not make this distinction: we use the same kind of sentence for both kinds of statements — for example, The Eiffel Tower is in Paris (always true) and The President is in Paris (temporarily true). Middle Egyptian, however, often does show the difference: in sentences with an adverbial predicate, jw generally marks a statement that is only temporarily true or one that is true in specific circumstances. The sentence jw mwt m hr.j mjn "Death is in my sight today," for example, might be true when it is spoken ("today") but is not always true. Similarly, jw.f m "t" it is in a room" refers to the present location of something, not to its permanent location.

Besides its use in adverbial sentences, jw occasionally appears in sentences with an adjectival predicate. In such cases jw seems to have the same kind of meaning that it does in adverbial sentences: that is, to indicate that the adjectival statement is true only temporarily or in a specific circumstance; for example, $\text{Theorem } \text{Theorem } \text{Th$

Since English does not make a distinction between statements that are generally or temporarily valid, the presence or absence of *jw* usually makes no difference to the translation. It was important to the Egyptians, however, and you should be aware of the difference.

10.4 Other particles

Besides jw, Middle Egyptian also uses a market As with jw, these particles also carry a market They are used with the same kinds of su they use the **dependent** form of the prorfour of the most frequent particles:

This particle, which always stands fire body. It has three forms, with a suffix son to whom the sentence is spoken:

2MS	m.k	A, also
2FS	m.t or m.t	A.ZA
2PL	m.tn or m.tn	A. = A

The particle *m.k* is essentially used to listener. Although it literally means sound too archaic or "biblical" to English, or left untranslated: for exam

2. __ nn "not"

The particle *nn* is used to negate the a it can be preceded by other particles it

3. The particle nhmn is a stronger versi sentence. It is always first in the senter nhmn wj mj k

4. The particles h3, h3 3, and hwj 3 are though the plain adverbial sentence particles seems to imply some uncer ways stand first in the sentence:

IPDBAAD hw(j) 3 wj jm "I w

English ithout a djectival present, is clear

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middle cate, jw ircumbe true efers to

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prarily npor10.4 Other particles

Besides jw, Middle Egyptian also uses a number of other particles to introduce adverbial sentences. As with jw, these particles also carry a nuance that the sentence does not have without them. They are used with the same kinds of subjects as jw, but when the subject is a personal pronoun they use the **dependent** form of the pronoun (§ 5.4) instead of the suffix form. The following are four of the most frequent particles:

1. A m.k (more properly, mj.k) "behold"

This particle, which always stands first, presumes that the sentence is being spoken to somebody. It has three forms, with a suffix pronoun indicating the gender and number of the person to whom the sentence is spoken:

The particle m.k is essentially used to present a statement, or to call it to the attention of the listener. Although it literally means "behold," this translation usually makes the statement sound too archaic or "biblical" to English ears. As a result, m.k is often best paraphrased in English, or left untranslated: for example,

2. = nn "not"

The particle *nn* is used to negate the adverbial sentence. It always stands before the subject, but it can be preceded by other particles itself (see no. 16 in the exercise, below):

3. Then, Then "surely"

The particle nhmn is a stronger version of m.k, used to emphasize the truth of the adverbial sentence. It is always first in the sentence:

The like a bull" ("Surely, I am like a bull").

4 \$\frac{1}{2} \hbar{1} \hbar{1} \hbar{2} \hbar{3} \hbar{2} \hbar{3} \hbar{3} \hbar{2} \hbar{3} \hbar{

IPAPAIA hw(j) 3 wj jm "I wish I was there" ("If only I was there").

TO

10.5 Personal pronouns as subjects

With very few exceptions, only the dependent or suffix form of the personal pronouns is used as subject in an adverbial sentence. As a result, most Middle Egyptian adverbial sentences with a personal pronoun as subject are introduced by a particle of some sort: most often, by jw or m.k. The independent personal pronoun is used as the subject of an adverbial predicate only in a special kind of sentence, which we will meet toward the end of this book.

In Dynasty 17, written Egyptian began to use a new kind of independent personal pronoun as the subject of an adverbial sentence. This form seems to have come from the spoken language of Upper Egypt. Its paradigm consists of the element tw ($\stackrel{\frown}{e}$ or $\stackrel{\frown}{e}$) plus the suffix pronouns for the first and second person, and dependent pronouns for the third person:

IS	tw.j	eğ (etc.)	"I"	IPL	tw.n	6111	"we"
2MS	tw.k	<u> </u>	"you"	2PL	tw.tn	6111	"you"
2FS	tw.(t)	ê 🖄	"you"				
3MS	sw	‡e, ‡ <u>%</u>	"he, it"	3N	st	الم رحم	"it, they"
3FS	sj	J//	"she, it"				

This form is used only as subject and only in particular kinds of sentences, including those with an adverbial predicate. It always stands first in the sentence, and is not used after particles:

literally, "He is under the land of the Asiatics" and "We are under Egypt" (see § 10.7, below). Since this pronoun is always used as the subject of a sentence, we can call it the **subject form** of the personal pronoun. You should note that it is not used before Dynasty 17 and does not appear in good, standard Middle Egyptian texts of the Middle Kingdom.

10.6 Adverbial sentences of identity

One of the most common kinds of adverbial sentence is used to identify the subject with something by means of the preposition m: for example,

literally, "behold, you (are) in a herdsman." For this kind of sentence we do not normally translate the preposition m. In Egyptian, however, it indicated that the subject was "in" the capacity or identity of something (see § 8.2.3): in this example, the subject tw "you" is "in" the function of "a herdsman." Egyptologists sometimes call the preposition in this usage the "m of predication," meaning that the preposition makes it possible for the following noun to function as an adverbial predicate. In Egyptian, however, there was no difference between this meaning of m and the more understandable instances in which m means "in" a place or a state (see the examples in §§ 10.2, 10.3, and 10.4.2, above).

This may seem an odd way to express identity, but it is not peculiar to Egyptian. Scottish Gaelic uses a similar construction: Tha thu nad bhuachaille "You are a herdsman" — literally, "You are in your herdsman."

The existence of this kind of senter tity: with a nominal sentence (Lesson English forces us to translate both kind Re" (Exercise 7, no. 34) and m.k two two constructions mean two different thought of as natural or unchangeable, fication is seen as acquired or temporar m.k two momital many identifies the subject same way, the sentence ntk z3.j "You son, while jw.k m z3.j "You are my son (whether he is the speaker's real so

In § 10.3 we saw that Egyptian use from those that are always valid. The sverbial sentences with the preposition tian makes a distinction that does not translated directly into English. This is at least, more precise — than English, can be lost in translation.

10.7 Adverbial sentences of possession

As we learned in § 6.9, the Egyptian possession have. To say "I have cattle "lord, master, owner": Often, however, Egyptian prefers an aample of how the language expressed preposition hr. to be "under" someth with the compound preposition

literally, "My possessions are in my harmost common kind of adver-

for": for example,

literally, "A tomb is not for the rebel in English: thus, for the sentence just Similarly,

literally, "All my things in the coun from a man's will). Egyptologists of grammar) to refer to prepositional pl onouns is erbial senst often, by dicate only

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ally translate capacity or nction of "a predication," an adverbial nd the more in §§ 10.2,

uses a similar

The existence of this kind of sentence means that Egyptian had two ways of expressing identity: with a nominal sentence (Lesson 7) or with an adverbial sentence using the preposition m. English forces us to translate both kinds of sentence in the same way: for example, $ntk \ r^c$ "You are Re" (Exercise 7, no. 34) and $m.k \ tw \ m \ mnjw$ "You are a herdsman." In Egyptian, however, the two constructions mean two different things. The nominal sentence is used when the identity is thought of as natural or unchangeable, and the adverbial sentence with m is used when the identification is seen as acquired or temporary. Thus, $ntk \ r^c$ identifies who the subject is ("Re"), while $m.k \ tw \ m \ mnjw$ identifies the subject's occupation (which is not necessarily permanent). In the same way, the sentence $ntk \ z3.j$ "You are my son" implies that the speaker is talking to his real son, while $jw.k \ m \ z3.j$ "You are my son" indicates that the person being addressed is acting as a son (whether he is the speaker's real son or not).

 $\ln \S$ 10.3 we saw that Egyptian uses jiw to distinguish statements that are only temporarily true from those that are always valid. The same kind of distinction underlies the contrast between adverbial sentences with the preposition m and nominal sentences of identity. In both cases, Egyptian makes a distinction that does not exist in English sentences, and which therefore cannot be translated directly into English. This is an instance in which the Egyptian language is richer — or at least, more precise — than English, and it is a good example of how the subtleties of a language can be lost in translation.

Adverbial sentences of possession

As we learned in § 6.9, the Egyptian language has no verb corresponding to the English verb of possession have. To say "I have cattle," Egyptian can use a nominal sentence with the noun nb "lord, master, owner": $\frac{1}{2} + \frac{1}{2} + \frac{$

Iterally, "My possessions are in my hand" (for hrwt "possessions," see n. 1 in this lesson).

The most common kind of adverbial predicate of possession involves the preposition n "to, for example,

literally, "A tomb is not for the rebel." In many instances this kind of sentence has a close parallel in English: thus, for the sentence just cited, we can also translate "There is no tomb for the rebel." Similarly,

"My brother shall have all my things in the country and in the village,"

iterally, "All my things in the country and in the village are for my brother" (a sentence taken from a man's will). Egyptologists often use the term **dative** (borrowed from Greek and Latin gammar) to refer to prepositional phrases such as n sbj and n sn.j in these examples.

These last two sentences are examples in which the preposition n governs a nominal object (n sbj "for the rebel," n sn.j "for my brother"). They show the normal word-order of adverbial sentences, with the subject (jz, ht.j nbt m 33 m nwt) first and the adverbial predicate second. When the object of n is a suffix pronoun, however, the order is usually reversed: for example,

literally, "For you are life and dominion" and "Would that there were for me any effective image of a god." The normal word order is reversed because of a rule of Egyptian grammar: a dative with a suffix pronoun tends to stand as close to the front of the sentence as possible. In these examples, the datives n.k and n.j are second because the two particles, jw and h.3, must be first.

10.8 Adverbial sentences with the preposition r

Like other prepositions, the preposition r can be used in an adverbial predicate with the meanings it has in other uses (§ 8.2.7): for example,

When the adverbial predicate consists of r and a noun (or noun phrase) of place, the sentence of ten indicates the subject's destination:

"Look, you are headed for the harbor of the Lord of Silence,"

literally, "I am toward the northern sky" and "Behold, you are toward the harbor of the Lord of Silence" (i.e., you are courting death).

In the same way, when the object of r is a noun (or noun phrase) that denotes the occupation or function of a person, the sentence usually indicates a status "toward" which the subject is destined: for example,

literally, "He is toward a priest of this god." This last kind of sentence is exactly analogous to the sentence of identity with the preposition m, which we considered in \S 10.6. With m, the sentence indicates that the subject is "in" a particular role or function; with r, it indicates that the subject is "toward" (headed or destined for) the role or function.

10.9 Adverbial sentences without a subject

As in adjectival sentences (§ 8.5), Egyptian sometimes omits the subject in an adverbial sentence when it is clear from the context or when it doesn't refer to anything in particular:

The translation of such sentences usually has a "dummy" subject, it, because English grammar requires a subject. In Egyptian, however, the subject can just be left out. As these examples show, such sentences are always introduced by a particle of some sort.

10.10 Interrogatives as adverbial predicate

We have already seen how the interrog adjectival and nominal sentences (§§ 7.11) (§ 8.13) can be used as the predicate of

In § 8.13 we also saw that the interroga Such prepositional phrases can also serve

literally, "It is like what?" (for the subjec

The concept of time that the ancier pattern of existence was fixed, unchanging $m3^ct$, an abstract noun derived frefers to the natural order of the univerphilosophy. It means essentially "the way possible to translate accurately by one Estion of the Egyptian word ("Maat") rather

The Egyptians saw Maat as a force of The hieroglyph —, which appears in a seems to represent a socle or base on whe perhaps for this reason it came to be us mental. Like other natural forces, Maat was represented in human form, identified tucked into her headband. From this asset for m3°t. The Egyptians seem to have use (4), in art and writing only when they wan ideogram or triliteral sign in writing m3° "direct" and the adjective m3°, which

Like the other forces of nature, Mas the world for the first time; for this reaso To the Egyptians, it was the existence of exist as it had from the beginning of tim

Maat is effective, lasting, and active; He who bypasses its laws is punished In the end it is Maat that lasts — som

3 A subjectless sentence (see § 10.9). The pre-

10.10 Interrogatives as adverbial predicates

We have already seen how the interrogative adjective and pronouns are used as the predicate in adjectival and nominal sentences (§§ 7.5.4, 7.13). As you might suspect, the interrogative adverb [16] (§ 8.13) can be used as the predicate of an adverbial sentence:

In § 8.13 we also saw that the interrogative pronouns can be used as the object of a preposition. Such prepositional phrases can also serve as predicates in adverbial sentences:

literally, "It is like what?" (for the subject, see § 10.5).

ESSAY 10. MAAT

The concept of time that the ancient Egyptians called $\frac{d}{dt}$ represented their view that the pattern of existence was fixed, unchanging, and eternal (see Essay 9). The pattern itself they called $\frac{d}{dt} = m3^c t$, an abstract noun derived from the verb $\frac{d}{dt} = m3^c t$ "direct." The concept of $m3^c t$ refers to the natural order of the universe, something like the notion of natural law in Western philosophy. It means essentially "the way things ought to be." This is a concept that is nearly impossible to translate accurately by one English word, so Egyptologists normally use the transcription of the Egyptian word ("Maat") rather than a translation.

The Egyptians saw Maat as a force of nature — in fact, the most fundamental of such forces. The hieroglyph —, which appears in writings of the word, probably reflects this viewpoint. It seems to represent a socle or base on which an object such as a throne or a statue can stand, and perhaps for this reason it came to be used as an ideogram for something that is basic or fundamental. Like other natural forces, Maat was also divine (see Essay 4). As a goddess, Maat normally is represented in human form, identified (for unknown reasons) by the feather β she always wears tucked into her headband. From this association the feather also came to be used as an ideogram for $m3^{c}t$. The Egyptians seem to have used the feather, or the hieroglyph of the goddess wearing it $(\frac{1}{2})$, in art and writing only when they were thinking of Maat as a goddess. The socle was used as an ideogram or triliteral sign in writing the word $m3^{c}t$ itself and related words, such as the verb $m3^{c}t$ direct" and the adjective $m3^{c}t$, which means "having the quality of Maat."

Like the other forces of nature, Maat was established at the creation, when the sun rose into the world for the first time; for this reason, the goddess is often called z3t r^c "the daughter of Re." To the Egyptians, it was the existence of Maat itself that ensured that the world would continue to exist as it had from the beginning of time:

Maat is effective, lasting, and active; it is undisturbed since the time of him who made it. He who bypasses its laws is punished: it is the path even in the face of the ignorant. ... In the end it is Maat that lasts — something of which a man says: 'It is the legacy of my father.'

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A subjectless sentence (see § 10.9). The prepositional phrase jr.f is used as a relational word, like English so.

Maat operated both in the world at large and in the world of human affairs. On the cosmic level it governed the proper functioning of the universe. Maat was what kept the world's element fixed in their appropriate places, the seasons following in their natural order, night giving way to day, and each generation being succeeded by another. In the Egyptian view this ideal order did not mean that the more desirable parts of nature should eliminate the less desirable: instead, the concept of Maat was one in which all parts of nature lived in balance and harmony. The desert surrounding Egypt, for example, was a wild and dangerous place, yet it also served a purpose in isolating the country from its enemies for most of ancient Egyptian history. In the same way, life is clearly preferable to death, but death is also necessary if succeeding generations are to enjoy the same benefits and opportunities that their ancestors had.

Maat also governed the narrower world of human affairs. In that sphere Maat served as the yardstick against which the Egyptians measured most of their important experiences: their society's values, their relationships with one another, and even their own perception of reality. Depending on which of these areas of human activity it was used in, Maat corresponded to several different modern concepts, and can be translated by a number of English abstract nouns: "right"; "correct behavior," "order," "justice"; and "truth."

The opposite of Maat in each of these areas was \ jzft: "wrong"; "incorrect or antisocial behavior," "disorder," "injustice"; and "falsehood." In our society the distinction between these opposites is determined by codes of religious commandments and civil laws. Ancient Egypt had no such codes. For the Egyptians the distinction was determined by practical experience: behavior that promoted balanced, harmonious relationships between people was m3c ("right, correct, orderly, just, true"); that which did not, was a manifestation of jzft.

Although Maat was established by the creator, as part of the world's natural order, its opposite came from human beings themselves. In one Middle Kingdom text, the creator says:

I made every man like his fellow (mj snw.f: see §§ 9.3-9.4).

I did not command that they do jzft:

it is their hearts that destroy what I have laid out.

In other words, the creator established a balanced universe ("I made every man like his fellow"); imbalance in the world comes about not through the existence of some evil force ("I did not command that they do jzfi"), but through human behavior ("it is their hearts that destroy what I have laid out").

The sentence "I made every man like his fellow" has sometimes been taken as a sign that the Egyptians believed in a kind of natural equality, but this is not the case. The essence of Maat in the human sphere was not perfect social and economic equality but rather the harmonious coexistence of society's different levels (see Essay 3). Maat did not mean that the rich and powerful should become equal to the poor and weak, or vice-versa: in fact, texts that describe a society without Maat typically say things like "The beggars of the land have become rich men and the owners of things, those who have nothing." Instead, Maat meant that the rich and powerful should use their advantages not to exploit those less fortunate but rather to help them. Tomb biographies often echo this understanding in sentences such as "I have given bread to the hungry and clothing to the naked" and "I was a husband to the widow, and a father to the orphan."

It was the duty of all Egyptians t join the society of the dead when the tian (even the king) had to pass three to determine if his or her actions in feather). Unlike the final trial of Ch one: people who had been disruptive be welcomed as members of the ble the heart and Maat showed that the formally transferred by Horus, king

While normal Egyptians were re the king had a dual responsibility: no also to maintain Maat in society as a was the king's duty to keep Egypt's tranquility; to appoint just officials, to settle disputes between nomes, to people would not go hungry betwee so that the forces of nature would co and others like them, were seen as p summarized in texts by the phrase "p the king presenting the symbol of M

Transliterate and translate the followi

1. 5429 RA = 140 - jt/

2. _ futur

3. 前三届工工 9二月 61 1 1 9月 — m

4. 1110 全 及 登 4 二 — past; hr(j)

5. A=112-+221 - wn(m)

6. - All - hr "face," p

7. 44 0 A & A = A - nhw "1

8. 4 GATE AL A QUE - som 9. 18 2 1 - h3t "con

10. 18 718 119 7 - futur

11. 101 _ 当当一多一 pas 12. _ | A- A & A - hzwt "blessi

13. - st "place"

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It was the duty of all Egyptians to live in accordance with Maat. Only if they did so could they join the society of the dead when they died (see Essay 8). In the final judgment that every Egyptian (even the king) had to pass through, the heart of the deceased was weighed against a feather to determine if his or her actions in life (symbolized by the heart) were in balance with Maat (the feather). Unlike the final trial of Christian tradition, this was not a religious judgment but a social one: people who had been disruptive elements in the society of the living could hardly expect to be welcomed as members of the blessed society of the dead. Only when the comparison between the heart and Maat showed that the deceased was m3° hrw "true of voice" was the dead person formally transferred by Horus, king of the living, to the care of Osiris, king of the dead.

While normal Egyptians were responsible for conducting their lives in accordance with Maat, the king had a dual responsibility: not only to live his own life according to the same principle but also to maintain Maat in society as a whole. This larger responsibility had many different facets. It was the king's duty to keep Egypt's enemies at bay, so that the country could live in order and tranquility; to appoint just officials, who would keep society running smoothly and in harmony; to settle disputes between nomes, towns, and people; to manage the national grain supply, so that people would not go hungry between harvests; and to please the gods with temples and offerings, so that the forces of nature would continue to look kindly on the Egyptians. All of these actions, and others like them, were seen as part of the king's duty to his subjects and the gods — a duty summarized in texts by the phrase "putting $m3^ct$ in place of jzft" and on temple walls by images of the king presenting the symbol of Maat $\binom{d}{2}$ to the gods.

EXERCISE 10

Transliterate and translate the following sentences.

1. 34? \ (interior," \(h \) "palace"

1 TENN 4 The living" "name," "nhw "the living"

3 加ラスデニッシー ps "indeed," jtrw "river," snf "blood"

+ midst" (literally, "what is on the heart")

5 A - 1 - + 1 - wn(m)w "food"

6. 2 Al - Par "face," pt "sky"

7.41可用性人二月—nhw "need"

8.42MIAAA 选為 — sdmw "obedient," šms(w) "follower," ḥrw "Horus"

9 1 corpse," qm3 "one that is thrown"

10. 15 718 100 Future: 13w "air," ndm "sweet," mhyt "northwind"

II. M 上台一多一 past: w^cw "soldier"

11 Jack - hzwt "blessing"; hm.f see Essay 3

11. - 51 49 f ___ - st "place"

- 14. Al a two-part question
- 15. 15. 16 6 I sh3 "memory"; tp(j)w-t3 nisbe from tp "upon" and t3 "earth"
- 17. 17. 12 December 17. 19 past: hnw "the capital" (literally, "the interior"), sgr "stillness"
- 18. 13w "old man"
- 19. = 1 29- 1
- 20. III all a wj "mummiform coffin," nbw "gold," hsbd "lapis-lazuli"
- 21.
- 22. 5mc "chanter," hr h3t see § 8.3.1
- 23. A 11 1891 ht see § 4.4
- 24. had 1 191
- 25. See §§ 8.10 and 10.2
- 26. 119
- 27. 登集(中国人) 上角電視電影 smsw "eldest," s3 "charge" (literally, "back"), whyt "tribe"
- 28.
- 29. ____ 98 past: wdpw "waiter"; jrt see § 8.6.4
- 31. 11n [] 2] past; jr "as for" (see § 8.2.7)
- 32. 09 29 nds "commoner," rnpt "year"
- 33. 4 2 =
- 34. 19 15 A
- 35. 5 40 manin
- 37. 18 "nh "life"
- 38. 二一届全人届登了了 past: ht "belly"
- 39. A-C-II-AA-I-AI tr marks a question, not translated; rm "fish," sbk "Sobek"; see §§ 8.13 and 10.7
- 40. 查看自用 在查看 二 是 3hw "needy"
- 41.
- 42. 196 9 hrd "child"

II.I Definitions

Lessons 7 and 10 introduced us to is adjectival, nominal, and adverbialthough English forces us to transithis common feature Egyptologists of "nonverbal sentences," which is verbal predicate" (see § 7.1). In the together, and at some further feature

11.2 Basic patterns and meanings

As we have seen, each of the thre depending on what is used as the s pattern and meaning:

Adjectival sentences have the an adjective (always masculine subject: for example, nfr sdm "I the subject, sdm "listening"—

Nominal sentences have two the subject or predicate. They the predicate r^c tells who the predicate phrt "a cycle" explain

Adverbial sentences usually hadverb or prepositional phrase; preceding the subject. Despite to location of their subject. This (introduced by the particle m.k ther was a soldier" (literally, "Note that the subject is a soldier."

II.3 Marked and unmarked sentence
Each of the three kinds of nonver
quality, identity, or location — be
bal sentences say nothing about w
or only at a particular time in the
marked." The English noun pilot,
pilot or a female one, because it s
the noun actress is marked for gen
sentences are unmarked for tens



11. Nonverbal Sentences

11.1 Definitions

Lessons 7 and 10 introduced us to three kinds of Egyptian sentence: those in which the predicate is adjectival, nominal, and adverbial. In each of these sentence-types the predicate is not a verb, although English forces us to translate them with one — usually, a form of the verb be. Because of this common feature Egyptologists group the three kinds of sentence together under the heading of "nonverbal sentences," which is short for the more accurate designation "sentences with a nonverbal predicate" (see § 7.1). In this lesson we will look at the three kinds of nonverbal sentences together, and at some further features of them.

II.2 Basic patterns and meanings

As we have seen, each of the three kinds of nonverbal sentence can have many different forms, depending on what is used as the subject and predicate. In general, however, each type has a basic pattern and meaning:

Adjectival sentences have the normal pattern PREDICATE—SUBJECT, where the predicate is an adjective (always masculine singular or masculine dual). They express a quality of their subject: for example, nfr sdm "Listening is good," where the predicate nfr describes a quality of the subject, sdm "listening" — namely, that it is "good."

Nominal sentences have two basic patterns: A B and A pw B, where either A or B can be the subject or predicate. They express the **identity** of their subject: r^c pw "He is Re" (where the predicate r^c tells who the subject, pw "he," is); $p\underline{h}rt$ pw $^cn\underline{h}$ "Life is a cycle" (where the predicate $p\underline{h}rt$ "a cycle" explains what the subject, $^cn\underline{h}$ "life," is).

Adverbial sentences usually have the pattern SUBJECT-PREDICATE, where the predicate is an adverb or prepositional phrase; in some cases this pattern can be reversed, with the predicate preceding the subject. Despite their various forms, adverbial sentences all express essentially the location of their subject. This is self-evident in sentences such as m.k tw 3 "You are here" (introduced by the particle m.k), but it is also true of a sentence such as jw jtj.j m w w "My father was a soldier" (literally, "My father was in a soldier," introduced by the particle jw).

II3 Marked and unmarked sentences

Each of the three kinds of nonverbal sentence basically expresses only a particular relationship—quality, identity, or location—between its subject and predicate. In their basic patterns, nonverbal sentences say nothing about when these relationships are supposed to be true, whether always or only at a particular time in the past, present, or future. Linguists call this kind of feature "unmarked." The English noun pilot, for example, is unmarked for gender: it can be used of a male pilot or a female one, because it says nothing about the sex of the person it refers to. (In contrast, the noun actress is marked for gender, because it can only refer to a woman). Egyptian nonverbal sentences are unmarked for tense.

rth"

'tribe"

When an element or construction of a language is unmarked for a particular feature, it can be used either without saying anything about that feature or with a more limited reference. In the English sentence *The pilot landed the plane safely* nothing is said about the pilot's sex, whereas the sentence *The pilot turned the controls over to her copilot* is clearly about a female pilot. Since Egyptian nonverbal sentences are unmarked for tense, they can be used either without reference to a particular time or with more limited reference to the past, present, or future.

In many cases nonverbal sentences express a generic relationship, one which is true regardless of time (see § 7.16): nfr sdm "Hearing is good" (adjectival predicate); phrt pw "nh" "Life is a cycle" (nominal predicate); z3 sdmw m šmsw hrw "An obedient son is a follower of Horus" (adverbial predicate). More limited relationships can be indicated by something in the sentence itself (as the pronoun her does for the noun pilot in the English sentence cited above): for example, nfr nf m hrw pn "It is good for him on this day" (adjectival predicate: Exercise 8, no. 12), jw mwt m hr.j mjn "Death is in my sight today" (adverbial predicate: § 10.3). Often, however, it is only the context that determines whether the relationship expressed by a nonverbal sentence is meant as generic or as true in the past, present, or future.

The adverbial sentence jw mwt m hr.j mjn "Death is in my sight today" is clearly meant to be understood as true in the present, not generically or in the past or future. This temporal limitation is indicated not only by the adverb mjn "today" but also by the particle jw, which is typically used for statements that are true only temporarily or in particular circumstances. As we saw in § 10.3, jw can also be used in this way with an adjectival predicate: jw nfr sw m p3 hrw "He is good on this day." In both cases jw serves to mark the sentence as limited rather than generic in reference.

Here we come to an important difference between the various kinds of nonverbal sentences. Although all three are unmarked for tense, in Middle Egyptian normally only those with an adverbial or adjectival predicate can be marked to indicate that they have more limited reference to a particular time or circumstance. This has to do with the kind of relationship that each type of nonverbal sentence expresses. In Egyptian, quality and location are relationships that can be expressed either as unmarked for tense (in the basic adjectival and adverbial sentence) or as marked (for example, by jw) for reference to a more limited time or circumstance: nfr sw "He is good" vs. jw nfr sw m p3 hrw "He is good today"; hrwt.k m pr.k "Your possessions are in your house" vs. jw.f m ct "It is in a room." For relationships of identity, however, Egyptian makes a distinction between marked and unmarked sentences. Nominal sentences can only express relationships of identity that are unmarked for tense: ntk rc "You are Re." Naturally, since such sentences are unmarked they can be used not only for generic statements but also for statements that have a more limited applicability: f pw "He is Re," hf3w pw "It was a snake." Relationships of identity that are marked for reference to a more limited time or circumstance, however, can only be expressed by the adverbial sentence of identity with the preposition m (§ 10.6): ntk hrw "You are Horus" (unmarked) vs. jw.k m hrw "You are Horus" (literally, "You are in Horus": compare Exercise 10, no. 24).

As we have noted before, these distinctions that exist in Egyptian sentences normally make no difference to their English translations. It is important to be aware of them, however, not only because they do exist in Egyptian but also because they underlie some other differences in Egyptian grammar that we will meet in the next lesson.

In § 10.4.2 we saw that the part same particle can also be used to a noun, noun phrase, or pronount ple, no m3° tjw

When nn A contains a noun of possession: for example, are not"). This construction is o usually be translated by the English nn hmw.s "a barge without a rude"

In some cases what looks like tence with an adverb or preposi "There is no redness on it." Actunegated adverbial sentence such a you." Just like the negation of exthe subject exists in the situation "with you" is concerned, mwt.k.

In Middle Egyptian, nominal sent — nj (without —!) plus the par of the sentence — i.e., nj A js B,

These examples are negations of broad one" (A pw: see § 7.15), a respectively. Occasionally the pw 23.j js "He is not my son" (negati

The particles *nj* and *js* "bracke (or *n*") and *pas* do for French verb essential parts of the negation, essentence is not negated just by *n* we will see below.

The particle nn is not normal however, it is used instead of nj cople, in 23.k js put hr rmnwj.tn "It is not a load on yo only in texts after Dynasty 12, an

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make no only be-Egyptian 114 The nonverbal negation of existence and adverbial sentences

In § 10.4.2 we saw that the particle $\frac{1}{n}$ nn "not" is used to negate the adverbial sentence. The same particle can also be used to negate existence in a sentence with the pattern nn A, where A is a noun, noun phrase, or pronoun, without any prepositional phrase or adverb after it: for example, $\frac{1}{n}$ nn m3° tjiw "There are no righteous men."

In some cases what looks like a negated adverbial sentence is actually a nn A negation of existence with an adverb or prepositional phrase attached: for example, Inn tms hr.s There is no redness on it." Actually, there is no difference between this kind of sentence and a negated adverbial sentence such as Inn mmt.k hnc.k "Your mother is not with you." Just like the negation of existence, the negated adverbial sentence amounts to a denial that the subject exists in the situation specified by the adverbial phrase: i.e., as far as the situation hnc.k "with you" is concerned, mwt.k "your mother" is nonexistent.

13 The negation of nominal sentences

In Middle Egyptian, nominal sentences are normally negated by **two** words together: the particle -nj (without -1) plus the particle \sqrt{nj} js. These two elements stand on either side of the A part of the sentence -1 i.e., nj A js B, nj A js pw, and nj A js pw B: for example,

- inj ntk js z(j) "You are not a man"
- e nj wsh js pw "It was not a broad one"
- SIRSIN nj wr js pw wr jm "The great one there is not a great one."

The particles nj and js "bracket" the A part of the sentence, much like the negative particles ne (or n') and pas do for French verbs (Tu n'es pas un homme "You are not a man"). Both nj and js are essential parts of the negation, even though they are separated from one another. The nominal sentence is not negated just by nj alone: apparent exceptions are really different constructions, as we will see below.

The particle nn is not normally found in sentences with a nominal predicate. In a few cases, however, it is used instead of nj or even by itself as a negation of the nominal sentence: for example, $nn \ 23.k \ js \ pw$ "He is not your son" and $nn \ 23.k \ js \ pw$ "He is not your son" and $nn \ 23.k \ js \ pw$ "He is not your son" and $nn \ 23.k \ js \ pw$ "It is not a load on your shoulders." This kind of negation, however, is normally found only in texts after Dynasty 12, and even there it is the exception rather than the rule.

¹ m^{3*}fjw is a masculine plural nisbe from the noun m^{3*}t "Maat" (see Essay 10).

11.6 The negation of adjectival sentences

Besides its use in the negation of the adverbial sentence and in the nn A construction, the particle nn is also used to negate the adjectival sentence: for example,

where \check{srr} is the adjectival predicate and p3 t h(n)qt is the subject. Such sentences are rare in Middle Egyptian. Normally the language prefers to use a nominal-sentence construction instead: for example, nj wsh js pw "It was not a broad one" (cited in the previous section), instead of nn wsh st "It was not broad."

11.7 Other nonverbal negations

Besides negating nonverbal sentences, Egyptian can also negate individual words or phrases. English does this with the negatives no or not: for example, No pets allowed (negation of the noun pets), not in living memory (negation of the prepositional phrase in living memory). In Egyptian the particle — nj is used to negate words: for instance,

This is an A pw nominal sentence in which the A part is the phrase nj ht "nothing" ("no thing"). Although it looks like a negative nominal sentence, it does not conform to any of the patterns used for such a sentence (§ 11.5). Here only the word ht "thing" is negated, not the sentence itself: if Egyptian had wanted to negate the sentence, it would have written if his pw "It is not a thing."

When a word or phrase is negated in contrast to another word or phrase, Egyptian uses the negation $--\sqrt{||}$, consisting of the negative nj and the particle js together. The negation nj js can normally be translated "not," "and not," "but not," or "except": for example,

|全身全性一個一身強一 hwrw nj js mjtw.k "a poor man, not your equal" (negation of the noun mjtw.k)

 $\mathbb{A} \stackrel{\sim}{=} \mathbb{A} \mathbb{A} \stackrel{\simeq}{=} \mathbb{A} m \, m3^{c}t \, nj \, js \, m \, grg$ "in truth, and not in lying" (negation of the prepositional phrase $m \, grg$)

(negation of the adverb wrt).

As these examples show, *nj js* negates both words and phrases, while *nj* alone negates words. The difference between *nj* and *nj js* as the negation of a word is that *nj js* is only used when the negation contrasts with or qualifies some other word or phrase, as can be seen in the examples given above.

2 The word ht is often written with plural strokes when it does not refer to any "thing" in particular.

For convenient reference, the no one can be summarized as follows

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NEGATIONS WITH Ann

negates add negates add negates not negates not negates not

Beginning in Lesson 6 we have so tionship between a possessor and

1. as nominal predicate

- nb X "owner of X" (§ 6.
- the nfr hr "beautiful of far hr is the thing possessed: the company of selection of the company of the compa

2. as adjectival predicate

 nj A B "A belongs to B" owner: for instance, belongs to me"

3. as adverbial predicate

- with the preposition n "t hand of" (§§ 8.10, 10.7) the owner: for example, jm s(j) "It is yours,"

Note also the construction with noun, discussed in § 11.4 above:

Although most of these req etc.), they are all nonverbal sente

11.8 Nonverbal negations: summary

For convenient reference, the nonverbal negations we have met in this lesson and the previous one can be summarized as follows:

NEGATIONS WITH -- nj

negates words (§ 11.7)
negates contrastive words or phrases (§ 11.7)
negates nominal sentences (§ 11.5)
negates adjectival sentences of possession (§ 11.6)

NEGATIONS WITH ____ nn

negates existence (§ 11.4)
negates adverbial sentences (§§ 10.4.2, 11.4)
negates adjectival sentences (§ 11.6)
negates nominal sentences (in later Middle Egyptian: § 11.5)
negates nominal sentences (in later Middle Egyptian: § 11.5).

11.9 Nonverbal sentences of possession

Beginning in Lesson 6 we have seen different ways in which Middle Egyptian expresses the relationship between a possessor and a thing possessed without using a verb:

1. as nominal predicate

- nb X "owner of X" (§ 6.9), where nb is the owner and X is the thing owned: for example, if in the nb k3w "I own bulls" (literally, "I am an owner of bulls")
- the nfr hr "beautiful of face" construction (§§ 6.5, 6.9), where nfr refers to the owner and hr is the thing possessed: for example, if he have many serfs" (literally, "I am many of serfs")

2. as adjectival predicate

• nj A B "A belongs to B" or "B belongs to A" (§ 7.5), where either A or B can be the owner: for instance, 一点 n(j) wj r "I belong to Re," 一点 nnk pt "The sky belongs to me"

3. as adverbial predicate

- with the preposition <u>h</u>r "under," where the object of the preposition is the thing possessed: w.n <u>h</u>r kmt "We have Egypt."

Note also the construction with nn followed by a noun with a suffix pronoun or possessive pronoun, discussed in § 11.4 above: 如何是是一nn msw.f "He has no children."

Although most of these require a verb in the English translation ("own," "belong," "have," they are all nonverbal sentences in Egyptian, since Egyptian has no verb of possession.

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11.10 Nonverbal sentences without a subject

In §§ 8.5 and 10.9, we saw that adjectival and adverbial predicates can both be used without a subject when the subject doesn't refer to anything in particular. Such sentences are normally translated into English using the "dummy subject" it: for example, nfr n.tn "It is good for you" and jw mj shr ntr "It was like the plan of a god." Nominal sentences in Middle Egyptian must have an expressed subject, except in the negative, where the pw of an A pw sentence can be omitted: for instance, nj z3.j js "He is not my son" (§ 11.5). In this case the omitted subject actually refers to something ("he") but can still be omitted, perhaps for stylistic reasons.

II.II Nonverbal interrogative sentences

In Lessons 7 and 10 we met examples of nonverbal sentences in which the predicate is an interrogative pronoun, adjective, or adverb, or a prepositional phrase containing an interrogative pronoun (§§ 7.13, 10.10). Egyptian can also make questions with nonverbal sentences that do not have these interrogative words. This can be done in two ways.

1. Virtual questions

Grammarians use the term "virtual" as the opposite of "real." A virtual question is one that has nothing to indicate it is a question other than its context: that is, a sentence that is really a statement but which functions as a question. This kind of question exists in English: for example, Jack isn't here yet?, which has exactly the same words and structure as the statement Jack isn't here yet. In English speech, of course, the two sentences are pronounced differently: in the question the voice rises at the end of the sentence, and in the statement it falls at the end (you can hear the difference by pronouncing the two sentences out loud). In writing, however, the only thing that distinguishes them is their final punctuation (question mark versus period).

Egyptian could also make virtual questions. Presumably they too were distinguished from statements by a difference in pronunciation, but we have no way of knowing if or how this was done. Since written Egyptian has no punctuation marks, virtual questions look exactly the same as statements. An example is the two-part sentence from Exercise 10 (no. 14): mw jm, nn mw jm "Is water there, or is water not there?" This is really two statements that are used as questions: literally, "Water is there? Water is not there?"

Such virtual questions seem to be about as common in Egyptian as they are in English. Unfortunately, we have no way of knowing whether a nonverbal sentence is meant as a statement or as a question except from the context in which it is used. Even then the meaning is not always clear: In the example just cited, for instance, the sentence *nn mw jm* could also be understood as an answering statement "There is no water there."

2. Questions with interrogative particles

Although languages can make virtual questions, they also have overt ways of distinguishing questions from statements. In English, questions are normally indicated by reversing the subject and verb: for instance, *Is Jill here?* versus *Jill is here.* In Egyptian, real (nonvirtual) questions are usually marked by one or two particles:

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"Is this the phrase of speech?" (

Sentences with an adverbial predicate r

Sentences with a nominal predicate ca sentences (§§ 10.3, 11.3): for instance,

This is just about the only situation in v predicate.

When the particle jn is written \rightarrow than a question: for example,

Despite their appearance, we can be finatch the pattern for the negation of predicate (literally, "Is myrrh great to yof negated adjectival sentences use the example is an A B nominal sentence, v but not by nj alone (§ 11.5).

These last two examples show how an Egyptian sentence. Since hieroglypl clues such as sentence patterns and wo Sometimes we are fortunate enough to as well. The last example in the previous point: in another copy of the story the stairly certain that is in fact a spellin dence is the exception rather than the tence itself to guide us.

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the first word.

We have already met both of these particles: jn in questions with the interrogative pronoun mj (§ 7.13.1); and tr as part of the interrogative pronoun ptr, originally pw-tr (§ 5.11).

The particle *jn* can be used by itself or with *tr*, and seems to appear in questions with all kinds of predicates. It serves as a kind of Egyptian "question mark," and like a question mark is not normally translated. The particle *tr* also is usually not translated; occasionally however, it seems to mean something like "actually" or "really." Examples with a nominal predicate are:

"Is this the phrase of speech?" (an A pw B sentence).

Sentences with an adverbial predicate regularly use the particle jw after jn: for example,

Sentences with a nominal predicate can also have the particle jw after jn, unlike regular nominal sentences (§§ 10.3, 11.3): for instance,

This is just about the only situation in which Middle Egyptian uses jw in a sentence with a nominal predicate.

When the particle jn is written \rightarrow , the sentence can look like a negative statement rather than a question: for example,

Despite their appearance, we can be fairly certain that these are questions because they do not match the pattern for the negation of nonverbal sentences. The first example has an adjectival predicate (literally, "Is myrrh great to you?"), and should be a question because the few instances of negated adjectival sentences use the negations nn or nj ... js, not nj alone (§ 11.6). The second example is an A B nominal sentence, which is negated by nj ... js or less often by nn ... js or nn, but not by nj alone (§ 11.5).

These last two examples show how important it is to pay careful attention to the wording of an Egyptian sentence. Since hieroglyphic spelling is not standardized, we often have to rely on ches such as sentence patterns and word-order to understand what a particular sentence means. Sometimes we are fortunate enough to have several ancient copies of a particular text to guide us as well. The last example in the previous paragraph (from a Middle Egyptian story) is a case in point: in another copy of the story the same sentence has $\sqrt[4]{-}\sqrt[4]{e}$ in jw instead of -, so we can be firtly certain that - is in fact a spelling of jn and not the negation. But this kind of extra evidence is the exception rather than the rule. In most cases, we only have the structure of the sentence itself to guide us.

The spelling of mh3t is influenced by that of m.k (§ 10.4.1).

ESSAY 11. THE WORLD BEFORE CREATION

Egyptian texts frequently make reference to the gods and events involved in the creation of the world. There were many different creation accounts, and most of these were associated with the cult of a particular god in one of the major cities of ancient Egypt. Egyptologists used to think that these represented competing theologies, and to a certain extent this was true. In recent years, however, scholars have begun to recognize that the various accounts are less rival explanations of the creation than different aspects of a single, uniform understanding of how the world came to be. In the next few essays we will look at these different accounts, and the gods involved in them.

In Egyptian the creation was called of rk ntr "the time of the god," or more specifically of rk rc "the time of Re," but also of rk ntrw "the time of the gods." This reflects the Egyptian view that the creation involved both a single creator and the other gods as well: it was a cooperative effort among all the forces and elements of the universe.

Before the world was created the universe was a limitless ocean, whose waters stretched to infinity in all directions (see Essay 2). The Egyptians called this ocean mw(j) "the watery one." Like the other elements of the universe, it was a god (Nu, later Nun), who is often called f(j) if f(j) in the watery one."

Although no one had ever seen this universal ocean, its features could be imagined by contrast with the created world. It was water (nuj), while the world contains dry land and air. Where the created world is active, it was inert $(\frac{1}{1+1} + \frac{1}{1+1} + \frac{1}{1+1} + \frac{1}{1+1})$, source of the later name Nun). It was an infinite flood $(\frac{1}{1+1} + \frac{1}{1+1} + \frac{1}{1+1})$, where the land of the world is finite. While the world is lit by the sun, it lay in perpetual darkness $(\frac{1}{1+1} + \frac{1}{1+1} + \frac{1}{1+1})$. And, in contrast to the tangible and knowable world, it was hidden $(\frac{1}{1+1} + \frac{1}{1+1} + \frac{1}{1+1} + \frac{1}{1+1})$ and lost $(\frac{1}{1+1} + \frac{1}{1+1} + \frac{1}{1+1} + \frac{1}{1+1})$.

Like the waters themselves, these qualities were seen as divine in their own right, and as male deities because their names are masculine. Some of them are mentioned in the earliest religious texts, dating to the end of the Old Kingdom. Because the waters themselves were an integral part of the creation — its background — the qualities of the waters could also be seen as creator gods. In texts of the First Intermediate Period and the Middle Kingdom we meet four of them in this role: Wateriness (nwj) and Infinity (hhw), Darkness (kkw) and "Lostness" (tnm). Since the Egyptians equated creation with birth, the male qualities were given female counterparts. By the Late Period, the group consisted of four pairs: usually Nu (or Nun) and Naunet (see Essay 2), representing both wateriness and inertness (njnj); Huh and Hauhet, infinity; Kuk and Kauket, darkness; and Amun and Amaunet, hiddenness.

The eight gods together were worshipped as [hmnyw "the Ogdoad" (a Greek word meaning "group of eight"). They are often shown with the heads of frogs (male) and snakes (female), two species of animal that the Egyptians associated with creative waters. The theology and worship of the Ogdoad was centered in the town of Hermopolis, which was called hmnw "Eight-town" in their honor. This name, which was pronounced ψηογη in Coptic, has survived in the modern Arabic name of the site of ancient Hermopolis, el-Ashmunein.

The myths that concentrate on the Ogdoad's role in the creation are known as the Hermopolitan system. Most of what we know about this theology comes from texts of the Ptolemaic Period. These call the group "the created the beginning in their tim though we lack early accounts of we meet in Ptolemaic texts existe town" dates back to the Fifth Dyn

In one of the later texts the Othey floated in attendance on him arose." This refers to one of the eathat emerged as the first dry land image the view of the early Egypti annual floodwaters of the inundate the land fertile and ready to grow primeval mound, in the form of a time into the world, to give "light

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The image of the primeval meglyphs. The word "appear" is always the sun appearing over a mound of the image is even clearer.

Transliterate and translate the follow

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- 3. 12 7 A P 2 - q3 s3 "a
- 5. A = 3 - b3
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- 8. ______
- 9. 3h "effective"

Period. These call the group "the first originals ... the eldest gods, who started evolution ... who created the beginning in their time." In earlier texts the gods are simply mentioned by name. Although we lack early accounts of the Hermopolitan system, however, it is likely that the theology we meet in Ptolemaic texts existed already in the Old Kingdom, since the name <code>hmnw</code> "Eighttown" dates back to the Fifth Dynasty.

In one of the later texts the Ogdoad is described as "the fathers and mothers of the sundisk ... they floated in attendance on him and came to stand on the high hill from which the sun's lotus arose." This refers to one of the earliest known Egyptian images of the creation: a mound of earth that emerged as the first dry land when the primeval waters receded. It is tempting to see in this image the view of the early Egyptian farmers, watching the highest mounds of earth emerge as the annual floodwaters of the inundation receded from their fields. Just as the Nile's inundation left the land fertile and ready to grow new plants, so too the universal waters produced new life on the primeval mound, in the form of a lotus plant from whose blossom the sun emerged for the first time into the world, to give "light after the darkness."

The Egyptians worshipped this first lotus plant as the god Nefertum (nfr-tm). The prime hill itself they honored as the first "place" in the world, in the form of the god Tatjenen (13-tnn(j) literally, "land that becomes distinct"). Many Egyptian temples had a mound of earth in their sanctuary, which not only commemorated the prime almound but which also was viewed as the prime val hill. Like the creation accounts themselves, these various mounds did not compete for recognition as the prime val hill but were viewed as alternative, and complementary, realizations of the "first place" (see the discussion of syncretism in Essay 4).

The image of the primeval mound is preserved not only in creation texts but also in hieroglyphs. The word "appear" is always written with the biliteral sign \bigcirc , representing the rays of the sun appearing over a mound of earth. In early hieroglyphs this sign has the form $\stackrel{\text{def}}{=}$, where the image is even clearer.

EXERCISE 11

Transliterate and translate the following sentences.

maisiterate and translate the following sentences.

past: wh3 "fool"; hrj-jb see Exercise 10, no. 4

1 TIME - Subject of the future: sh3 "memory," tpjw-t3 nisbe from tp t3

3. 山道山地台 —— q3 s3 "arrogant" (literally, "high of back")

- grt "moreover," 2nw "equal"

5 And [] -- b3gj "being lazy"

7 - myt "tears"

8. - A-1-

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- 12. " for nf3 see § 5.8-5.9; "3wt "lump"
- 14. RIL " spst "noblewoman"
- 15. Marin E A To future: mjtw "equal, one who is like"

- 19. ANA _ A _ of "yesterday," wzfw "one who forgets things"
- 20. 92 f 4 see no. 11
- 21. dw "evil"
- 22. The first in English, an "brave," grh "night" (see § 8.14)
- 23. hnms "friend," zh "one who cannot hear"
- 24. _____ bht "barrier"
- 25. LETTER OTTER h3tj-" "high official"
- 26. ♣ Note that it is a like the second of the second of
- 27. Proper time" hn "hurrying," zp "proper time"
- 28. 4 1 4 2 w3y "robber"
- 29. [[] [[] [] tjmhj "Libyan"
- 30. - - -

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12.1 Definitions

The preceding lessons have introduced Like all languages, Egyptian consists kinds, such as nouns, pronouns, adjudan be combined into phrases.

The sentences we have dealt wis subject and others as the predicate of cussion of subject and predicate in § to make these combinations. The set and sentences is called syntax. It is predicate always comes before its subject "It is good."

Sentences in every language concombination of a subject and a predidifference between them is that a c phrase does not. Some combinations than anything" (a phrase) and *nfr st* clause, depending on how they are u or "The face is good" (a clause).

Almost all the sentences we have subject and predicate. This is the moever, have the ability to make sentensentence Jack is happy when he is with happy) and when he is with Jill (subject

When a clause can stand by itself pendent clause; a clause that cannot clause. In the sentence Jack is happy can be a complete sentence (Jack is (when he is with Jill), so it is a dependent main clause. A sentence with more to ordinate clauses, or it can have sever of sentence is Jack is happy, Jill is sad mw jm nn mw jm "Is water there, (or)

There are many different kinds lessons. This is true for Egyptian as of the subordinate clauses that have t

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12. Nonverbal Clauses

12.1 Definitions

The preceding lessons have introduced us to many of the basic elements of an Egyptian sentence. Like all languages, Egyptian consists of **sounds**, which are combined into **words** of different kinds, such as nouns, pronouns, adjectives, prepositions, adverbs, and particles. Words, in turn, can be combined into **phrases**.

The sentences we have dealt with so far consist of words and phrases, some serving as the subject and others as the predicate of the sentence (at this point you may want to reread the discussion of subject and predicate in § 7.1). We have also seen some of the rules that Egyptian uses to make these combinations. The set of rules that a language uses to combine words into phrases and sentences is called **syntax**. It is a rule of Egyptian syntax, for example, that an adjectival predicate always comes before its subject, whereas English syntax normally dictates the reverse: nfr at "It is good."

Sentences in every language consist of one or more clauses. The term "clause" means "the combination of a subject and a predicate." Like phrases, clauses are combinations of words. The difference between them is that a clause always contains a subject and predicate, while a phrase does not. Some combinations can only be phrases or clauses: for example, nfr r lt nb "better than anything" (a phrase) and nfr st "It is good" (a clause). Others can be either a phrase or a clause, depending on how they are used (see § 7.17): for instance, nfr hr "good of face" (a phrase) or "The face is good" (a clause).

Almost all the sentences we have met so far have consisted of a single clause, with a single subject and predicate. This is the most basic kind of sentence in a language. All languages, however, have the ability to make sentences consisting of several clauses, not just one. The English sentence Jack is happy when he is with Jill has two clauses: Jack is happy (subject Jack, predicate is happy) and when he is with Jill (subject he, predicate is with Jill).

When a clause can stand by itself as a complete sentence, it is called a main clause or independent clause; a clause that cannot do this is known as a subordinate clause or dependent clause. In the sentence Jack is happy when he is with Jill, the first clause is independent because it can be a complete sentence (Jack is happy); the second clause, however, cannot stand by itself (when he is with Jill), so it is a dependent or subordinate clause. All sentences must have at least one main clause. A sentence with more than one clause can have a main clause and one or more subordinate clauses, or it can have several independent clauses. An English example of the latter kind of sentence is Jack is happy, Jill is sad. An Egyptian example is the sentence discussed in § 11.11.1:

There are many different kinds of subordinate clauses, as we will see in the course of these lessons. This is true for Egyptian as well as English. In the next few sections we will discuss some of the subordinate clauses that have nonverbal predicates.

RELATIVE CLAUSES

12.2 Definitions

Lesson 6 introduced us to adjectives, which are words or phrases used to modify a noun (or noun phrase). Languages also use clauses in the same way. A clause that is used like an adjective is called a relative clause. In English such clauses usually contain a relative pronoun such as who, which, or that: for example, a pilot who is experienced. Here the relative clause who is experienced specifies what kind of pilot is meant, just as the adjective experienced does in the phrase an experienced pilot. This is an example of a relative clause with an adjectival predicate: who is the subject of the relative clause and is experienced is the predicate.

Like adjectives, relative clauses in English normally cannot be used by themselves. When they are used without a noun, English usually requires a word such as one or ones in place of the noun, just as it does for adjectives. Thus, English can say They want a pilot who is experienced or They want one who is experienced but not *They want who is experienced, just as it can say an experienced pilot or an experienced one but not *an experienced. Like adjectives, relative clauses always presume the existence of a noun or noun phrase that they modify, even if the noun or noun phrase is not actually expressed. This noun or noun phrase is called the antecedent of the relative clause: in the English expression a pilot who is experienced, the noun phrase a pilot is the antecedent.

Because they contain a subject and a predicate, relative clauses are more complicated than simple adjectives or adjective phrases, even though they are used like adjectives. One of the complicating factors is the relationship between the antecedent and the parts of the relative clause. In most cases a relative clause must contain something that refers to the same thing that the antecedent does: grammarians call this element the **resumptive** or the **coreferent**. Normally it is a pronoun, which has the same gender and number as the antecedent. Often the coreferent is the subject of the relative clause: in the English expression a pilot who is experienced, the coreferent is the relative pronoun who and it refers to the same person that the antecedent a pilot does. A relative clause in which the coreferent is the subject can be called a **direct relative clause**.

In many cases, however, the coreferent is not the subject of the relative clause. For example, in the English expression a pilot whose crew is experienced, the subject of the relative clause is the noun crew and the coreferent is the possessive relative pronoun whose; similarly, in the expression a pilot on whom the crew can rely, the noun crew is the subject of the relative clause and the coreferent, whom, is the object of the preposition on. A relative clause in which the coreferent is not the subject can be called an **indirect relative clause**.

The difference between direct and indirect relative clauses is often difficult to see in English because the syntax of English relative clauses is extremely complex. In Egyptian, however, relative clauses have a much simpler syntax.

12.3 The relative adjective ntj

The English words who, which, and that are relative pronouns. Like other pronouns, they "stand for" a noun or noun phrase (see § 5.1), but they also have the specific function of serving as the coreferent in a relative clause. Like other English pronouns, too, they have different forms, depending on how they are used in the relative clause. The pronoun who has three forms: who, used as the subject

of a relative clause (like he, she, or the used as the object of a verb or preportation approximately of the property of the p

Middle Egyptian has no relative adjectives, these have three forms: The most common relative adjective

MASCULINE SINGULAR
MASCULINE PLURAL
FEMININE

The endings of these words are the formed from the word __ nt, which adjective (§ 4.13.2), used as a noun.

Like other adjectives, ntj agrees (in this case, its antecedent). In § 6 adjectives gradually disappeared from also true of ntj; occasionally, there plural or feminine antecedents as we

The primary function of *ntj* can sentence to serve as a relative claus clauses with *ntj* rarely have a nomin we will discuss later in this lesson.

12.4 Direct relative clauses with ntj
English uses the relative pronouns
uses ntj in the same way in its direct

LOTE AND E hnut (j):

In these examples the relative adjective pronouns *which* and *who* do in tains a negation, however, the subjective.

English and Egyptian handle indire always combined with the relative similar with *ntj* only in direct relation and the coreferent (a pronoun) are

"the barge in which King's

of a relative clause (like he, she, or they); whose, used as a possessive (like his, her, or their); and whom, used as the object of a verb or preposition (like him, her, or them). The pronouns which and that also have a possessive form whose but are otherwise invariable.

Middle Egyptian has no relative pronouns. Instead, it has two **relative adjectives**. Like other adjectives, these have three forms: masculine singular, masculine plural, and feminine (see § 6.2). The most common relative adjective has the following forms:

The endings of these words are the same as those of the nisbe (\S 6.2). In fact, ntj is a nisbe: it is formed from the word nt, which itself is nothing more than the feminine form of the genitival adjective (\S 4.13.2), used as a noun.

Like other adjectives, *ntj* agrees in gender and (if masculine) number with the word it modifies (in this case, its antecedent). In § 6.2, however, we noted that the feminine and plural forms of adjectives gradually disappeared from Egyptian, leaving only the masculine singular form. This is also true of *ntj*; occasionally, therefore, you will see the masculine singular form *ntj* used with plural or feminine antecedents as well.

The primary function of *ntj* can be stated very simply: it is a **relative marker**, which allows a sentence to serve as a relative clause. Such clauses normally have an adverbial predicate. Relative clauses with *ntj* rarely have a nominal or adjectival predicate in Middle Egyptian, for reasons that we will discuss later in this lesson.

11.4 Direct relative clauses with ntj

English uses the relative pronouns as subject in direct relative clauses. Middle Egyptian normally uses ntj in the same way in its direct relative clauses: for example,

hnt(j)
$$f$$
 ntj m hwt-nt r "his statue, which is in the temple"

 f hnwt-t3 ntt m "h, f "the land's mistress, who is in his palace"

 f f "(m) f kmt ntj m jm "people of Egypt who were there."

In these examples the relative adjective serves as the subject of the relative clause, just as the relative pronouns which and who do in their English translations. When a direct relative clause contains a negation, however, the subject has to be expressed by a pronoun, as we will see in § 12.8, below.

13.5 Indirect relative clauses with ntj

English and Egyptian handle indirect relative clauses in different ways. In English the coreferent is always combined with the relative marker, in the relative pronoun. Egyptian does something similar with ntj only in direct relative clauses. In indirect relative clauses the relative marker (ntj) and the coreferent (a pronoun) are separate: for instance,

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stand for" e corefernding on the subject where the suffix pronoun of *jm.f* is the coreferent of the antecedent *wsh*. The prepositional phrase *jm.f* is the predicate of the relative clause, and the subject is the noun phrase *z3-nswt hrw-dd.f*: literally, "the barge which King's Son Har-dedef was in it."

If we translate this sentence in more colloquial English — "the barge which King's Son Hardedef was in" — you can see that the difference between Egyptian and (colloquial) English is fairly simple: Egyptian syntax normally requires the coreferent to be expressed by a pronoun, and English syntax does not. Occasionally, the syntax of the two languages is even closer, because Egyptian can also omit the coreferent in some cases: for example,

or more colloquially "the place which the gods are in," using the prepositional adverb jm instead of the prepositional phrase jm.f."

If you examine the relative clauses in these examples, you will see that they are nothing more than independent clauses — z3-nswt hrw-dd.f jm.f "King's Son Har-dedef was in it" and ntrw jm "the gods are therein" — with the relative marker ntj in front of them. The same thing is true of all indirect relative clauses with ntj. The syntax of such clauses is very simple in Egyptian: ntj (or ntt or ntjw, depending on the gender and number of the antecedent) plus an independent clause. Unfortunately, the syntax of English is more complicated, because it requires the coreferent to be combined with the relative marker in a relative pronoun. To illustrate the difference, here are the steps involved in each language in producing the relative clause in the first example above:

EGYPTIAN: wsh modified by 23-nswt hrw-dd.f jm.f

insert relative marker agreeing with the antecedent (masculine singular ntj): wsh ntj z3-nswt hrw-dd.f jm.f

ENGLISH: the barge modified by King's Son Har-dedef was in it

- insert relative marker (REL): the barge REL King's Son Har-dedef was in it
- combine relative marker and coreferent into relative pronoun (REL + it = which): the barge which King's Son Har-dedef was in
- move the preposition in front of the relative pronoun: the barge in which King's Son Har-dedef was (this step can be omitted in colloquial English).

In this example the coreferent is the object of the preposition m (which has the form jm with a pronominal suffix: § 8.2.3). This is not the only function the coreferent can have in the relative clause. It can also be the possessor of some element in the relative clause. In that case, English requires the possessive relative pronoun whose: for example,

$$z(j)$$
 ntj mrwt m ht.f "the man in whose belly there are pains" $z(j)$ ntj mryt m tzm "this god whose face is a hound('s)."

Here again, Egyptian syntax simply puts the proper form of *ntj* in front of an independent clause: literally, "the man who pains are in his belly" and "this god who his face is a hound('s)."

English can also omit the relative pronoun in some cases: for example, the place the gods are in. Egyptian does this only when the antecedent is undefined, as we will see in § 12.11.

The relative adjective ntj with pr The examples in the preceding sect clause (z3-nswt hrw-dd.f, ntrw, mrwt, personal pronoun, Egyptian normall

There are two exceptions to this forms for the first person singular (w

Very rarely, the dependent forms are nouns there is really no way to know both forms look alike (see § 5.4): noun or nt(j) sn (with the dependence singular is spelled with just a unility.

12.7 The relative adjective *ntj* as a no Since it is an adjective, *ntj* can also used just by itself, without an antec who exists," "she who exists," "that pending on its form). More often, the entire *ntj* clause functions as a who," "that which," and so forth (so

This is a direct relative clause with sition mj "like." An example of an i

Here the subject of the relative clau and the entire ntj clause is the object

When it functions as a noun, rephrase ntj nb (etc.) means "anyone"

In the first of these examples ntt is rn.f (literally, "for the ka of every o

16 The relative adjective ntj with pronominal subjects

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The examples in the preceding section all have a noun or noun phrase as subject of the relative clause (z3-nswt hrw-dd.f, ntrw, mrwt, and hr.f). When the subject of an indirect relative clause is a personal pronoun, Egyptian normally uses the suffix forms: for instance,

When the masculine singular form ntj has a pronominal suffix, the two strokes are often omitted. This produces a word that looks like the independent pronouns: for example, (i,j), (i,j)

There are two exceptions to this rule: the **dependent** pronouns are used instead of the suffix forms for the first person singular (wj instead of .j) and for the neutral form st "it":

Very rarely, the dependent forms are used for other persons as well. Of course, for the plural pronouns there is really no way to know whether the suffix or dependent form is being used, since both forms look alike (see § 5.4): $\frac{1}{2} \int_{1-1}^{\infty} f(s) ds$, for example, could represent either nt(j).sn (suffix pronoun) or nt(j).sn (with the dependent pronoun). This is also true when the third-person feminine singular is spelled with just a uniliteral s: for example, $\frac{1}{2} \int_{1-1}^{\infty} f(s) ds$

17 The relative adjective ntj as a noun

Since it is an adjective, *ntj* can also be used as a noun, like other adjectives (see § 6.4). When it is used just by itself, without an antecedent or a following relative clause, *ntj* is a noun meaning "he who exists," "she who exists," "that which exists," or "those who exist, those which exist" (depending on its form). More often, *ntj* has a relative clause after it but no antecedent. In that case, the entire *ntj* clause functions as a noun, and *ntj* usually has to be translated as "one who," "he who," "that which," and so forth (see § 12.2): for example,

This is a direct relative clause with *ntj* as its subject; the entire clause serves as object of the preposition *mj* "like." An example of an indirect relative clause used in the same way is the following:

$$\lim_{n\to\infty} \int_{-\infty}^{\infty} \int$$

Here the subject of the relative clause is *mrwt* "pains" (compare the second-last example in § 12.5) and the entire *ntj* clause is the object of the preposition *jn* "by."

When it functions as a noun, *ntj* can be modified by the adjective *nb*, like other nouns. The phrase *ntj nb* (etc.) means "anyone who, everyone who, whoever," and so forth: for example,

"for the ka of everyone whose name is on this stela."

In the first of these examples ntt is the subject of the relative clause; in the second, the subject is m.f (literally, "for the ka of every one-who his name is on this stela").

Theoretically, ntj can be used to make any adverbial sentence into a relative clause. Since the subject of an adverbial predicate can sometimes be omitted (§ 10.9), we can expect to find relative clauses where this is also true. An example is the expression $\sqrt[3]{ntj}$ ntj n.f (using an older spelling of ntj). This means literally, "one who (there is something) for him." It is used as a noun meaning "one who has things" (see § 11.9.3), just as English makes a noun out of the verb have in the expression the haves and the have-nots.

12.8 Negative relative clauses with ntj

We saw in § 12.4 that Egyptian uses *ntj* as the subject of a direct relative clause. When such a clause is negated, however, a separate pronoun has to be used as its subject: for example,

This is an example of a relative clause used as a noun, without an antecedent (§ 12.7). It contains the independent sentence *nn st m hnw.f* "it was not inside it," with the pronoun *st* "it" as subject: literally, "that which it (*st*) was not in its interior (*hnw.f*)."

12.9 The relative adjective jwtj

The second relative adjective in Middle Egyptian has the following three forms:

This is the only word in which - has the value jw or jwt; elsewhere - is a biliteral with the value nj or an alternative writing of n. The endings are those of the nisbe, as with ntj, although the original word from which the nisbe is formed no longer exists in standard Middle Egyptian.

The relative adjective *jwtj* was originally the negative counterpart of *ntj*, meaning "who not, which not," etc. By the time of Middle Egyptian, however, negative relative clauses were usually made by using *ntj* and a negative sentence, as we saw in the preceding section. The older form *jwtj* still appears, however, in a few uses with nonverbal predicates:

- the expression in it is the negative counterpart of ntj n.f., discussed at the end of the § 12.7, and means "a have-not": literally, "one who (there is) not (something) for him."
- the expression in fixty-sw. This is a variant of juty-n, f and means the same thing, although its syntax has not been satisfactorily explained.
- followed by a noun with a suffix pronoun. This is the relative counterpart of the independent construction with nn, discussed in § 11.4: for example,

literally, "a scroll which its writing is not."

Like ntj, jwtj can also be used by itself, without an antecedent or relative clause, as a noun meaning "he who does not exist," "that which does not exist," and so forth. The phrase ntt jwtt "that which is and that which is not" is an Egyptian idiom for "everything imaginable."

12.10 Prepositional nisbes and relative
Although we did not consider it as
tive clause, since it offers another
adjective. Compare the following t

In the first example the relative cl the adverbial predicate *m pt*. In the verted to a nisbe. Indirect relative same way: for instance,

Even though prepositional nist in English, however, they actually that between independent adverbing is an unmarked construction (§ nothing about the time or circum English construction in which a sky"), which is also not specific a generic meaning, just like the unboth can imply that the sky is the clause with ntj is marked. In marked independent clause from more limited relationship between are in the sky now but might be seen

The relative adjective ntj can jw: Egyptian often uses ntj in rela and a prepositional nisbe for the s bly why relative clauses with ntj i just as such predicates are not nor

12.11 Relative clauses without ntj

When a relative clause with ntj is fined or undefined, like other no mean either "the one who is in ledefined). When it is used as a mean pression of the company of the co

12.10 Prepositional nisbes and relative clauses with ntj

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Although we did not consider it as such, the prepositional nisbe (§§ 8.7–8.8) is also a kind of relative clause, since it offers another way for a clause with an adverbial predicate to be used like an adjective. Compare the following two examples:

Time Phila ntrw nt(j)w m pt "the gods who are in the sky"

ntrw jmjw pt "the gods who are in the sky."

In the first example the relative clause consists of the relative adjective *ntjw* serving as subject of the adverbial predicate *m pt*. In the second, the prepositional part of the predicate has been converted to a nisbe. Indirect relative clauses and "reverse" nisbes (§ 8.9) can be compared in the same way: for instance,

ntt pr jm.s "that in which the house is"

jmt-pr "that in which the house is."

Even though prepositional nisbes and relative clauses with ntj can be translated the same way in English, however, they actually say different things. The difference between them is the same as that between independent adverbial clauses with and without jiv (§ 10.3). The prepositional nisbe is an unmarked construction (§ 11.3). In the phrase $\lim_{t \to \infty} \frac{1}{t} \int_{-\infty}^{\infty} \frac{1}{t} \int_{-\infty}^$

The relative adjective *ntj* can be considered as the relative-clause counterpart of the particle *jw*. Egyptian often uses *ntj* in relative clauses for the same reasons that it uses *jw* in main clauses, and a prepositional nisbe for the same reasons that it uses a main clause without *jw*. This is probably why relative clauses with *ntj* rarely have nominal or adjectival predicates in Middle Egyptian, *just* as such predicates are not normally used with *jw* in main clauses (§§ 10.3, 11.3).

nii Relative clauses without ntj

When a relative clause with ntj is used without a preceding noun or noun phrase, it can be defined or undefined, like other nouns (§ 4.9): thus, the expression who is in his pyramid" (defined) or "someone who is in his pyramid" (undefined). When it is used as a modifier, however, its antecedent is usually defined: thus, the expression which King's son Har-dedef was" and not "a barge in which King's son Har-dedef was." Egyptian often "reinforces" the definite nature of the antecedent by a demonstrative pronoun, as in the property of the property of the property of the second of the se

Undefined antecedents are normally modified by relative clauses without *ntj*. These are sometimes called "virtual" relative clauses (see § 11.11.1) because they look like main clauses. Unlike *ntj* clauses, they can have nominal and adjectival predicates as well as adverbial ones: for example,

literally, "a sack (which) gold is in it" (adverbial predicate)

literally, "a sack (which) gold is in it" (adverbial predicate)

literally, "a thorn (which) it is in the flesh" (adverbial predicate with jw)

literally, "a thorn (which) it is in the flesh" (adverbial predicate with jw)

literally, "a commoner (who) his name is Djedi" (nominal predicate)

literally, "a commoner (who) his name is Djedi" (nominal predicate)

literally, "He was a noble (who) things were great to him" (adjectival predicate)

whit nn hmw.s "a barge without a rudder"—

literally, "a barge (which) its rudder is nonexistent" (see § 11.4).

Although these clauses do not have *ntj* as a relative marker, they do have the other features of relative clauses: they follow the noun or noun phrase they modify, and they have a coreferential pronoun that agrees in gender and number with the antecedent. In form, however, they are identical to main clauses. The only thing that distinguishes them from main clauses is the fact that they follow undefined nouns. Although this may seem confusing, English actually does something similar with relative clauses that have a verb: we can say, for example, *a concert that I attended yesterday* (with the relative pronoun *that*) or *a concert I attended yesterday* (without a relative pronoun).

NOUN CLAUSES

12.12 Definitions

Just as a relative clause is a clause that functions like an adjective, a **noun clause** is one that functions like a noun. Nouns can have many different functions in a sentence: most often they serve as the subject, as a nominal predicate, or as the object of a verb or preposition. Although noun clauses can do the same things, usually they appear either as the object of a verb or a preposition.

English has a specific marker for noun clauses, just as it has for relative clauses: the mark of a noun clause is the word *that*, which is also used as a relative pronoun. Here are some examples of English noun clauses (in boldface) in various functions in a sentence:

AS SUBJECT: That Jill is a girl shouldn't disqualify her (compare the subject noun phrase in the similar sentence Jill's age shouldn't disqualify her).

AS PREDICATE: It's not that Jill is a girl, just that she's too young (compare the predicate noun phrase in the similar sentence It's not Jill's age, just her inexperience).

AS OBJECT OF A VERB: Jack discovered that Jill's age was a problem (compare the object noun phrase in the similar sentence Jack discovered Jill's age).

2 Compare the sentence (j)n wr n.k cntjw "Do you have a great deal of myrrh?" (§ 11.8.2).

12.13 Marked noun clauses

Just as English does with the w something. Middle Egyptian does

1. Noun clauses with is

Originally, the mark of a nor clause, after the first word or pl three kinds of nonverbal sentence mally attested, and the latter are redle Egyptian, though mostly in re-

In the first example the noun clar Horus"; it serves as object of the clause contains the adjectival sent the verb rh.sn, and tells what "the sentence to function as a noun clar clauses marked by js generally serve

2. Noun clauses with ntt

In Middle Egyptian the usual ntt. This is the same as the fem mark of both a noun clause and a by putting ntt in front of an indep troduced by ntt can have all three The following is an example with

"He saw that it was a great

Here the noun clause serves as o contains the nominal sentence 3134

A noun clause with *ntt* can occing combinations of *ntt* and a prep

m c ntt "seeing that" — lite
n ntt "for, because" — li
r ntt "inasmuch as" — li

hr ntt "because" — literal hft ntt "in view of (the fac

dr ntt "since" — literally,

Of these combinations, *n* ntt, hr : Here are three examples of a nou nonverbal predicate:

ma Marked noun clauses

Just as English does with the word that, Egyptian normally has to mark the noun clause with something. Middle Egyptian does this in one of three ways.

1. Noun clauses with js

Originally, the mark of a noun clause was the particle $\iint js$, which always stands **inside** the clause, after the first word or phrase. This particle apparently could be used to subordinate all three kinds of nonverbal sentence, but only those with nominal or adjectival predicate are normally attested, and the latter are rare. Examples of subordination by means of js still occur in Middle Egyptian, though mostly in religious texts: for instance,

In the first example the noun clause contains the A pw B nominal sentence z3.f pw hrw "his son is Horus"; it serves as object of the verb $\underline{d}d.f$, explaining what "he says." In the second, the noun clause contains the adjectival sentence wr nrw.f "the terror of him is great"; it serves as object of the verb rh.sn, and tells what "they will learn." In both cases the particle js allows the nonverbal sentence to function as a noun clause, just as the word that does in the English translations. Noun clauses marked by js generally serve as the object of a verb.

2. Noun clauses with ntt

In Middle Egyptian the usual mark of a noun clause with a nonverbal predicate is the word ntt. This is the same as the feminine form of the relative adjective ntj, just as English that is the mark of both a noun clause and a relative pronoun. Noun clauses with ntt are usually formed just by putting ntt in front of an independent clause. Unlike relative clauses with ntt, noun clauses introduced by ntt can have all three kinds of nonverbal predicate: nominal, adjectival, and adverbial. The following is an example with a nominal predicate:

Here the noun clause serves as object of the verb m33.f "he saw" (telling what "he saw") and contains the nominal sentence $\delta t3w pw$ "3 "It was a great secret" (see § 7.9).

A noun clause with *ntt* can occur as the object of prepositions as well as of verbs. The following combinations of *ntt* and a preposition or prepositional phrase are used:

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m c ntt "seeing that" — literally, "with (the fact) that" (see § 10.7)

n ntt "for, because" — literally, "for (the fact) that" (§ 8.2.6)

r ntt "inasmuch as" — literally, "with respect to (the fact) that" (§ 8.2.7)

hr ntt "because" — literally, "upon (the fact) that" (§ 8.2.10)

hft ntt "in view of (the fact) that" (§ 8.2.11)

dr ntt "since" — literally, "since that" (§ 8.2.17).
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Of these combinations, n ntt, hr ntt, and dr ntt are found most often in Middle Egyptian texts. Here are three examples of a noun clause as the object of a preposition, with all three kinds of nonverbal predicate:

(nominal predicate)

hr ntt nfr jb n b3k jm "because the heart of yours truly" is happy" (adjectival predicate)

(adverbial predicate).

When a noun clause introduced by ntt has a personal pronoun as the subject of an adverbial predicate, Egyptian normally uses the same forms of the pronoun that it does in indirect relative clauses with ntj (§ 12.6): that is, the suffix forms except for 1s wj and 3n st: for example,

3. Noun clauses with ntt and is

Noun clauses introduced by *ntt* occasionally have the particle *js* inside the noun clause as well. This kind of "double marking" seems to be a transition from the older construction marked by *js* to the newer form marked by *ntt*. The presence or absence of *js* in this case seems to make no difference to the meaning; for example,

These examples come from two different religious texts written close together on a single Middle Kingdom coffin.⁵ In both of them the noun clause consists of an A B nominal sentence jnk b3 pw ⁶3 n wsjr "I am that great ba of Osiris." They are virtually identical except for the presence of js in the first example but not in the second: apparently the scribe used an older construction in the first case but a more contemporary construction in the second.

12.14 Unmarked noun clauses

In some cases English can use independent clauses as noun clauses without the word that as a marker: for example, Jack discovered Jill's age was a problem, where the clause Jill's age was a problem is the object of the verb discovered. Egyptian can do the same thing: for instance,

where the A pw nominal sentence hf3w pw "It was a snake" is the object of the verb gm.n.j "I discovered." As with unmarked relative clauses, only the context — the fact that it follows a verb — indicates that this is a noun clause and not an independent statement: this is true both of the Egyptian sentence and of its English translation.

- 3 For b3k jm see § 8.10.
- 4 Demonstrative pronoun: § 5.8.
- 5 Spells 94 and 96 of the Coffin Texts. The gap in the second example does not occur in the original: it is inserted here only to show the difference between the two examples. Other copies of the first example also omit the js, while other copies of the second insert it.

12.15 Definitions

As its name indicates, an adverb like adverbs, such clauses tell wh Adverb clauses are also known a cumstances under which a main of

In the English sentence Jack is tional phrases also function as add Jack gets depressed in the winter, the pressed. Adverb clauses have the sin the following English sentence is happy because he is with Jill (tells)

English has two ways to make for an independent clause (such a clause. In many cases, English car (and by omitting its subject, if it is happy being with Jill.

Like English, Egyptian also h and noun clauses, such clauses ca which case their adverbial function

12.16 Marked adverb clauses

We have already met one kind of noun clause with *ntt* (§ 12.10). Ju can the combination of a preposit

This sentence consists of two classeward Nu, justified, is happy," was nw "since he is one among these the statement of the main clause is

Often, adverb clauses are man particle inside the clause, or by a

1. Adverb clauses with jst

This particle has several form Originally the particle was $l \hookrightarrow sk$ $l \models jst$, where the original k has

6 Literally, "The heart of the oversed Egyptian idiom for "happy." For the

ADVERB CLAUSES

12.15 Definitions

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As its name indicates, an adverb clause is a subordinate clause that functions as an adverb. Just like adverbs, such clauses tell when, where, why, or how something happens or is true (§ 8.11). Adverb clauses are also known as circumstantial clauses, because they often describe the circumstances under which a main clause is true.

In the English sentence Jack is happy today, the adverb today tells when Jack is happy. Prepositional phrases also function as adverbs in many cases (§ 8.11): for example, in the English sentence Jack gets depressed in the winter, the prepositional phrase in the winter describes when Jack gets depressed. Adverb clauses have the same function as adverbs and prepositional phrases, as can be seen in the following English sentences: Jack is happy when he is with Jill (tells when Jack is happy), Jack is happy because he is with Jill (tells why Jack is happy).

English has two ways to make adverb clauses. Words such as when and because make it possible for an independent clause (such as he is with Jill in the examples just given) to serve as an adverb clause. In many cases, English can also make an adverb clause by turning its verb into an —ing form (and by omitting its subject, if it is the same as the subject of the main clause): for example, Jack is happy being with Jill.

Like English, Egyptian also has two ways of forming adverb clauses. As with relative clauses and noun clauses, such clauses can be **marked** by an initial word; or they can be **unmarked**, in which case their adverbial function comes from the context in which they are used.

11.16 Marked adverb clauses

We have already met one kind of marked adverb clause: that which consists of a preposition plus a noun clause with ntt (§ 12.10). Just as a preposition plus a noun can function as an adverb, so too can the combination of a preposition and a noun clause: for example,

3w jb n jmj-r pr nw m3° hrw dr ntt.f m w° mm nw

"The heart of steward Nu, justified, is happy, since he is one among these."

This sentence consists of two clauses: a main clause 3w jb n jmj-r pr nw $m3^c$ brw "The heart of steward Nu, justified, is happy," with an adjectival predicate; and an adverb clause dr ntt.f m w^c mm "since he is one among these," with an adverbial predicate. The adverb clause explains why the statement of the main clause is true.

Often, adverb clauses are marked by a particle at the beginning of the clause or by another particle inside the clause, or by a combination of both.

1. Adverb clauses with jst

This particle has several forms, as a result of sound changes in the history of the language. Originally the particle was $l \hookrightarrow sk$. Already in Old Egyptian, however, it also appears as $l \hookrightarrow st$ and $l \hookrightarrow st$, where the original k has changed to t. Middle Egyptian uses all three forms, along with a

6 Literally, "The heart of the overseer of the house, Nu, justified, is long": the expression "long of heart" is an Egyptian idiom for "happy." For the title jmj-r pr "steward," see § 8.9; for m3c hrw "justified," see Essays 8 and 10.

fourth spelling, $\iint -jst$ (sometimes $\iint -jstw$ and $\iint stj$), where the final t has changed to t (see § 2.8.3), and an archaizing form $\iint -jsk$.

The particle *jst* (etc.) stands at the head of the adverb clause and serves to mark it in the same way that *ntj* does for relative clauses and *ntt* does for noun clauses: for example,

"She was the sovereign's wife when his incarnation was still (that of) a baby."

Here the main clause is the nominal sentence hmt jty pw "She was the sovereign's wife." The adverb clause has an adverbial predicate (m jnpw) and tells when the main clause was true.

Nonverbal clauses with jst can have a nominal or adjectival predicate as well as an adverbial one: for instance,

where the predicate of the adverb clause is adjectival (see § 7.4.1). Examples with adverbial predicate are the most common, however. When the subject of an adverbial predicate is a personal pronoun, the **dependent** forms are used: for example,

$$[S] [A] [S]$$
 sk $w(j)$ m šmsw.f "while I was in his following."

You may have noticed that the preceding examples with *jst* (etc.) were translated in English with different introductory words: "when," "although," and "while." The use of such words in translation is often a matter of personal preference on the part of the translator. In Egyptian the particle *jst* merely serves to mark a clause as subordinate in some way. Sometimes the *jst* clause is clearly adverbial in meaning — as it is, for example, in the sentence *hmt jty pw jsk hm.f m jnpw* "She was the sovereign's wife when his incarnation was still (that of) a baby." In other cases, however, the subordination is not so clear, and English has to resort to a less specific word to introduce the clause, such as "for" or "and." Occasionally the *jst* clause is even best translated as an independent sentence without an introductory word, or with a vague word of relation such as "now" or "so": the clause *jst št3 wrt w3t*, for example, can also be translated "Now, the road was very inaccessible."

These are cases where English is more specific than Egyptian; we will meet them again when we discuss verbal clauses. For now, you should simply be aware that *jst* serves to mark a clause as subordinate, and that such clauses often function specifically as adverbs, describing when, why, or how a main clause happens or is true.

2. Adverb clauses with ti

This particle, spelled \mathbb{N} or \mathbb{N} , is apparently related to the word \mathbb{N} "yes." Its meaning may be similar to that of the archaic English word *Yea* (as in "Yea, though I walk through the valley of the shadow of death": Psalm 23), but this rendering is not used in modern translations. Like *jst*, *tj* stands at the head of an adverb clause and marks it as subordinate. Nonverbal clauses introduced by *tj* always seem to have an adverbial predicate, with a noun or a dependent pronoun as subject: for example,

7 Older translations often use the archaic word Lo to translate jst in such cases, but this does not reflect the real meaning of jst, and it is not very satisfactory in modern English.

"I was his attendant8 while I

The particle *tj* is much less commospecifically adverbial, describing the clauses, however, those with *tj* are s

3. Adverb clauses with js

We have already met js as a sub cle is used to subordinate adverb cle

"I will see Niu and Amun,

Here the adverb clause jnk js 3hj ch deceased) is able to see the gods. I adverb clause has a nominal predict or an additional statement. Usually words "for" or "and" at the head of

Since *js* is used to mark both n cific mark of either kind of clause adverb clause: instead, it is simply a

4. Adverb clauses with jst and

In a few cases adverb clauses a it: for example,

"I have inherited the Akhe

The adverb clause here explains v similar to that of noun clauses wir absence of *js* apparently makes no in religious texts.

12.17 Unmarked adverb clauses

Most adverb clauses in Egyptian h like independent sentences, and of subordinate rather than main claused predicate. Examples with an adve consist of only a subject and a prothe negative nn (§§ 10.4.2, 11.4):

- 8 Literally, "one who was at his feet":
- In the main clause, m3n.j "I will see
- In the main clause, jwe n.j "I have i of Re" is its object. For 3ht "the Ak

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"I was his attendant8 while he was on the battlefield."

The particle *tj* is much less common than *jst*. As in this example, most clauses introduced by *tj* are specifically adverbial, describing the circumstances under which a main clause is true. Like *jst* clauses, however, those with *tj* are sometimes best translated as independent sentences.

3. Adverb clauses with js

We have already met *js* as a subordinating particle in noun clauses (§ 12.13.1). The same particle is used to subordinate adverb clauses as well: for instance,

Here the adverb clause jnk js 3hj cpr "for I am an equipped akh" explains why the speaker (who is deceased) is able to see the gods. Most examples of this construction are similar to this one: the adverb clause has a nominal predicate, and the clause supplies a reason why the main clause is true or an additional statement. Usually such clauses are best translated into English with the linking words "for" or "and" at the head of the adverb clause.

Since js is used to mark both noun clauses and adverb clauses, it cannot be described as a specific mark of either kind of clause. The particle does not make a clause into a noun clause or an adverb clause: instead, it is simply an indication that the clause is somehow subordinate.

4. Adverb clauses with jst and js

In a few cases adverb clauses are marked both by jst at the head of the clause and by js inside it for example,

"I have inherited the Akhet of Re, for I am the Lord-of-All."10

The adverb clause here explains why the main clause is true. This kind of "double marking" is similar to that of noun clauses with both *ntt* and *js* (§ 12.13.3). As in the latter, the presence or absence of *js* apparently makes no difference to the meaning. Such clauses seem to occur primarily in religious texts.

Unmarked adverb clauses

Most adverb clauses in Egyptian have no special marking to indicate their function. They look just like independent sentences, and only the context in which they are used indicates that they are subordinate rather than main clauses. Such clauses can have a nominal, adjectival, or adverbial predicate. Examples with an adverbial predicate are by far the most common, however. They can consist of only a subject and a predicate, or they can be introduced by the particle jw (§ 10.3) or the negative nn (§§ 10.4.2, 11.4): for instance,

- 8 Literally, "one who was at his feet": jr(j) is a nisbe from the preposition r. see §§ 8.6.4 and 8.7.
- 9 In the main clause, m3n.j "I will see" is a verb with a 1s subject, and the noun phrase njw hnc jmn is its object.
- In the main clause, $j w^c n j$ "I have inherited" is a verb with a 1s subject, and the noun phrase 3ht nt r^c "the Akhet of Re" is its object. For 3ht "the Akhet" see Essay 2.

"Your back will see evil, since my army is in back of you"

"A storm came up, while we were at sea"

"A w3h.j st m w83 nn r(m)t jm
"I will leave it a ruin, with no people therein"

In each of these examples the second clause describes an adverbial circumstance that applies to the first, main clause: $m \tilde{s}^c . j \ m \ s \tilde{s} . k$ "my army is in back of you" tells why $m \tilde{s} \ s \tilde{s} . k \ b j n$ "your back will see evil," $j w . n \ m \ w \tilde{s} \frac{d}{d} . w r$ "we were at sea" describes when $d^c \ p r$ "a storm came up," and $n n \ r(m) t \ j m$ "people will not be therein" indicates how $w \tilde{s} h . j \ s t \ m \ w \tilde{s} \tilde{s}$ "I will leave it a ruin."

Note that in each case the English translation provides a word to introduce the second clause ("since," "while," and "with"). Such words are supplied by the English translator: they do not exist in the Egyptian sentences. In fact, in each of these examples the second clause could theoretically be an independent sentence by itself; only the context indicates that it is actually subordinate to the preceding clause. Since this is so, the translation is partly a matter of preference, and other translations are often equally possible (though not always equally good): for example,

m3 s3.k bjn mšc.j m s3.k

"Your back will see evil, when my army is in back of you"

"Your back will see evil, for my army is in back of you"

"Your back will see evil, my army being in back of you"

"Your back will see evil: my army is in back of you"

dc pr jw.n m w3d-wr

"A storm came up, when we were at sea"

"A storm came up, and we were at sea"

"A storm came up, we being at sea"

"A storm came up; we were at sea"

w3h.j st m wš3 nn r(m)t jm

"I will leave it a ruin, without people therein"

"I will leave it a ruin, and no people will be therein"

"I will leave it a ruin, no people being therein"

"I will leave it a ruin; no people will be therein."

Obviously, unmarked adverb clauses in Middle Egyptian are less specific than English adverb clauses about the exact nature of the adverbial relationship with the main clause. In most cases the

context only offers a range of poscould indicate either why the first true ("when my army is in back of describes when the first clause happ

To some extent, therefore, how an unmarked adverb clause — or v as an independent sentence. There you will discover that the context

English can put an adverb clause were at sea, a storm came up" an marked adverb clauses can preced inside the adverb clause, or they obut they cannot be introduced by

ESSAY 12

The Hermopolitan system dis the background of the creation, d actual process of creation was the (near the site of modern Cairo).

Unlike the creation accounts aged the possibility of something everything in the world — all its primordial singularity in the "Bi things was known as the god Atu isher," and refers to the fact that Atum is called *nb tm* "Lord of T *nb-r-dr* "Lord to the Limit."

Before the creation, Atum expotentiality — as the texts descrition happened when Atum evolution the infinite universal oce evolution" — the god is often of the typical Egyptian metaphor of

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II In the main clause, m3 "will see" is a verb, s3.k "your back" is its subject, and bjn "evil" is its object. The sentence, spoken by the pharaoh, means that the enemy to whom he is speaking will be defeated by the pursuing Egyptian army.

In the main clause, <u>d</u>^e "a storm" is the subject of the verb <u>pr</u> "came up." "At sea" is literally "in the Great Blue-Green": <u>w3d</u>-ur "Great Blue-Green" is the Egyptian name for both the Mediterranean Sea and the Red Sea.

³ In the main clause, w3h.j "I will leave" is a verb with a 1s subject and st "it" is its object; m w53 is literally "in a ruin"

context only offers a range of possibilities. The adverb clause in the first example, for instance, could indicate either why the first clause is true ("since my army is in back of you") or when it is true ("when my army is in back of you"). In the second example, however, the adverb clause only describes when the first clause happened, not why.

To some extent, therefore, how you understand the context will determine how you translate an unmarked adverb clause — or whether you understand it as an adverb clause at all, rather than as an independent sentence. There are no hard and fast rules that can be offered to guide you, but you will discover that the context itself is generally a pretty good guide.

118 The position of adverb clauses

English can put an adverb clause either before or after the main clause: for example, "While we were at sea, a storm came up" and "A storm came up, while we were at sea." In Egyptian, only marked adverb clauses can precede the main clause. Such clauses can be marked by the particle *js* inside the adverb clause, or they can be introduced by the particles *jst* (in its various forms) or *tj*, but they cannot be introduced by a preposition plus *ntt*.

ESSAY 12. THE CREATION OF THE WORLD

The Hermopolitan system discussed in Essay 11 seems to have been primarily concerned with the background of the creation, describing what the universe was like before creation began. The actual process of creation was the interest of theologians in another great Egyptian city, Heliopolis (near the site of modern Cairo).

Before the creation, Atum existed from all time within the primeval waters in a state of inert potentiality — as the texts describe it, "alone with Nu, in inertness" and "in his egg." The creation happened when Atum evolved into the world, becoming the finite space of light and life within the infinite universal ocean (see Essay 2). This process is explained both as Atum's "self-evolution" — the god is often called — hpr ds.f "he who evolved by himself" — and by the typical Egyptian metaphor of creation, birth.

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ocean, within which all life exists (Essay 2). Tefnut is the female counterpart of Shu; her role in the creation is essentially to serve as mother of the succeeding generations.

The creation of a void within the waters produced of necessity a bottom and a top where none had existed before. These are Geb (gbb or gbw), the earth, and Nut (nwt), the sky, the children of Shu and Tefnut. Together they define the physical structure and limits of the created world. In one text Shu says:

I have lifted my daughter Nut atop me, that I might give her to my father Atum in his utmost extent. I have put Geb under my feet, and this god is knotting together the land for my father Atum.

Together, Atum and his eight descendants are known as the Ennead, a Greek word meaning "group of nine." This is a direct translation of the Egyptian term of psdt "group of nine." The Egyptians understood this term figuratively as well as literally. When the gods of the Ennead are named, they occasionally amount to more than nine gods. This is apparently because the Ennead itself represents the sum of all the elements and forces of the created world. In early religious texts, the word psdt "Ennead" is written was seen not just as nine gods (× 9) but also as a "plural of plurals" (× 3), or an infinite number.

The Ennead was worshipped particularly in Heliopolis, often in the form of jtmw hn^c psdtf "Atum and his Ennead." The "tenth god" implicit in this phrase is Horus (hn^c), the son of Isis and Osiris. Horus was the power of kingship. To the Egyptians this was as much a force of nature as those embodied in the other gods. It was manifest in two natural phenomena: the sun, the most powerful force in nature; and the pharaoh, the most powerful force in human society. Horus's role as the king of nature is probably the origin of his name: hnw seems to mean "the one above" or "the one far off" and is occasionally written hnw his his the verb hnw in the sky, like the falcon with which Horus is regularly associated (and with which his name is usually written).

The birth of the sun is actually the culmination of creation in the Heliopolitan system, as it is in the early myth of the primeval mound (see Essay 11). The sun's first rising into the newly created world-space marks the end of creation and the beginning of the eternal cycle of life, which the sun regulates (as king of nature) and makes possible through his heat and light. The Heliopolitan accounts therefore concentrate not only on Atum's "evolution" but also on the sun's role in the creation. As an element of nature, the sun is known simply as re "Sun" (usually transcribed "Re" or "Ra"). As the newly risen sun, he is often called pyr(j) "Khepri" (literally, "Evolver"); the beetle used to write this name is the source of the common depiction of the

sun-god as a scarab. The sun at "Horus of the Akhet")¹⁴ or, combined in the form f f f f f setting sun, apparently through as age" of the sun at this point in its

The Heliopolitan account of elements, and forces but also how Shu and Tefnut is described as "v metaphor of both physical relation a way of explaining how the elementer derive their substance from the logical dependency of its parts a "bottom" and "top" (Geb and Possible the forces of life (Osiris at

Although it is explained in get fore less a "step-by-step" account creation happened at once, in the gan. One Middle Kingdom text "the one whom Atum created on

Transliterate and translate the follow

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- 4. SAACIASALT-
- 6. 5454-1-64-1
- 7. _414-1159-14
- 8. THE WEST OF THE STATE OF THE
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sun-god as a scarab. The sun at dawn is also known as $\bigcap_{n=0}^{\infty} \frac{dn}{n} \ln rw$ -3\(\text{lit} i\) "Harakhti" (literally, "Horus of the Akhet")\(^{14}\) or, combined with Re, as "Re-Harakhti" (sometimes written \(^{\infty}\)). Since the sun is the culmination of Atum's "evolution" into the world, the two gods are occasionally combined in the form $\left(^{\circ}\right) r^{c} - (j)tm(w)$ "Re-Atum." Atum himself was often worshipped as the setting sun, apparently through association of his great age (as "oldest" of the gods) with the "old age" of the sun at this point in its daily cycle.

The Heliopolitan account of creation explained not only the origin of the world's structure, elements, and forces but also how its diversity evolved from a single source. Atum's generation of Shu and Tefnut is described as "when he was one and evolved into three." The Ennead itself is a metaphor of both physical relationship and dependency. Atum's "giving birth" to his "children" is a way of explaining how the elements of nature come from a single physical source, just as children derive their substance from that of their parents. The Ennead's generational scheme reflects the logical dependency of its parts: the creation of a void in the waters (Shu and Tefnut) produces a "bottom" and "top" (Geb and Nut, the children of Shu and Tefnut), and the void in turn makes possible the forces of life (Osiris and Isis, Seth and Nephthys, the children of Geb and Nut).

Although it is explained in generational terms, the Heliopolitan view of the creation is therefore less a "step-by-step" account than a kind of Egyptian "Big Bang" theory, in which all of creation happened at once, in the moment when Atum evolved into the world and time itself began. One Middle Kingdom text actually reflects this view of creation when it describes Shu as "the one whom Atum created on the day that he evolved."

EXERCISE 12

Transliterate and translate the following sentences.

- I. Sšmw "situation"
- 2. 09] 至了2011 中国19[1] n "in," qbw "cool breeze," rm "fish," šw "sunlight"
- 3.1-4214
- 4 SAACIA SELT jt.n.j "I took," jm3m "tent"
- 5. = 12 above, gs(wj).fj "its two sides" (see § 5.7), nwy "waters"
- 6. A STA F BE Mdw.k "you shall speak"
- 7. _Ald_____ wjn.sn "they don't want to be"
- 8. 11 1 1 2 1 2 2 2 2 2 2 2 2 2 2 3 6.7; jmj-jb "confidant" (literally, "one who is in the heart")
- 9. To The mestling" of "character," zšj "nestling"
- 14 3htj is a nisbe from 3ht "the Akhet" (see Essay 2). In the New Kingdom this name is written 150 has been reinterpreted as a dual ("Horus of the Two Akhets").

- 10. Apt "boat," shry "pilot"
- 11. 一点 "fofficial," gs "side"

- 14. 1 past
- 15. 12 0 KA \$ 6 - sj3.n.j "I recognized"
- 16. W'b: see Essay 5
- 17. () "I spent," 'h'w "lifetime," hnwt "mistress"
- 18. The land and the plow-team," j3dr "herd"
- 20. olla and Time stt "boil," nhbt "neck"
- 22. 20 1 Maffeld mr.t sw "you should love him"

- 25. 二一人在一个人的一点 wp.n.f "he opened," b3h "presence"
- 26. 强性是 o l 是 g 之 i i ii o l u i i i spent," w kw "alone," snw "companion" (literally, "second")
- 27. 111 10 2 A 24 11 A A 3m.nj "they burnt up"
- 28. 完量中川一門了產量是 past
- 29. hnt(j) "statue," rd "stairway," jz "tomb"

- 32. 2 10 18
- 33. Maga Tall Sandyt "kilt"
- 34. A past: 'b "flank" (of an army: literally, "horn"), mhtj "northern," mhtj-jmntj "northwest," mjktj "Megiddo" (a city in Israel)

13.1 Introduction

Verbs are words that languages use nouns are normally the subject (what (what is said about the subject: § 7. Egyptian, however, can make clause lessons.

Verbs are the most complex paradjectives, prepositions, adverbs, an plural, masculine and feminine), but throw, for example, has five simple merous compound forms such as a throwing, will be throwing, should have

Because of this feature, verbs learning any language. This is as true English. In some ways Egyptian verb more complex. This lesson will give the rest of this book for us to examination clauses and sentences.

13.2 Kinds of verbs

Egyptian, like English, has two difintransitive. The difference betwee tween the action expressed by the performs the action.

Transitive verbs are used to de lish verb throw, for example, is tran the ball, where the action of the ver verbs typically involve two different something on whom the action is p

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13. Verbs

III Introduction

Verbs are words that languages use to describe **actions**. In a clause or sentence, nouns and pronouns are normally the subject (what is being talked about), while verbs are usually the predicate (what is said about the subject: § 7.1). In English, every clause or sentence has a verbal predicate; Egyptian, however, can make clauses or sentences without verbs, as we have seen in the preceding lessons.

Verbs are the most complex part of any language. The other elements — nouns, pronouns, adjectives, prepositions, adverbs, and particles — have one or a few forms (such as singular and plural, masculine and feminine), but verbs typically have many different forms. The English verb throw, for example, has five simple forms (throw, throws, threw, thrown, and throwing), but also numerous compound forms such as will throw, should throw, have thrown, had thrown, is thrown, is throwing, will be throwing, should have been thrown, were to have been throwing, and so forth.

Because of this feature, verbs are typically the most difficult and time-consuming part of learning any language. This is as true for Middle Egyptian as it is for a modern language such as English. In some ways Egyptian verbs are simpler than those of English, but in other ways they are more complex. This lesson will give us an overview of the Middle Egyptian verb, but it will take the rest of this book for us to examine all the verb forms, their meanings, and their uses in Egyptian clauses and sentences.

Kinds of verbs

Egyptian, like English, has two different kinds of verbs, which grammarians call **transitive** and **intransitive**. The difference between these two categories has to do with the relationship between the action expressed by the verb and the verb's **agent**: that is, the person or thing that performs the action.

Transitive verbs are used to describe an action that is "transferred" from the agent. The English verb throw, for example, is transitive because it can be used in statements such as the girl threw the ball, where the action of the verb is "transferred" from the agent (the girl) to the ball. Transitive verbs typically involve two different parties: the agent who performs the action, and someone or something on whom the action is performed or to whom it is "transferred."

Intransitive verbs are used to describe an action that is not "transferred" but remains with the agent. Intransitive verbs typically involve only one party, the agent. Often they describe some kind of change in the agent's state or condition. An example is the English verb fall: a statement such as the boy fell to the ground describes a change in the state of the agent (the boy) — for instance, from sitting in a tree to lying on the ground. There are several different kinds of intransitive verbs. Some describe simply a change of state or condition, such as the English verbs happen and rejoice. Verbs of motion describe a change involving movement, such as come, go, and fall. Adjective verbs describe a change in quality: for example, expand and diminish.

The difference between transitive and intransitive verbs exists in the verb itself, no matter what form the verb appears in. Thus, the words *fall*, *falling*, and *fallen*, are all intransitive. Speakers of English are naturally aware of this difference, but it is not always easy to appreciate because very few verbs are strictly transitive or intransitive. Verbs are called transitive or intransitive based on their usual meaning: most are normally one kind or the other but some can occasionally be used in the opposite way. The English verb *sit*, for example, is basically intransitive, but it can also be used transitively (as in the expression *sit the child in his chair* or the idiom *sit a horse*, which means "sit on a horse").

Transitive verbs are usually more flexible than intransitive verbs in this respect. The English verb sing, for example, is transitive because it can be used in a statement such as the soprano sang an aria, where an aria is what is affected by the agent's action. But the same verb can also be used to describe an action involving only the agent, as in the soprano sang. In such cases, however, the verb is not intransitive but is merely used without specifying the thing affected by the action of the agent.

The person or thing affected by a transitive verb can also be identical with the agent of the verb. This is a special kind of construction known as **reflexive** use (because it "reflects back" on the agent). In English it is made by using a reflexive pronoun (with the suffix –self) to indicate the person or thing to whom the action is "transferred": for example, the boy injured himself. Even though the person or thing affected in this use is identical with the agent, the verb is still transitive because it describes an action performed on someone or something.

In general, a verb can be identified as transitive if it is normally used to describe an action performed on someone or something and not to describe a change in the state or condition of the agent (except reflexively). An intransitive verb can usually be recognized by the opposite criteria: if it is normally used to describe a change in the state or condition of the agent and not to describe an action performed on someone or something.

It is important to be aware of the differences between these various kinds of verbs, because they are often treated differently in grammar. In English, for example, only transitive verbs can be made passive: for example, the boy was injured but not *the boy was falled. Similar grammatical differences exist in Egyptian, as we will see.

13.3 Features of verbs

Verbs describe not only action itself but also various features of an action. These features are grammatical: that is, they are indicated by the form the verb appears in rather than by the verb itself. Egyptian verbs can express four such features, which are also found in English verb forms.

I. Tense

The feature of tense indicates the **time** of a verb's action with respect to a particular point of reference. English has three basic tenses:

• present — indicates that the action is simultaneous with the point of reference or that it is not associated with any point of reference (generic: § 7.16.1): for example, Jack wants to go (Jack's desire exists at the time the sentence is spoken) and Jill sings in the shower (this is something Jill generally does, though it does not necessarily happen at the time the sentence is spoken).

- past indicates that the threw the ball (Jack's action
- future indicates that the sing an aria (Jill's singing h

In each of these definitions, sentence is spoken: in other wor that occur before the moment of times known as "absolute tense." be called "relative tense." English cates that the action occurs before the time Jill sang (Jill's singing took before Jill sang). The future per ence in the future: for example, J when the sentence is spoken, and

While English verbs express relative tense. Although their for future — the same forms are also action. Unlike English, Egyptian ine this feature in more detail wh

2. Aspect

The term "aspect" refers to t express two kinds of aspect, which

- completion used to in tence Jack has left, for exaleaving describes an incom
- repetition (also called "e times or not. The English instances of singing, while

In English, the verb form that der that expresses incomplete action is to the time of an action, but unl pleted or not, rather than simply p forms that express repetition.

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past — indicates that the action occurs before the point of reference: for example, Jack
threw the ball (Jack's action happened before the sentence is spoken).

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• future — indicates that the action occurs after the point of reference: for example, Jill will sing an aria (Jill's singing has not yet taken place when the sentence is spoken).

In each of these definitions, the point of reference was explained as the time at which the sentence is spoken: in other words, the moment of speaking. Past actions, for example, are those that occur before the moment of speaking, while future actions take place after it. This is sometimes known as "absolute tense." But the point of reference can also be another action. This can be called "relative tense." English has two relative tenses. The pluperfect or past perfect indicates that the action occurs before some point of reference in the past: for example, Jack had left by the time Jill sang (Jill's singing took place before the sentence is spoken, and Jack's leaving happened before Jill sang). The future perfect indicates that the action occurs before some point of reference in the future: for example, Jack will have left by the time Jill sings (neither action has taken place when the sentence is spoken, and Jack's leaving will happen before Jill's singing).

While English verbs express either absolute or relative tense, Egyptian verbs indicate only relative tense. Although their forms can be used to express absolute tense — for example, past or future — the same forms are also used to indicate the time of an action with respect to another action. Unlike English, Egyptian has no special pluperfect or future perfect forms. We will examine this feature in more detail when we discuss the individual forms.

2. Aspect

The term "aspect" refers to the **kind** of action indicated by a verb form. Egyptian verbs can express two kinds of aspect, which can also be expressed — in different ways — by English verbs:

- completion used to indicate whether an action is completed or not. The English sentence Jack has left, for example, describes a completed action, while the sentence Jack is leaving describes an incomplete one.
- repetition (also called "extension") used to indicate whether an action is done many
 times or not. The English sentence Jill used to sing in the shower, for instance, refers to many
 instances of singing, while the sentence Jill sang in the shower refers to only one.

In English, the verb form that denotes completion is called the **perfect** (Jack has left) and the form that expresses incomplete action is known as the **imperfect** (Jack is leaving). These forms also refer to the time of an action, but unlike the simple tenses they indicate whether the action is completed or not, rather than simply past, present, or future. English grammar has no special names for forms that express repetition.

In Egyptian, certain verb forms indicate whether an action is completed or incomplete, while others say nothing about these aspects. In grammatical terms, this means that forms indicating completed or incomplete action are **marked** forms (see the discussion in § 11.3). Studies of Egyptian grammar traditionally use the term **perfective** when speaking about completed action and imperfective for incomplete action. As we will see, however, the perfective forms do not necessarily imply that the action of the verb is completed; for that reason, we will use the English term perfect when speaking about completed action. The imperfective forms sometimes express an

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action that is incomplete, but other forms can do so as well; we will use the English term **imperfect** when speaking about incompleted action. The perfect, imperfect, and imperfective are all marked forms; the perfective is an unmarked form.

The feature of aspect is one of the major differences between the verbal systems of Egyptian and English. In Middle Egyptian, aspect is the primary feature of the verbal system and tense is secondary. The English verbal system is just the opposite: tense is the primary feature of English verb forms, while aspect is secondary. This means that Egyptian verb forms basically describe the kind of action, while those of English basically indicate tense.

3. Mood

The term "mood" refers to a value judgment that speakers place on verb forms. Both Egyptian and English have two moods:

- indicative indicates that the action of the verb is a statement of fact: for example, Jill sings in the shower (Jill's singing actually happens).
- subjunctive indicates that the action of the verb is possible, desirable, or contingent:
 for instance, Jill might sing in the shower (possible), Jill should sing in the shower (desirable), Jill
 would sing in the shower if she wasn't so shy (contingent).

Subjunctive forms are marked and indicative forms are unmarked. Verb forms are indicative unless they are specifically marked as subjunctive. The subjunctive can only indicate subjunctive mood, but indicative forms can sometimes be used to express possible, desirable, or contingent actions as well as statements of fact, because they are unmarked for mood.

4. Voice

The term "voice" refers to the relationship between the action of a verb and its subject. Both English and Egyptian have two voices:

- active indicates that the subject performs the action: for example, Jack threw the ball (the subject, Jack, did the action of throwing).
- passive indicates that the action is performed on the subject: for instance, The ball was
 thrown by Jack (the action of throwing was performed on the subject, the ball).

It is important to recognize that voice has to do with the relationship between a verb and its **subject**, not between a verb and its **agent**. In the active voice the subject and the agent are identical: in the sentence Jack threw the ball, Jack is both the subject of the verb and its agent. In the passive, however, the subject and agent are different: in the sentence The ball was thrown by Jack, the verb's subject is the ball and its agent (the one who did the throwing) is Jack. English indicates the agent of a passive verb with the preposition by, but it can also make passive statements in which the agent is not expressed: The ball was thrown. Egyptian uses the preposition jn to indicate the agent (§ 8.2.2), and it too can make passive statements in which the agent is not expressed.

13.4 Parts of verbs

English verb forms are made in two different ways: by changing the form of the verb or by adding different verb forms together. The first method, which grammarians call "synthetic," is used for the simple present and past tense and for participles: for example, fall / fell / falling / fallen, call /

called / calling / called. The second of the verb: for instance, is falling,

Middle Egyptian uses the same ever, most of its verb forms are syr

- The root is the part of the ver root of the verb forms falling, Egyptian example is the verb mrj. There are several different termine some of the forms tha
- The stem is the most basic f stems: fall and fell. There are forms. The base stem is the nated stem, the last consonar of mrj is mr, and its geminated
- 3. Endings are one or more of forms, in the same way that a The form The form mryt "desi
- Suffixes are one or two constransliteration they are usually pronouns. In the form mrt.n.t. ing -t and two suffixes indicates
- The prefix is the consonant properties, it is usually separated from the verb mz "bring in, it Late Egyptian but is rare in M

These elements are used in diffe Middle Egyptian verb.

13.5 Root classes

Egyptologists divide Egyptian veri the root is called a "radical"; Mi studies of Egyptian grammar the breviations, are still used in gran use an English translation of the I

 2-lit. (biliteral) — verbs with have the "weak" consonant j verbs (abbreviated 2ae-inf., fr ample, 77 zj "go." In Middle

> Base stem: $\underline{d}d$, zjGeminated stem: $\underline{d}dd$; 22

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adding sed for called / calling / called. The second method, known as "analytic," is used for other tenses and forms of the verb: for instance, is falling, did fall, would have fallen, and so forth.

Middle Egyptian uses the same two methods for making its verb forms. Unlike English, however, most of its verb forms are synthetic. These are composed of five parts:

- I. The root is the part of the verb that is found in dictionaries. In English, for example, fall is the root of the verb forms falling, falls, fallen, etc. (see the discussion of noun roots in § 4.2). An Egyptian example is the verb , meaning "like," "want," or "desire," which has the root mrj. There are several different kinds of roots, as we will see in the next section, and these determine some of the forms that the verb can have.
- 2. The stem is the most basic form of the verb. The English verb fall, for example, has two stems: fall and fell. There are two kinds of stems in Middle Egyptian verbs, used in different forms. The base stem is the simplest; for many verbs it is identical to the root. In the gerninated stem, the last consonant of the base stem is doubled (or "geminated"). The base stem of mr is mr, and its geminated stem is mrr.
- 3. Endings are one or more consonants that are added onto the end of the stem in various forms, in the same way that gender and number endings are added to nouns and adjectives. The form myt "desired," for example, has the ending -yt added to the base stem.
- 4. Suffixes are one or two consonants that are added to the end of stems after any endings. In transliteration they are usually separated from the stem and endings by a dot, like the suffix pronouns. In the form mrt.n.tw "what was wanted," for example, the base stem mr has an ending -t and two suffixes indicating completed action (n) and the passive (tw).
- 5. The prefix is the consonant j (spelled \P or \P), added to the front of a verb form. Like the suffixes, it is usually separated by a dot in transliteration: for instance, \P M "bring!," from the verb mz "bring in, introduce." The prefix is a common feature of verbs in Old and Late Egyptian but is rare in Middle Egyptian.

These elements are used in different combinations to make the various synthetic forms of the Middle Egyptian verb.

Root classes

Egyptologists divide Egyptian verbs into classes based on the form of their root. Each consonant of the root is called a "radical"; Middle Egyptian verbs can have from two to six radicals. In older studies of Egyptian grammar the root classes were given Latin names. These names, or their abbreviations, are still used in grammars; most English-speaking Egyptologists, however, normally use an English translation of the Latin name. The different root classes are the following:

1. 2-lit. (biliteral) — verbs with two radicals (AB): example, and dd "say." A few biliteral verbs have the "weak" consonant j as the final radical (Aj); these are sometimes called second-weak verbs (abbreviated 2ae-inf., from the Latin secundae infirmae "of the second-weak (class)"): example, and zj "go." In Middle Egyptian these are generally treated like other biliterals.

Base stem: do

Geminated stem: ddd; 2ae-inf. verbs have no geminated stem.

2. **2ae-gem**. (second-geminate; Latin secundae geminatae) — verbs with three radicals in which the second and third radicals are the same (ABB): example, 3 m33 "see."

Base stem: m3
Geminated stem: m33.

Although they are different in writing, both stems probably had the two final radicals. In the base stem the two radicals would have been in contact, without a vowel between them (for example, m3t "seen" = *mv33Vt; v stands for a vowel): hieroglyphic normally writes only one consonant in such cases (see n. 2 in Lesson 9). In the geminated stem the two identical radicals would have been separated by a vowel (for instance, m33t "seen" = *mv3v3vt).

3. 3-lit. (triliteral) — verbs with three radicals (ABC): example, \(\bigcap_{\text{\tik}\text{\texi}\text{\text{\text{\text{\texi}\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{

Base stem:

stp, dmj, 3bw

Geminated stem: stpp (rare); verbs with final j or w have no geminated stem.

4. 3ae-inf. (third-weak; Latin tertiae infirmae) — verbs with three radicals in which the third radical is the "weak" consonant j or w (ABj, ABw): examples, mrj "like, want, desire" and mrj "guard." Most verbs in this class have a final radical j; 3ae-w verbs are usually "strong" triliterals (3-lit.).

Base stem:

mr, 23 or 23w

Geminated stem: mrr, 233.

Most 3ae-inf. verbs behave alike. A few verbs of this class, however, have no geminated stem, or geminate only rarely. The most common such verb is $\sqrt{3}$ §mj "go, walk."

5. **3ae-gem**. (third-geminate; Latin tertiae geminatae) — verbs with four radicals in which the third and fourth radicals are the same (ABCC): example, | snbb "converse."

Base stem: none Geminated stem: snbb.

6. 4-lit. (quadriteral) — verbs with four radicals (ABCD or ABAB): examples, have most many of them are related to biliteral roots with the same consonants: for example, have the root pattern AjAj. These usually omit the "weak" consonant or write it only in final position: for example, have the roots with identical first and second radicals (AAj), but they are 4-lit. roots because Egyptian has no verb roots with the patterns AA or AAj.

Base stem:

wstn, ptpt, hjhj

Geminated stem: none.

I The "eye" sign is a determinative but it is normally written "inside" this verb to make a more compact grouping.

 4ae-inf. (fourth-weak; Latin radical is the "weak" consonative kinds of 4ae-inf. verbs: so The verb msdj is a geminating 4ae-inf. verb.

> Base stem: msd, hm Geminated stem: msdd (g

8. 5-lit. (quinquiliteral) — verbs original 3-lit. or 3ae-inf. roots as well: examples, and an address. Most 5-lit. verbs probable counterparts: thus, nhmhm "yel uniformly intransitive.

Base stem: nhmhm, Geminated stem: none.

Old Egyptian also possessed a triliteral roots — for example, reduplicated root (ndddd), with

Causatives

Besides these eight root-classes Eg These are formed from seven of the note causation of the action express to happen," from *hpr* "evolve, happen without s), but a few do not. Cause translated by the verb "cause" plus different meanings: for example, sw

Although all causatives have an "select," for example, is a 3-lit. rooverb is causative or not from its m verb *tp, for example, that could behave differently than other roots tive classes are:

9. caus. 2-lit. (causative biliteral)

mn "become fixed, set." In
roots with initial w or j, since th
"broaden," from wsh "become I
treated like other 3-lit. roots in a

Base stem: smn
Geminated stem: none.

7. 4ae-inf. (fourth-weak; Latin quartae infirmae) — verbs with four radicals in which the fourth radical is the "weak" consonant j (ABCj): example, March msdj "hate." There are actually two kinds of 4ae-inf. verbs: some have only a base stem; others have a geminated stem as well. The verb msdj is a geminating 4ae-inf. verb; which has his is a non-geminating 4ae-inf. verb.

Base stem:

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Geminated stem: msdd (geminating 4ae-inf. verbs only).

8. 5-lit. (quinquiliteral) — verbs with five radicals. All verbs of this class are reduplicated from original 3-lit. or 3ae-inf. roots (ABCBC or ABjBj); often the non-reduplicated root is attested as well: examples, 🔞 🔊 🖟 🐧 ahmhm and 🔞 🐧 ahm "yell," 📜 ddjdj and 🖟 ddj "endure." Most 5-lit. verbs probably connote a more intense or extended action than their triliteral counterparts: thus, nhmhm "yell loudly, yell a lot" vs. nhm "yell." Verbs of this class seem to be uniformly intransitive.

Base stem:

nhmhm, ddjdj

Geminated stem: none.

Old Egyptian also possessed a few verbs with 6-lit. roots, which are fully reduplicated from

reduplicated root (ndddd), with rare exceptions.

Causatives

Besides these eight root-classes Egyptian possessed a further seven classes known as causatives. These are formed from seven of the simple roots plus an initial radical s. Causatives generally denote causation of the action expressed by the root without s: for example, shpr "bring about, cause to happen," from hpr "evolve, happen, occur." Most causative roots have an attested simplex (root without s), but a few do not. Causatives are uniformly transitive. Their meaning can generally be translated by the verb "cause" plus the meaning of the simplex, but a few causatives have slightly different meanings: for example, swd "bequeath, hand over," from wd "command."

triliteral roots — for example, nddndd "endure" — but Middle Egyptian uses only the partly-

Although all causatives have an initial radical s, not all roots beginning with s are causative: stp "select," for example, is a 3-lit. root, not a causative. Egyptologists can generally determine if a verb is causative or not from its meaning, by the fact that it has an attested simplex (there is no verb *tp, for example, that could be the simplex of stp), and by the fact that causative roots often behave differently than other roots with the same number and kinds of radicals. The seven causative classes are:

9. caus. 2-lit. (causative biliteral) — causatives of 2-lit. roots: example, smn "fix, set," from mn "become fixed, set." In Old Egyptian this class also included the causatives of 3-lit. roots with initial w or j, since these consonants were lost in the causative: for example, \prod_{\square}^{∞} ssh "broaden," from wsh "become broad." In Middle Egyptian, however, such roots are normally treated like other 3-lit. roots in the causative (swsh).

Base stem:

smn

Geminated stem: none.

10 caus. 2ae-gem. (causative second-geminate) — mostly causatives of 2ae-gem. roots: example, [] [sqbb "cool, make cool" (transitive), from ["cool, become cool" (intransitive). Some verbs of this class are from reduplicated 2-lit. roots: for example, [sqkk "devastate," related to ["become desolate" (the root *fkk does not exist).

Base stem: sqb (rare) Geminated stem: sqbb.

11. caus. 3-lit. (causative triliteral) — causatives of 3-lit. roots: example, $\int_{-\infty}^{\infty} s^c nh$ "give life, make live," from $\int_{-\infty}^{\infty} cnh$ "live."

Base stem: s^cnh Geminated stem: none.

12. caus. 3ae-inf. (causative third-weak) — causatives of 3ae-inf. roots: example, $\bigcap_{A}^{\oplus \Box} shpj$ "lead," from $\bigcap_{A}^{\oplus \Box} hpj$ "walk."

Base stem: shp

Geminated stem: shpp (rare).

13. caus. 4-lit. (causative quadriliteral) — causatives of 4-lit. roots: example, \(\) \(

Base stem: s3h3h Geminated stem: none.

14 caus. 4ae-inf. (causative fourth-weak) — causatives of 4ae-inf. roots: example, [] \$\sigma_{\text{a}} \begin{array}{c} \be

Base stem: sb3g Geminated stem: none.

15. caus. 5-lit. (causative quinquiliteral) — causatives of 5-lit. roots: example, [snhbhb "cause to draw back," from []] nhbhb "draw back." Some caus. 5-lit. roots are formed from reduplicated 3-lit. roots: for example, [] snšmšm "file," from [] nšm "cut."

Base stem: snhbhb Geminated stem: none.

Each Middle Egyptian verb belongs to one of the fifteen root classes. Although the classes are numerous, they are not all equally well represented. The most common are those with 3-lit., 3ae-inf., and 2-lit. roots: about two-thirds of all verbs belong to one of these three classes. Verbs with more than three radicals are relatively infrequent, except for the 4ae-inf. class. The same is true for the causatives, with the exception of caus. 2-lit. verbs. It is theoretically possible that Egyptian possessed some caus. 3ae-gem. roots, but no verbs of this class have yet been found.

It is important to know the root class of a verb, because this determines the shape of many of its forms. Egyptian is similar to English in this respect. Speakers of English have to learn, for example,

that fall is a "strong" verb and call is belong to different classes because to called, fallen vs. called). Grammars of It guage. Instead, they teach paradigm indicates that their past tense and purerbs follow this paradigm: call / call to the student of English to learn (to Once this is known, the student car paradigm.

Learning English is complicated fall and call, for example, look quite for instance, has the form brought is verb sing has the past tense sang and these difficulties. The different root verbs of a particular root class gene makes Egyptian verb forms easier to

13.6 Anomalous verbs

Like most languages, Middle Egypt verbs of their class. Most of these are erally considered along with other different from other verbs of this clarately, in a class of anomalous (and

1. ndj "give, put, cause"

The verb *rdj* is spelled with the the value *dj*, but by Middle Eg combines the first sign with a d verb *rdj* has two base stems and

Base stem: dj (\triangle), A

Geminated stem: dd (AA,

The two base stems are general rdj in others — but some forms

Egyptian originally had two ver

A jw, usually with a phonetic sign ∫ j, often with a phonetic have like 3ae-inf. roots in some jj (jjj) never is. They seem to meaning between them is not like different forms of a single v

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that fall is a "strong" verb and call is a "weak" verb: even though these two verbs look alike, they belong to different classes because they form their past tense and past participle differently (fell vs. called, fallen vs. called). Grammars of English do not teach the individual form of each verb in the language. Instead, they teach **paradigms** (see § 7.12 end). The paradigm of "weak" verbs, for example, indicates that their past tense and past participle is formed by adding -ed to the root. All "weak" verbs follow this paradigm: call / called, dictate / dictated, synthesize / synthesized, and so forth. It is up to the student of English to learn (from a dictionary) whether a particular verb is "weak" or not. Once this is known, the student can then produce all the proper forms of the verb by applying the paradigm.

Learning English is complicated by the fact that the class of a verb is not evident from its root: fall and call, for example, look quite similar. Moreover, not all "strong" verbs behave alike: bring, for instance, has the form brought in the past tense and past participle, while the similar-looking verb sing has the past tense sang and the past participle sung. Fortunately, Egyptian does not have these difficulties. The different root classes generally look different from each other, and all the verbs of a particular root class generally follow the same paradigm in producing their forms. This makes Egyptian verb forms easier to learn than those of English.

Manomalous verbs

Like most languages, Middle Egyptian has several irregular verbs, which do not behave like other verbs of their class. Most of these are irregular only in one particular form, and are therefore generally considered along with other verbs of the class. Two 3ae-inf. verbs, however, are markedly different from other verbs of this class in many respects. For this reason, they are considered separately, in a class of **anomalous** (anom.) verbs.

1. mj "give, put, cause"

The verb rdj is spelled with the biliteral signs \triangle or \triangle . The first of these signs originally had the value dj, but by Middle Egyptian it had become dj (see \S 2.8.3). The second sign, which combines the first sign with a determinative \triangle , has the value dj; it is often written \triangle . The verb rdj has two base stems and an irregular geminated stem:

Base stem: dj (\bigwedge , \longrightarrow , \longrightarrow) rdj (\frown \bigwedge , \bigwedge , \longrightarrow). Geminated stem: dd (\bigwedge \bigwedge , \bigwedge , \longrightarrow).

The two base stems are generally complementary — that is, dj is used in some verb forms and rdj in others — but some forms can use either base stem.

2. jwj and jj "come, return"

Base stem:

j, jj (A, AA, A)jw $(\Lambda), \Lambda^{e}, \Lambda^{e}, \Lambda)$

Geminated stem: $jw (\Lambda), \Lambda e, \Lambda)$, very rarely $jww (\Lambda))$.

The two base stems, j/jj and jw, are generally complementary, but some forms of this verb can use either base stem.

Defective verbs 13.7

Most verbs can be used in most forms of the Egyptian verbal system. A few verbs, however, can appear in only one or two forms. These are known as defective verbs. In English, the verb can (for example) is defective, because it only appears in the present and past tenses (can, could). Middle Egyptian has a number of defective verbs. The most important is the negative verb "not be, not do." Although this is a 3ae-inf. root, it is used in only two verb forms.

ESSAY 13. THE CREATIVE WORD

The Heliopolitan creation accounts are concerned primarily with the physical evolution of Atum into the forces and elements of the world. Occasionally, however, the texts deal with the relationship between the physical aspect of creation and the intellectual component of the creator's will. In one text, for example, Atum says of himself:

I made my body evolve through my effectiveness.

I am the one who made me.

I built myself as I wanted, according to my heart.

To the ancient Egyptians, the heart was the seat of thought as well as emotion (see Essay 7). When Atum says "I built myself as I wanted, according to my heart," this implies that his physical evolution was the result of his initial concept of what the world would be like.

The link between the creator's idea of the world and its actual creation lies in the first sentence of this text: "I made my body evolve through my effectiveness." The term 3/111 3/1111 "effectiveness" is an abstract noun related to the adjective 🛸 2 3h "effective." This quality is often associated with intellectual activity or speech: an Egyptian official might say, for example, ink jgr shr 3h n nwt.f "I am one excellent of advice, effective for his town," or he might describe himself as 3 and dd hr jb n nb f "effective of speech on the heart of his lord" (i.e., in his lord's opinion).

The quality of "effectiveness" is also closely related to the concept of Lu hk3 "magic" (often plural Lin hk3w "magic spells, magic acts"). In ancient Egypt, "magic" meant essentially the ability to make things happen by indirect means. It was seen as a natural phenomenon, and like other such phenomena was also viewed as a god. Magic could involve physical means, such as the use of amulets or images to ward off evil, but most often it was associated with the power of creative speech: that is, speech that is "effective" enough to cause a desired result. The expressions "recite by magic" (šdj m lpk3w) and "speak with effectiveness" (dd m 3hw) are often used together, as different ways of saying the same thing.

Ordinary people could make magic for people "as weapons to associated with the king and the called - sj3 "perception" what needs to be done, and an king's courtiers say to him, for heart: your speech is the shrine of

Just as the human king rules sun rules the universe through companied by the gods Sia (Per flect not only the sun's daily rule And this in turn recalls the first the world at the very first sunris "announcing" his perception. T they have the creator say, for ex and "I am the one who made w ciation came into being."

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Ordinary people could make use of this force: in one text the creator describes how he made magic for people "as weapons to be a barrier against what might happen." But magic is most often associated with the king and the gods. In this respect it has two components, which the Egyptians called sight "perception" and we "annunciation." Perception is the ability to see what needs to be done, and annunciation is the power to make it happen through speech. The king's courtiers say to him, for example, "Annunciation is in your mouth, perception is in your heart: your speech is the shrine of Maat."

Just as the human king rules through the "effective" use of perception and annunciation, the sun rules the universe through the same forces. Images of the solar bark often show the sun accompanied by the gods Sia (Perception), Hu (Annunciation), and Heka (Magic). Such images reflect not only the sun's daily rule but also his daily re-creation of the world at sunrise (see Essay 9). And this in turn recalls the first act of creation, when the creator used the same forces to create the world at the very first sunrise: he "perceived" the world in his heart and brought it about by "announcing" his perception. The creation accounts often make reference to this process, when they have the creator say, for example, "I surveyed in my own heart," "I used my own mouth," and "I am the one who made what is, who caused what was not to evolve: when I spoke, Annunciation came into being."

This understanding of the creation as an act of perception and speech is quite similar to the one that underlies the story of creation in the Bible:

God said, "Let there be light," and there was light [annunciation].

God saw the light, that it was good [perception]. (Gen. 1:3-4)

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In the Egyptian view, the creation of the world was an act of "magic." In fact, the creation of magic was sometimes seen as the first step in the creation itself. In one text the god Magic says: "I am the one whom the Sole Lord made before two things had evolved in this world ... when something came from his mouth ... when he took Annunciation in his mouth."

Although Perception, Annunciation, and Magic were seen as gods in their own right, the power of creative speech was most often associated with the god Ptah (pth), the patron deity of Memphis. This relationship was particularly common in the New Kingdom, but it appears already in an early Middle Kingdom text, where Ptah says of himself in relation to the creator:

"for I am Annunciation, who is in his mouth, and Perception, who is in his belly."

The reasons for this association will be discussed in the next Essay.

EXERCISE 13

For each of the following verbs, identify the root class and indicate (from the English translation) whether the verb is primarily translative or intransitive.

1. 3h	become effective	38. hntj	go forward/upstream/south
2. jp	allot, assign	39. hr	falk
3. <i>jnj</i>	fetch, use	40. hdj	go downstream/north
4. <i>jrj</i>	do, make	41. s3h	make effective
5. <i>jtj</i>	take possession of	42. s nh	make live, nourish
6. cnh	live	43. sche	erect
7. 903	fight:	14. scq	introduce, bring in
8. The	stand up	15. spdd	ряераге
9. w3/c	put, let	16. sfeh	lossen
io. web	become clean	47. snm	set, fix
II. wnn	exist	18. smmh	make functional
12. whm	rejoeat	49. M	smell, kiss
13. wafj	be late, dawdle	go. or <u>a</u> t	become affaid
14. w <u>d</u>	command	51. szc <u>á</u> m	sweeten
15. b3gj	become weary	52. sruj	remove
16. prj	go out, go up	53. sh3j	bring down
17. phrr	run	54. shpr	bring about
18. psdj	slome	ss. shm	gain control
19. ptpt	trample	56. shr	fell, overthrow
20. f3j	carry	57. sšmj	lead
21. m.33	see	58. stj	shoot
22. mut	die	59. s <u>d</u> r	lie down, spend the night
23. ranj	desire, want, like	60. šmj	go, walk
24. msdj	hate	61. šensj	follow
25. mdwj	speak, talk	62. šzp	receive
26. njiji	stammer	бз. šdj	take along
27. n/cm	take away	64. qm3	throw
28. rwj	go away	65. qd	build
29. h3j	ge derva	66. qdd	sleep
30. h.3b	send	67. gmj	find.
31. hjhj	seek	68. gmgm	smash
32. hwj	hit	69. gr	become sull
33. arnsj	sit down	70. tmm	close, shut:
34 har	hunger	71. [2]	pick up
35. litp	become calm, content	72. dr	remo ze, repulse
36. g°j	appear	73. <u>d</u> 3j	CTOSS
37. hpr	evolve, happen	7,4 <u>d</u> d	say, speak.

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14. The Infinitival Forms

Definitions

When they are used in actual phrases, clauses, or sentences, verbs must appear in a particular form, just as nouns must be singular, plural, or dual, and adjectives must be singular or plural and masculine or feminine. In both Egyptian and English, verb forms are of two different kinds. Verb forms that describe action just as action, without reference to any tense, mood, aspect, or voice, are called **nonfinite** or **infinitival**. English has two such forms, the infinitive (for example, to learn) and the gerund (for example, learning). In many places these two forms can be used interchangeably: for instance, To learn Egyptian requires patience and Learning Egyptian requires patience. Middle Egyptian has three infinitival forms, each of which we will meet in this lesson: the infinitive, complementary infinitive, and negatival complement.

Most verb forms are **finite**: that is, they indicate an action that has a particular tense, aspect, mood, or voice (or combination of these features). In the English sentence *Jack was being summoned*, for example, the verb form *was being summoned* is past (tense), imperfect (aspect), indicative (mood), and passive (voice). The finite verb forms of Middle Egyptian will be covered in subsequent lessons.

THE INFINITIVE

Definition

The **infinitive** is a verb form used to refer to action just as action, without reference to any tense, mood, aspect, or voice. The infinitive actually belongs to a special class of words, known as **verbal nouns**, which are used to describe action as such.

English has not only the infinitive and gerund but also words such as *involvement* (the action of being involved), *condescension* (the action of being condescending), and *taxation* (the action of taxing), which are verbal nouns made from the verb root plus different suffixes, and words such as *fear*, *love*, and *hate* (the actions of fearing, loving, and hating), which are verbal nouns made just from the verb root itself. The infinitive in English has a special form that distinguishes it from other verbal nouns, consisting of the preposition *to* plus the verb root (as in *to learn*, *to involve*, *to fear*, and so forth).

Like English, Egyptian also has a number of different verbal nouns, one of which is the infinitive. The infinitive in Egyptian often corresponds to the English infinitive, but in other cases it is best translated by an English gerund or another verbal noun. Unlike the infinitive in English, the Egyptian infinitive cannot be recognized just by its form: in many cases it looks like other verbal nouns. What distinguishes the infinitive in Egyptian is its syntax: that is, the way it is used grammatically (see § 12.1). In the following sections we will look first at the form of the infinitive which Egyptologists have determined by examining its different uses) and then at the various ways in which it is used.

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14.3 The form of the infinitive

The Middle Egyptian infinitive has two forms: one with the base or geminated stem and no ending, and one with the base stem plus an ending -t. These two forms are complementary: some verbs use the form without an ending and others the form ending in -t. The choice of form depends on the verb class (§ 13.5) or, in some cases, the kind of verb. The paradigm of the infinitive is as follows:

1. Regular forms

egular forms			
2-LIT.	BASE	dd "to say, saying"	
2AE-GEM.	GEMINATED	Maga "to see, seeing"	
3-LIT.	BASE	nḥm "to take away, taking away"	
3AE-INF.	BASE + t	jrt "to do, doing"	
3AE-GEM.	GEMINATED	Of shirr "to run, running"	
4-LIT.	BASE	∑ wstn "to stride, striding"	
		ptpt "to trample, trampling"	
4AE-INF.	BASE	🏥 ா <u>sd</u> "to hate, hating" (geminating verbs)	
	BASE + t	hmst "to sit, sitting" (nongeminating verbs)	
5-LIT.	BASE	กิโกโล้ nhmhm "to yell, yelling"	
CAUS. 2-LIT.	BASE + t	smnt "to fix, fixing"	
CAUS. 2AE-GEM.	GEMINATED	sqbb "to cool, cooling"	
CAUS. 3-LIT.	BASE	f shtp "to calm, calming"	
CAUS. 3AE-INF.	BASE + t	land shpt "to lead, leading"	
CAUS. 4-LIT.	BASE	shdhd "to invert, inverting"	
CAUS. 4AE-INF.	BASE	[≥] Sm3w "to renew, renewing"	
CAUS. 5-LIT.	BASE	snšmšm "to file, filing"	
ANOM.	BASE + t	A, a (rarely A, a) rdjt, djt "to give, giving"	
		A, MA jt, jjt "to come, coming"	
		Λ_L° , Λ_{\circ}° jwt "to come, coming."	

Based on this chart, the general rule for forming the infinitive can be stated as follows: verbs with final-weak roots form their infinitive with the base stem plus -t (3ae-inf., 4ae-inf., caus. 3ae-inf., and anom. verbs), and the other classes have an infinitive that looks like the root. The exceptions to this rule are 4ae-inf. verbs that can have a geminated stem (§ 13.5.7) and caus. 4ae-inf. verbs, which behave like strong verbs (base stem with no ending); and caus. 2-lit. verbs, which behave like weak verbs (base stem plus -t). The anomalous verbs can use either of their base stems in the infinitive: the verb jj/jwj "come" has either jjt or jwt; the verb rdj "give" normally uses the base stem with r (rdjt). Note that the ending -t is usually written before the determinative.

2. Special forms

There are three special exceptions to the general paradigm of the infinitive, all of which have to do with phonology (how the words sounded) rather than morphology (how the infinitive was formed).

a. Like the feminine ending, the ending -t of the infinitive was eventually lost in pronunciation (see § 2.8.3). Sometimes, therefore, an infinitive that should end in -t is written without this ending. This is more common for caus. 3ae-inf. verbs than it is for other classes that use this form: for example, \min 's smsj' "to cause to give birth," from 3ae-inf. msj (the "dual strokes" in this form show that the word ended in a vowel). But it is occasionally found with the infinitives of other classes as well: for instance, \min 'to sing' (3ae-inf.) and \min smn "to fix" (caus. 2-lit.).

b. Verbs of the 2ae-gem. class usually have the geminated stem (i.e., the root) in the infinitive, but when the infinitive has a pronominal suffix the base stem is normally used instead: for example, mn "to exist, existing," but mn "his existing." This variation between the two stems was probably due to the syllable structure of the two forms: the geminated stem was probably used in both forms, but in the suffixed form the geminated consonants were in contact and were therefore written only once (*mn vs. *mn vs.

c. The 2ae-gem. verb m33 "see" also varies between geminated and base stems in the infinitive, like other verbs of the class: m33 (*mv3v3) vs. m3.f (*mv33vf). Unlike other 2ae-gem. verbs, however, m33 sometimes uses the base form (m33) in the infinitive even without a suffix. This is probably because the final 3 of the geminated stem was not actually pronounced as a consonant, and was therefore omitted in writing (see § 2.8.2): i.e., m3(3) = mv3v. The infinitive of m33 sometimes also has a final n, usually before a pronominal suffix: m3n.f "to see him." This n appears for the same reason that other Egyptian words sometimes vary between spellings with 3 and n (see § 2.8.3). It is nothing more than a variant spelling of whatever consonant is actually represented by 3 (see § 2.4): thus, m3.f and m3.f and m3.f and m3.f and m3.f These various forms of the infinitive of m3.f can be summarized as follows:

WITH NO SUFFIX PRONOUN: *mV3V3 spelled $\ref{eq:spelled}$, $\ref{eq:spelled}$, rarely $\ref{eq:spelled}$ with a Suffix Pronoun: *mV33V spelled $\ref{eq:spelled}$ or $\ref{eq:spelled}$.

The subject of the infinitive

Like most other verb forms, the infinitive can have a subject, which is either a noun (or noun phrase) or a pronoun. In Middle Egyptian the subject of the infinitive can be expressed in two ways, each of which has a similar counterpart in English:

as an agent. When the subject is a noun or demonstrative pronoun, it is introduced by the reposition jn "by" (§ 8.2.2): for example,

n°t m hd jn hm.f "traveling downstream by His Incarnation."

The verb $n^c j$ "travel by boat" is 3ae-inf. The expression $m \nmid d$ "downstream" involves a verbal noun (not the infinitive) of 3ae-inf. $\nmid dj \mid$ "go downstream": literally, "in going downstream."

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When the agent is a personal pronoun, the **independent** form of the pronoun is used, without the preposition *jn* (which is not used with personal pronouns): for instance,

The pronoun here is actually the abbreviated form of the possessive construction with n(j) plus independent pronoun (§ 7.5.2), as can be seen from an example with the first-person singular form:

literally, "being-firm belonging-to-me on his heart." Examples with a pronominal agent are relatively uncommon.

2. by the **direct genitive** (for nouns or demonstrative pronouns) or a **suffix** pronoun (for personal pronouns): for instance,

This construction is normal for intransitive verbs (such as prj "emerge"), but it can also be used for transitive verbs (see the next section). In rare cases the indirect genitive (§ 4.13.2) is used instead.

14.5 The object of the infinitive

The infinitive of transitive verbs can have an object as well as a subject: that is, a noun (or noun phrase) or pronoun indicating the person or thing on whom the action of the infinitive is performed. Like the infinitive's subject, its object can be expressed in two ways in Middle Egyptian:

I. by the **direct genitive** (for nouns or demonstrative pronouns) or a **suffix** pronoun (for personal pronouns). This construction is used when the subject of the infinitive either is not expressed or is expressed as an agent: for example,

$$z(3)$$
 mw jn wt "pouring water by the mortuary priest" and $z(3)$ mw jn hm.f "finding him by His Incarnation."

In each of these examples, the object is actually the possessor of the infinitive; English can use a similar possessive construction with its gerund: "the pouring of water by the mortuary priest" and "the finding of him by His Incarnation."

2. as a true object, by a noun, demonstrative pronoun, or **dependent** pronoun. This construction is used when the infinitive's subject is also expressed: for example,

The dependent pronoun st (§ 5.4) is also used as object of the infinitive, even when the subject of the infinitive is not expressed or is expressed as an agent, if the pronoun refers to things rather than people or to more than one person or thing; for instance,

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Here the pronoun refers to msdmt "galena" (a mineral), so st is used instead of the 3fs suffix-pronoun st— i.e., instead of t0 t1, which we might otherwise expect according to the rule described in § 14.5.1.

Word-order

The first three examples in § 14.5.2 demonstrate the **basic rule of word-order** in Middle Egyptian verbal clauses: the verb comes first, followed by the subject and object. Grammarians call this **VSO** word-order (Verb-Subject-Object); by contrast, English has an **SVO** word-order (as you an see from the translations of the three examples).

Although the subject normally comes before the object, pronouns also come before nouns. The basic pattern of Middle Egyptian verbal clauses is therefore actually VsoSO, where the small letters refer to pronouns and the capital letters to nouns. In this pattern the subject still comes before the object except when the subject is nominal and the object is pronominal: here the VsoSO rule requires the object to come before the subject (VoS): for instance,

~\~\\$@ rdjt sw r "Re showing himself" (literally, "Re giving himself"),

where r^c "Re" is the nominal subject and sw "him(self)" is the pronominal object.

Other elements, such as prepositional phrases and adverbs, normally follow the subject and object (as with $m \nmid 3t \nmid n r dw f$ in the third example of § 14.5.2). The only exception to this order is dative n with a suffix pronoun (d); this normally comes before everything except a pronomial subject (see § 10.7): for example,

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jrt n.f st "to do it for him," and

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When the preposition n is followed by a noun, however, it comes after the subject and object, like other adjuncts (A: prepositional phrases and adverbs): for instance,

A This rdjt mntw t3wj n jtj "Montu's giving the Two Lands to the sovereign."

The full word-order of a Middle Egyptian verbal clause is thus VsdoSOA. Although the ormay seem complicated, it is actually quite logical. A pronominal subject (s) always comes first cause suffix pronouns are actually part of the word they are attached to (§ 5.3). Pronominal dates (d) and objects (o) are separate words, but they were probably pronounced together with the without a separate stress of their own. In this case, Egyptian was probably much like English. Thus, the clause rdjt n.f t-hd probably had only two stresses (one on rdjt-n.f and the second on t-1 just as in the English translation ("GIVing-him WHITE-bread"); similarly, rdjt.k n.j (n)swyt.k bably had one stress on rdjt.k-n.j and a second on (n)swyt.k (as in the English translation "your—mg-me your–KINGship"), while jrt n.f st probably had only one (as in its English translation "to it for him"). Nominal subjects, objects, and datives, on the other hand, tend to be stressed caractely: rdjt mntw t3wj n jtj "MONtu's GIVing the–Two–LANDS to–the–SOVereign."

It is important to memorize the normal **VsdoSOA** word-order. Although there are occasional exceptions to this order, they are rare. In Egyptian, as in English, the order of the words is somethe only thing that tells you what is the subject and the object in a verbal clause.

4.7

The infinitive with a direct genitive

The different constructions that Egyptian uses to express the subject and object of an infinitive seem quite complicated at first sight, but they are actually no more so than the various constructions that English uses for the same purpose. A noun introduced by jn, or an independent pronoun, is always the agent of the infinitive, while a dependent pronoun is always the object of the infinitive (\S 14.5.2).

Only a suffix pronoun or a noun used in a direct genitive with the infinitive of a transitive verb is ambiguous, since these can represent either the infinitive's subject or its object: thus, gmt.f (by itself) could be either "his finding" (subject) or "finding him" (object), and rdjt mntw (by itself) could mean either "Montu's giving" (subject) or "giving Montu" (object). The ambiguity actually exists in the genitival relationship itself, and it exists not only in Egyptian but in the English genitive as well. An English phrase such as the assembling of an army, for example, can refer both to an act of assembling performed by an army as the subject or an act of assembling in which an army is the object. In the same way, an Egyptian phrase such as rdjt mntw "the giving of Montu" could refer to the god Montu as subject or object. In both languages, only the context in which the phrase is used indicates which meaning is actually meant — although sometimes only one of the two meanings is likely: for example, 23t mw "the pouring of water" probably refers to water as the thing that is poured (object), not the pourer (subject).

English can get around this ambiguity by using a passive gerund or infinitive, as in the army's being assembled or for the army to be assembled. In Egyptian, however, the infinitive is always active: there is no passive infinitive. This is true even though good English sometimes requires a passive translation of the Egyptian infinitive, as we will see in some of the following sections.

The infinitive as a noun

As we noted in § 14.2, the infinitive is actually a verbal noun: that is, a noun that describes the action of a verb. Because it is a noun, it can be used in most of the same ways that other nouns are used. We have already seen that the infinitive can be the first noun of a direct genitive and can have a suffix pronoun. Like other nouns, it can also be modified by an adjective or an indirect genitive: for example,

Unlike other nouns, however, the infinitive cannot be made plural and it is always **masculine**, even when it has the ending -t:

A form that does not conform to this rule is not the infinitive but another verbal noun, even though it may look like the infinitive: for instance, prt.f tpt "his first emergence." In many cases such apparent infinitives actually have a different form than the infinitive, with a weak consonant that is not written: thus, the verbal noun for the "stance" can be written like the 3-lit. infinitive for "to stand up," and the verbal noun for "love" can look like the 3-lit. infinitive for "to love."

The verb hntj "go upstream" is 4ae-inf. For p3 "the," see § 5.10.3.

The infinitive in headings

Like English, Egyptian uses its bese uses in the following section

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The infinitive in headings

Like English, Egyptian uses its infinitive in many different ways. We will examine all but one of these uses in the following sections; the remaining one is the subject of the next lesson.

The infinitive is often found in headings, such as the hieroglyphic labels to carved or painted scenes and the titles of texts: for example,

(label of a scene showing the tomb-owner watching this activity)

Dall opt m hrw "Coming forth by day"

(title of the collection of funerary spells known as the Book of the Dead)

(title of a section in a medical papyrus).

The most common such heading, found in religious and magical texts, is diffusually abbreviated (1) <u>dd-mdw</u> "recitation" — literally, "saying words." This normally introduces the text proper, after any other headings, or the speech of the various participants in a ceremony or scene. When such texts are written in vertical columns, (1) sometimes stands at the head of each columns well as at the beginning of the text; in this case the heading serves as a kind of "quotation mark," and is not meant to be read.

The infinitive after the indirect genitive

the other nouns, the infinitive can serve as the second noun of an indirect genitive, after the entitival adjective n(j): for instance,

hrw pf n h? rhwj "that day of the two companions' fighting"

r n wn sb(3) n b3 "Spell (literally, 'mouth') of opening a gate to the ba"

phrt nt sm3 hf(3)t "Prescription for (literally, 'of') killing a snake."

when the first noun of the indirect genitive is undefined, the genitival phrase is often best transmed as a relative clause with a passive verb: for example,

A Lambar z(j) jqr n wb3 m.f jb "an excellent man who can be confided in"

Jily n "h"b m ruf "a sovereign whose name can be boasted of" --

merally, "an excellent man of opening the heart to him" and "a sovereign of boasting about his

The infinitive as the object of a preposition

ence it is a noun, the infinitive can be used as the object of a preposition, like other nouns. Some

after hr "upon"

The preposition hr followed by the infinitive sometimes has the meaning "because of" an action (see § 8.2.10), as in "Followed hr st31.j r m(w)t "because of ging me toward death" and Infinitive sometime jt hm.j hr dr thum "the return of My Incarnation repelling Retjenu." Most often, however, the combination of hr and an infinitive expresses

concomitant action: that is, action that goes on at the same time as that of a preceding clause. In this use, the prepositional phrase is usually best translated in English by an "...ing" form of the verb, with or without an introductory word such as "when" or "while": for example,

"I went around my camp yelling" or "I went around my camp while yelling"

"He found him emerging from the gate."

Here the prepositional phrases hr nhm (literally, "upon yelling") and hr prt m sb3 (literally, "upon emerging from the gate") describe an action that is concomitant with that of the past-tense actions dbn.n.j 'f3y.j "I went around my camp" and gm.n.f sw "he found him."

2. after $\mbox{\em m}$ "in"

A prepositional phrase with the preposition m and the infinitive is also used to describe concomitant action: for instance,

"He found him emerging from the gate" -

literally, "he found him in (the act of) emerging from the gate." The infinitive is less common after m than after hr. More often, m is used with a verbal noun (which can look like the infinitive): for example, m hd "going downstream, north" (the infinitive of 3ae-inf. hdj is hdt), Mill Make m hntyt "going upstream, south" (the infinitive of 4ae-inf. hntj is hnt), and MIM m whm "again" (literally, "in repeating").

3. after ⇔ r "to"

The combination of the preposition r and the infinitive is normally used to describe **purpose**. It is regularly translated with the English infinitive, sometimes preceded by "in order": for example,

This construction is very common in Middle Egyptian. It almost always indicates purpose, except in the expression > r dd, which can mean "saying" (used to introduce a direct quotation) as well as "in order to say."

after other prepositions

The meaning of other combinations of a preposition and the infinitive is fairly straightforward: for instance,

"Words to be said in accordance with drinking the prescription."

This is also true of the infinitive plus a compound preposition, as in Me I m ht jt "after returning" (literally, "in the wake of returning").

- lynt.k(w) is a 18 form of the verb lyntj "go upstream." This form, called the stative, will be discussed in Lesson 17.
- The spelling of the 3-lit. infinitive sur/swj is etymological (originally swr, later swj): see § 2.8.3.

The infinitive as the object of Like other nouns, the infinitiv most often after the following l

- verbs of desire and emotion
- verbs of perception and co (how)," hmt "think,
- verbs of speech and assigni "give," and "intend, thin
- verbs of starting and stoppi 33° "start, begin."

Most of these uses have similar member to do, command (some imilar to English constructions

> 12 000 21 mm "My Incarnation has de Band wd.n. IN THE SALE "I saw again (literally, "I

The infinitive in nonverbal s

like other nouns, the infinitive medicate in a nominal sentence

= IZA IM nn ns - X ir pšn dnnt.f jwd p3qt pu "As for splitting apart hi the first of these examples t

good"; in the second, the **see adverbial predicate** n.s "for The third example comes the skull of a a plate with respect to a plan is the predicate of an A mm a plate of his skull" adde

> The "plural strokes" are a determ splitting apart" is also an inf

The infinitive as the object of a verb

Like other nouns, the infinitive can be used as the object of a transitive verb. This use is found most often after the following kinds of verbs:

- verbs of desire and emotion, such as Isi 3bj "desire," Isi mrj "want," Isi snd "fear"
- verbs of perception and cognition, such as $2 \sqrt{2} \sqrt{2} m^{33}$ "see," $1 \sqrt{2} m^{23} m^{23}$ "know (how), learn (how)," $1 \sqrt{2} \sqrt{2} m^{23} m^{23} m^{23}$ "remember," $1 \sqrt{2} \sqrt{2} m^{23} m^{23} m^{23}$ "plan"
- verbs of starting and stopping, such as \$\int_A 3b\$ "stop," \$\int_B whm "repeat, do again," \$\int_A \int_B \int_A \int_B \int_A \

Most of these uses have similar counterparts in English: for example, want to do, know how to do, remember to do, command (someone) to do (something), stop doing. Examples in Egyptian are usually similar to English constructions: for example,

"My Incarnation has desired to make a monument for my father Amun-Re"

Wd.n.j n.k jrt st "I have commanded you to do it"

"I saw again (literally, 'I repeated seeing') his victories."

The infinitive in nonverbal sentences

other nouns, the infinitive can be used as the subject of a nonverbal predicate, or as the cate in a nominal sentence: for example,

jr pšn dnnt.f jwd p3qt pw r p3qt nt dnnt.f

"As for splitting apart his skull, it is parting one plate of his skull from another."

first of these examples the infinitive sdm "to hear" is the subject of the adjectival predicate mod"; in the second, the infinitive phrase prt m jmnt "emerging from the West" is subject of merbial predicate n.s "for her" (see § 11.9.3).

third example comes from a medical papyrus: it describes what is meant by the physician apart" the skull of a patient.⁶ This is explained (literally) with the words "it is the parting with respect to a plate of his skull." Here the infinitive phrase jwd p3qt "the parting of a the predicate of an A pw nominal sentence, with the prepositional phrase r p3qt nt dnnt.f plate of his skull" added. This kind of construction is common in explanations.

pural strokes" are a determinative, borrowed from the word hmtw "three" (§ 9.2).

14.14 The infinitive in narration

Narration (the describing of past events) normally involves finite verb forms, but Middle Egyptian sometimes uses the infinitive for this purpose as well. Three such infinitival constructions are found in Middle Egyptian texts.

1. In headings

The beginning of a narration, or the beginning of major divisions within a narration, can use the infinitive to "set the scene" for the narration that follows. This use is especially common after dates: for example,

hsbt 2 hr hm n ... (n)swt bjt(j) H -SHM-R 23-13 NFR-HTP ... h t hm.f hr st hrw m h

"Year 2 during the incarnation of ... the King of Upper and Lower Egypt KHA-SEKHEM-RE, son of Re NEFER-HOTEP ... Appearing of His Incarnation on the Horus-throne in the palace."

This example comes from a stela of the 13th-Dynasty king Neferhotep I, which describes how the king appeared ($h^c t$) in formal audience to issue a decree for the temple of Osiris at Abydos. This construction is similar to the use of the infinitive in other headings (§ 14.9).

2. The "narrative" infinitive

Some Middle Egyptian stories use the infinitive instead of a normal finite verb form within the body of a narration. Unlike the infinitive in headings, this use of the form normally has to be translated by a past tense in English, rather than by an infinitive or gerund: for example,

literally, "his placing me in front of his children." It is not always clear why such texts use the infinitive in place of a normal finite verb form, but the construction seems to occur most often after major breaks in the narrative — at places where a modern novel might begin a new section or chapter. In that sense this use of the infinitive is comparable to the one described in the preceding paragraph.

3. The sam pw jr.n.f and sam pw jry constructions

The infinitive is also commonly used in narration in a special construction that Egyptologists call the sdm pw jr.n.f construction. This is an A pw B nominal sentence in which A is an infinitive (such as sdm "to hear") or infinitive phrase and B is the verb form _____ jr.n plus a noun or suffix pronoun as subject: for example, jr.n.f, meaning "what he did." The construction sdm pw jr.n.f means "what he did was to hear." It is often used in narration in much the same way that its translation is used in English narratives: for example,

"What he clid was to stand up in order to address him."10

7 The omitted parts of this example contain the titulary and epithets of the king,

8 In other copies of this story the normal past-tense (finite) form rdj.n.f "he put" is used instead of the infinitive.

9 jr.n.f (etc.) is the verb form known as the perfect relative. It will be discussed in Lesson 24.

10 For r wid f, which also contains the infinitive, see § 14.11.3, above.

be sdm pw jr.n.f construction

passive participle jry, mea

the narrative infinitive, thich is much rarer) seem thation might begin a new

infinitive after negation infinitive can be used like (§ 11.4) or the negative relative

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The infinitive after the new truction is most often for

"to remain in soundar

the first clause describe indicates how that action

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In § 12.9 we saw how the

who his barring is

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THE NEGATIVE I

Definition

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construction the negation of the negative negatival complement the

Tide of a funerary spell, For m

The sdm pw jr.n.f construction also has a passive form, in which the verb form jr.n.f is replaced by the passive participle jry, meaning "what was done": for instance,

Like the narrative infinitive, the sdm pw jr.n.f construction and its passive counterpart sdm pw jry (which is much rarer) seem to occur after breaks in the narration — mostly at places where the maslation might begin a new paragraph.

The infinitive after negations

The infinitive can be used like other nouns in the negation of existence, after the negative particle (§ 11.4) or the negative relative adjective jwtj (§ 12.9):

after nn

The infinitive after the negative particle *nn* expresses an action whose existence is denied. This construction is most often found in unmarked adverb clauses (§ 12.17): for example,

"to remain in soundness on earth, without the body's expiring forever."

Here the first clause describes an action (using the infinitive mn "to remain") and the adverb

after jwtj

In § 12.9 we saw how the negative relative adjective *jwtj* followed by a genitival noun phrase expresses the non-possession of something as a relative clause. The same construction can be used, with a similar meaning, with an infinitive instead of a regular noun: for example,

who his barring is not." In this case, and in most other examples of this construction, the fix pronoun (or direct genitive, with a noun) is the object of the infinitive.

THE NEGATIVE INFINITIVE AND THE NEGATIVAL COMPLEMENT

Definition

the negative constructions discussed in the preceding section, the infinitive itself is not negationstead, it describes an affirmative action ("the body's expiring," "the barring of him") whose stence is negated (by nn or jutj). English can negate the infinitive or the gerund itself: for ince, the body's not expiring and to not bar him (or not to bar him). In Egyptian the infinitive is made to be using the infinitive of the 2-lit. verb tm () "finish, fail, not be, not do" wed by a special verb form known as the negatival complement: for example,

this construction the negation is expressed by the infinitive tm "not, to not" and the verb itself the negatival complement that follows it: here m(w)t "dying, die."

Title of a funerary spell. For m whm, literally "in repeating," see § 14.11.2.

14.17 The form of the negatival complement

The negatival complement of all verbs except those with geminated roots is formed with the base stem plus an ending -w, which is often not written; the negatival complement of verbs with geminated roots uses the geminated stem without an ending:

rdj "give, put" (no examples with the dj stem or ending -w)

 Δ jw "come" (no examples with the jj stem or ending -w).

14.18 Syntax of the negative infinitive

ANOM.

The negative infinitive can be used in most of the ways that the affirmative infinitive is used. It can also have the same kinds of subject and object as the affirmative form: for example,

"Not dying in the necropolis by a man" (compare §§ 14.4.1, 14.9)12

"in order not to multiply" words" (compare §§ 14.5, 14.11.3).

The subject and object follow the negatival complement, as these examples show. When the subject is a suffix pronoun, however, it is attached to the infinitive, not the negatival complement:

The negative infinitive is always active, like the affirmative; this is also true of the negatival complement. In some cases, however, English requires translation by a passive verb form, as in the following example (title of a funerary spell):

"A man's not being eaten by a snake in the necropolis,"

or, more literally, "the not eating of a man by a snake in the necropolis" (see § 14.7).

Definition

Egyptian has a special constraint another form of the same

Egyptologists call the verbal Middle Egyptian and occurs

The form of the complementary infinitive

on. This ending is attached ting verbs. For final-weak the base stem, but the weak

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ANOM.

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The idea of creation by the god Ptah, as noted in Pah was the chief deity of There he was known function. § 6.5), from the cated with the mineral element wear in Old Kingdo chief one who manages the sculptors, and archite Sokar, the falcon-headed

a hymn to the rising sum a sadverbs, see § 8.14.

Title of a funerary spell. The phrase
masculine because it refers to an unexpressed antecedent bw" "place": i.e., "(the place) that is under the god." It is masculine because it refers to an unexpressed antecedent bw "place": i.e., "(the place) that is under the god."

¹³ The caus. 3-lit. verb 5°53 means literally "cause to be many"; the plural strokes are a determinative.

THE COMPLEMENTARY INFINITIVE

Definition

Egyptian has a special construction in which a verbal noun is used as an adverbial complement after another form of the same verb: for example,

Egyptologists call the verbal noun in this use the **complementary infinitive**. It is quite rare in Middle Egyptian and occurs almost exclusively in older religious texts.

The form of the complementary infinitive

The complementary infinitive always has the ending -t, as in the examples in the preceding section. This ending is attached to the base stem of most verbs, and to the geminated stem of geminating verbs. For final-weak verbs the ending seems to have been originally -wt, later $-\gamma t$, attached to the base stem, but the weak consonants w and γ are usually omitted in writing.

There are very few examples of the complementary infinitive in Middle Egyptian texts. The following are typical forms found in older religious texts:

2-LIT.	3ht "becoming effective"
2AE-GEM.	wnnt "existing"
3-LIT.	PJ R wbnt "rising"
3AE-INF.	Mo, Moss, Millow mst, mswt, msyt "being born"
4AE-INF.	미우 psdt "shining"
ANOM.	As jwt "coming."

ESSAY 14. THE MEMPHITE THEOLOGY

The idea of creation by means of perception and the creative word is especially associated with the god Ptah, as noted in Essay 13. Why this should be so is not immediately clear.

Ptah was the chief deity of Memphis, Egypt's political capital from the beginning of pharaonic history. There he was known as \(\frac{1}{2} \) \(\frac{1}{2} \) \(\text{rsw(i)} \) \(\text{jnb} \) \(\text{f}''\) he who is south of his (city's) wall'' (a \(\text{nfr hr} \) \\ \text{construction:} \(\frac{5}{6.5} \), from the location of his chief temple. Even in his earliest attestations, Ptah is associated with the mineral elements of the created world — metal ores and stone — and with the role of fashioning these elements into artifacts. He is shown with the same close-fitting skullcap that the chief one who manages craftsmanship." Ptah was especially revered as the patron of metal-torkers, sculptors, and architects. His association with metal was often honored by uniting him with Sokar, the falcon-headed deity of meteoric ore, in the combined form Ptah-Sokar, and his

From a hymn to the rising sun: wbn.k and hpr.k are finite verb forms with the suffix pronoun as subject. For nouns used as adverbs, see § 8.14.

relationship to stone led to his union with the god Tatjenen (see Essay 11), in the form of Ptah-Tatjenen, particularly in the New Kingdom.

These characteristics explain why Ptah was often worshipped as a creator of the physical world, but not why this function should be associated with the nonphysical aspect of creation by thought and speech. Fortunately, chance has preserved for us a unique document that explains the association.

In the British Museum is a large piece of black granite known as the "Shabaka Stone," made for erection in Ptah's temple at Memphis. Although it was inscribed during the reign of the 25th-Dynasty pharaoh Shabaka (ca. 712–698 BC), its inscription purports to be much older, as the pharaoh's dedicatory text informs us:

His Incarnation published this writing anew in the house of his father Ptah South of His Wall, since His Incarnation had found it as something that those before had made but as something that worms had eaten, and unknowable from beginning to end.

From this text it seems that the original found by Shabaka was written on papyrus or leather. This original was once thought to date to the Old Kingdom, but more recent analyses of its content indicate that it was probably composed during the reign of the 19th-Dynasty pharaoh Ramesses II, some 550 years earlier than Shabaka.

The text consists largely of a ritual commemorating the original unification of the Two Lands at Memphis (see Essay 1). At its end, however, is a shorter section devoted to the role of Ptah in the creation. This part of the text is often called the "Memphite Theology." It begins with a reference to the Heliopolitan creation account and the notion of the creative word: "Evolution into the image of Atum occurred through the heart and occurred through the tongue." The text then continues:

But much older is Ptah, who enlivened all the gods as well as their life-forces ("kas") through this heart and through this tongue ... His Ennead is in his presence in teeth and lips, which are the seed and hands of Atum: for Atum's Ennead evolved from his seed and his fingers, but the Ennead is teeth and lips in this mouth that pronounced the identity of everything and through which Shu and Tefnut emerged and gave birth to the Ennead.

Here the notion of creative thought and speech is given priority over the physical evolution of Atum into the forces and elements of the created world ("Atum's Ennead"). In effect, the text states that the creator's concept of the world and his creative utterance of that concept caused the "Big Bang" that resulted in Atum's evolution.

The text also clearly associates Ptah with the creator's thought and utterance. Like other accounts of Ptah's role in the creation, however, it does not actually identify Ptah as the creator himself. Rather, Ptah is an intermediary between the act of creative thought and speech and the result of that act, the evolution of Atum ("Ptah, who enlivened all the gods as well as their life-forces through this heart and through this tongue").

The key to Ptah's part in the creation lies in his role as patron of metalworkers, sculptors, and architects. These human acts of creation all involve an initial concept in the mind of the artisan—for example, of a statue or building—which is then given physical form through the use of the

raw materials of metal or sto result in the "evolution" of Egyptians, Ptah was the divin represented by Ptah made it properties and his creative di Atum's raw material into the lows:

So has Ptah come to rest have the gods entered into

It is significant that the term "disme speech." The term "disme term used to describe he had nature: they are images of using the term "divine speed to be used to be used to be used to be used."

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The Memphite Theology

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raw materials of metal or stone. In the end, the artisan's concept and craftsmanship or direction result in the "evolution" of the original raw material into a finished statue or building. To the Egyptians, Ptah was the divine force that made this evolution possible. In the same way, the force represented by Ptah made it possible for the creator's initial concept of the world ("heart," "perception") and his creative direction ("tongue," "announcement") to result in the evolution of Atum's raw material into the physical world. The text of the Memphite Theology puts it as follows:

So has Ptah come to rest after his making everything as well as every divine speech ... So have the gods entered into their bodies.

It is significant that the text equates the creation of "everything" with the creation of "every divine speech." The term "divine speech" — \mathbb{I} mdw-ntr, literally, "speech of the god" — is the same term used to describe hieroglyphic writing (§ 1.4). As we have learned, hieroglyphs have a dual nature: they are images of things in the real world, but they are also representations of ideas. By using the term "divine speech" to describe the created world, the author of the Memphite Theology implies that everything in creation is itself a kind of hieroglyph of the creator's original concept. In the same way, the beginning of the text refers to "evolution into the image of Atum." The word "image" — \mathbb{I} tit — is also used of hieroglyphic signs (note the determinative: an adze, with which such signs could be carved). The physical world is thus an "image" of the original raw material of Atum in the same way that a hieroglyph is an "image" of a physical thing.

The Memphite Theology is one of the most sophisticated texts that has survived from ancient Egypt. It was written in a period of great intellectual creativity that flourished under Ramesses II, which produced another masterpiece of Egyptian thought that we will examine in Essay 15. In identifying Ptah as the intermediary between the creator's intellect and the physical evolution of the world, it anticipated the notion of the demiurge in Greek philosophy by more than 500 years — a notion that eventually found its way into Christian philosophy, as expounded in the opening words of the Gospel of John:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. Through him all things came into being, and of all that has come into being not one thing came into being except through him. (John 1:1-3)

Just by itself, the Memphite Theology is enough to place Egyptian thought squarely in the line, and at the beginning, of the great traditions of Western philosophy.

EXERCISE 14

Transliterate and translate the following clauses and sentences, identifying the infinitives and their root class. To give you practice in using the dictionary, the meaning of individual words will no longer be given in the exercises: you can find them in the dictionary at the back of this book.

- I. $M = \frac{1}{2} \frac{1}{2}$
- 2. WILL BA OF TA = title of a funerary spell

- 3. A Thank I took myself off"
- 4. □ 30 km 2 5 th 1 = 2 mj k3.(j) "I did not plan"

- 7. 强二二9日4人
- 8. A hmt.n.f "he thought"
- 9. Al sh3.n.k "you have remembered"
- 10. 1 1 2 1 1 1 9 see \$\ 10.9 and 4.4
- 11. A principal with a wind answer"
- 12. 5 A A
- 13. 4 ONT SEE Essay 6
- 14. @ | wrš.n.s "she spent the day"
- 15. Alas wj jj.kw "I have come"
- 16. MAAN 200 AO
- 17. XANIA 9 jw.f rh "he knows," hsq "severed"
- 19. *** | X2 | A Sell = A Sell jj.n.j "I have come"
- 20.
- 21. \$\frac{1}{2} \frac{1}{2} \
- 22. 1 LANGE TO POPE (a name)
- 23.
- 24. Limin f(w) for f(w) for f(w) for f(w) see § 8.2.6; f(w) defined with f(w) for f(w
- 25. Importation of a funerary spell
- 26. A Legis wd.tw n.f "let him be commanded"
- 27. Litle of a funerary spell
- 28. The mrr.k "you wish"
- 29. 运气管型909节
- 30. - - 2 sentences

Forms

Lessons 10–12 we learned homences and clauses, and in position, like other nouns. The infinitive can also be the pseudoverbal construction because it is syntheticate is a real verb form (the Not every combination of truction. In Middle Egypt

- hr plus infinitive for
- m plus infinitive for
- r plus infinitive for

these, hr plus infinitive and fittive is used less often, and Coptic descendants, known (from m plus infinitive use these names to refer

Basic meanings

all adverbial predicates, the not express a particular te 11.3). It is also basically are common to all three the three pseudoverbal con In Middle Egyptian the expresses the imperfect Emailsh verbs — that is, those "is doing, was doing." L " either at the time of another action this is the original, and fraitive to express simple acts mple present or past terms ple Jill does crossword puzz seest often found in Middle

15. The Pseudoverbal Construction

Forms

Lessons 10—12 we learned how Egyptian uses a prepositional phrase as an adverbial predicate in mences and clauses, and in § 14.11 we saw that the infinitive can be used as the object of a position, like other nouns. As you might expect, therefore, the combination of a preposition the infinitive can also be used as an adverbial predicate. Egyptologists call this kind of predicate pseudoverbal construction: "verbal" because it involves a verb form (the infinitive), pseudo" because it is syntactically a nonverbal predicate (adverbial), even though part of the edicate is a real verb form (the infinitive).

Not every combination of a preposition plus the infinitive can be used in the pseudoverbal struction. In Middle Egyptian only three kinds of prepositional phrases occur in this use:

- hr plus infinitive for example, fr jrt: literally, "upon doing"
- r plus infinitive for example, r r prt: literally, "toward emerging."

these, hr plus infinitive and r plus infinitive are very common in Middle Egyptian texts; m plus infinitive is used less often, and only with intransitive verbs. All three pseudoverbal constructions Coptic descendants, known as the "First Present" (from original hr plus infinitive), "First Frure" (from m plus infinitive), and "Third Future" (from r plus infinitive). Egyptologists somewas use these names to refer to the Middle Egyptian constructions as well.

Basic meanings

all adverbial predicates, the pseudoverbal construction is essentially **nontemporal**: in itself it not express a particular tense, but it can be used to describe past, present, or future actions [11.3]. It is also basically **indicative**, denoting a statement of fact (see § 13.3.3). These fearers are common to all three pseudoverbal predicates. Apart from these common features, however, the three pseudoverbal constructions have different basic meanings.

In Middle Egyptian the combination of hr plus infinitive as a pseudoverbal predicate most ofexpresses the imperfect (see § 13.3.2). It usually corresponds to the "progressive" forms of
English verbs — that is, those which consist of a form of the verb be plus the gerund: for example,
in "is doing, was doing." Like the English progressive, it normally indicates action in process
progressing") either at the moment of speaking (for example, Jill is doing the crossword puzzle) or
the time of another action (for instance, Jill was doing the crossword puzzle when Jack called). Alhough this is the original, and most common, meaning, Egyptian eventually began to use hr plus
infinitive to express simple action as well. Occasionally, therefore, hr plus infinitive corresponds to
the simple present or past tense of English — particularly in generic statements, as in the English
example Jill does crossword puzzles. This use begins to appear in texts at the end of Dynasty 12 and
most often found in Middle Egyptian texts from the New Kingdom.

The combination of m plus infinitive as a pseudoverbal predicate can also be translated with the English progressive: for example, m h3t "is descending." Rather than action in progress, however, it seems to denote future action, much like the English progressive does in a sentence such as Jack is going to Alaska this summer. Like hr plus infinitive, this construction also changed in meaning over the course of time. In texts from the New Kingdom, m plus infinitive often expresses the imperfect, like the pseudoverbal construction with hr plus infinitive.

The pseudoverbal construction with r plus infinitive denotes action that has yet to happen at the moment of speaking or with respect to another action: for example, r prt "will emerge, was to emerge." Usually this predicate implies an action that is planned or inevitable. In this respect it is similar to the English constructions with a form of the verbs be or have plus the infinitive, which also denote action that has yet to happen: for example, Jill is to give the opening address and Jack has to leave. The Egyptian pseudoverbal predicate with r plus infinitive can usually be translated with these English constructions as well as with the simple future: for example, r prt "is to emerge, has to emerge, was to emerge, had to emerge," and so forth, as well as "will emerge."

As is normal with adverbial predicates, the pseudoverbal construction comes after its subject (see § 10.2). It can be used in most of the ways that other adverbial predicates are used. These uses are described in the following sections.

15.3 The pseudoverbal construction in main clauses

Like other adverbial predicates, the pseudoverbal construction can be used in main clauses (or independent sentences: see § 12.1) without any introductory word: for example,

This use is normally possible only with a nominal subject, as in these examples, or — in later Middle Egyptian texts — with special forms of the personal pronoun (see the next sections).

In most cases, main clauses with a pseudoverbal predicate have the same introductory words used with other adverbal predicates, such as jw and m.k (§§ 10.3–10.4): for example,

As with other adverbial predicates, the tense of the pseudoverbal construction depends on the context in which it is used. While hr or m plus infinitive are often best translated with the present tense, they sometimes express past actions (for examples, see §§ 15.6 and 15.8–15.9). Similarly, while r plus infinitive usually refers to future events, it can also denote an action that had yet to happen in the past (example cited in § 15.5).

flix or dependent pronounal subject in the pseudon. In § 10.5 we met a subject in later Manudoverbal predicate: for

CASIALE tw.jr

impersonal subject products the personal pronounce of the personal property of the personal pronounce of the personal pron

"One had to find water of the w

to say to His Incarnation.

144.2).

With a pseudoverbal prediction.

e for instance,

"One is to take up tool
use of tw is restricted to public Egyptian of the New K

This is used, like the old predicate: for example,

"One is hurrying us" or

Later Middle Egyptian som Latitute for nouns or noun ph One" (capitalized): for example

hr Balle and the

an adverbial predicate in are to occur earlier than the N

The French impersonal pronoun of

The pseudoverbal construction with subject pronouns

A suffix or dependent pronoun after an introductory particle is normally used to express a pronominal subject in the pseudoverbal construction, as in the last three examples of the preceding section. In § 10.5 we met a special form of the personal pronoun that is used as the subject of an adverbial predicate in later Middle Egyptian texts. This pronoun can also function as the subject of a pseudoverbal predicate: for example,

The impersonal subject pronoun - tw

Besides the personal pronouns, Egyptian also has an impersonal pronoun h tw (also h and h arely h). This pronoun is used **exclusively** as the subject of an adverbial predicate (including the seudoverbal construction) or a verb form, either as a suffix or as a dependent pronoun. It can smally be translated by the English impersonal pronoun *one*, or its predicate can be translated by an English passive construction with the pronoun h as subject: for example,

"One had to find water" or "Water had to be found" (in a narrative)

"Look, one is saying" or "Look, it is being said."

An example with tw as subject of an infinitive is $\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} \int$

With a pseudoverbal predicate, tw can be used by itself as subject without any introductory article: for instance,

"One is to take up tools of fighting" or "Tools of fighting are to be taken up."

This use of tw is restricted to pseudoverbal predicates with r plus infinitive, as in this example. In Middle Egyptian of the New Kingdom the subject pronoun has an impersonal form $-\frac{n}{2} - \frac{n}{2} tw.tw$ or $\frac{n}{2} - \frac{n}{2}$. This is used, like the other subject pronouns, as the subject of any adverbial or pseudo-erbal predicate: for example,

"One is hurrying us" or "We are being hurried."

Later Middle Egyptian sometimes uses *tw* not only as an impersonal pronoun but also as a abstitute for nouns or noun phrases referring to the king. In this case, it is normally translated as One" (capitalized): for example,

The property of the party of th

with an adverbial predicate in an adverb clause (see § 12.17). This use of the pronoun tw does not seem to occur earlier than the New Kingdom.

The French impersonal pronoun on has a similar twofold translation into English: on dit "one says" or "it is said."

15.6 The pseudoverbal construction after chc.n and wn.jn

The pseudoverbal predicate with hr plus infinitive is also used in main clauses with two introductory words that are not used in other kinds of adverbial-predicate clauses: $h^c \cdot h^c \cdot n$ and $h^c \cdot h^c \cdot n$ are followed by a nominal or suffix-pronoun subject: for example,

"Then I was calling to the expeditionary force that was in this boat"

"Then His Incarnation was spreading open the writings"

"Then there was fighting in that (part of) Egypt."

These two introductory words are actually verb forms: 'h.c.n means literally "stood up" and wn.jn "then existed." Thus, the examples just given mean literally "I stood up upon calling," "Then His Incarnation existed upon spreading open," and "Then one existed upon fighting." But when used to introduce a pseudoverbal predicate they have lost their literal meaning and denote simply subsequent action in a narrative (i.e., "then"). For that reason, the form wn.jn can also introduce an adjectival predicate:

In texts of Dynasty 18, wn.jn is occasionally replaced by another verb form, wn.hr, with the same syntax and apparently the same meaning: for example,

All three introductory words are also used with verbal predicates, as we will see in Lessons 17-18.

15.7 The pseudoverbal construction without an infinitive

The preposition hr can be used as a pseudoverbal predicate without an infinitive when it introduces a direct quotation. In this case the infinitive \underline{dd} "saying" is understood: for example,

literally, "every-face is upon 'He is our lord."

15.8 The negated pseudoverbal construction

The pseudoverbal construction with hr plus infinitive can be negated by nn, like other adverbial predicates: for example,

With r plus infinitive, two constructions are attested:

Such uses are rare, however. Normally the negation of the pseudoverbal construction is expressed with a finite verb form, as we will see in later lessons.

me pseudoverbal construction

Lesson 12 we saw how adve-This is also true for perinfinitive: for example,

"so that the gods may see

unmarked (see § 12.17)

hmw hr tp.f hr cmcm nfl

"I heard his voice when

"A good day, as we are

chairs with a nominal subject can be citized and subject can be citized and subject are normally many the translation of these

me pseudoverbal construction

other adverbial predicates, white clauses, with or without the use: for example,

"Look, it is the woman w

"So listen, you who are or

"What is one to do?" or which one is to do?")⁶

For the first clause see Exercise 14.

Literally, "who is suffering her(seff noting the thing causing the suffering my.f is an imperative construction of pw-trj "what?" see § 5.11; ntj is

The pseudoverbal construction in adverb clauses

Lesson 12 we saw how adverbial predicates can be used in both marked and unmarked adverb Lesson. This is also true for pseudoverbal predicates. Examples are attested mostly with hr or m infinitive: for example,

after jst (see § 12.16.1)

"so that the gods may see him when they are giving him praise."

unmarked (see § 12.17)

ḥmw hr tp.f ḥr cmcm n.f ky ḥr sjn rdwj.fj

"A servant was at his head giving him a masssage, while another was rubbing his feet"

"I heard his voice when he was talking"

"A good day, as we are going down to the marsh!"

that the unmarked adverb clause with a pronominal subject is introduced by jw, while the clause with a nominal subject has no introductory word. As a general rule, jw-clauses with a mominal subject can be either main clauses or adverb clauses, while clauses with jw and a minal subject are normally main clauses (or independent sentences). As with nonverbal adverbases, the translation of these adverb clauses is partly a matter of preference.

The pseudoverbal construction in relative clauses

take other adverbial predicates, the pseudoverbal construction can be used in direct or indirect clauses, with or without the relative marker *ntj*. All three pseudoverbal predicates occur in use: for example,

with ntj (see §§ 12.3-12.8)

"Look, it is the woman who is suffering" (direct relative)⁴

"So listen, you who are coming into being (in the future)" (direct relative)

"What is one to do?" or "What is to be done?" (indirect relative: literally, "What is that which one is to do?")

m3n is a verb form to be discussed in Lesson 19; sw is its object and ntrw its subject.

For the first clause see Exercise 14, no. 18. For the suffix of rdwj.fj "his two feet" see § 5.7.

Literally, "who is suffering her(self)": the verb mn "suffer" is transitive and is normally used with an object denoting the thing causing the suffering or, as in this case, with a reflexive pronominal object.

sdm jr.f is an imperative construction, which will be discussed in Lesson 16; tn is the 2pl dependent pronoun.

For pw-trj "what?" see § 5.11; ntj is written for ntt "that which": see § 12.3.

2. without ntj (see § 12.11)

Relative clauses without *ntj* are used after undefined antecedents. When such clauses have a pseudoverbal predicate they are normally introduced by *jw* plus a suffix pronoun that refers back to the antecedent. This construction seems to be used only for direct relatives: for example,

jw.f m nds n rnpt 110 jw.f hr wnm t 50

"He is a commoner of 110 years (of age), who is eating 50 loaves of bread (a day)"

"It was a snake, who was coming"

ms pw n hn-nhn jw.f r šzp hdt jw.f r wtz dšrt

"He is a child of southern Egypt, who is to take up the White Crown,

who is to wear the Red Crown."7

When the relative clause comes immediately after its antecedent, jw and its suffix pronoun are omitted: for example,

$$z(j)$$
 hr mn r-jb f "a man suffering in his stomach."

Although adverbial predicates can also be made into relative clauses by using a nisbe of the preposition (see § 12.10), this does not seem to be true for the pseudoverbal construction. The example just cited, therefore, has to be analyzed as a relative clause without a subject (like the English translation "a man suffering") rather than as a nisbe phrase $*l_i v(j) mn$ "who is upon suffering."

Since pseudoverbal predicates generally behave like other adverbial predicates, there would seem to be no syntactic reason why Egyptian should avoid expressions such as $\star hr(j)$ mn "who is upon suffering" or $\star jrj$ szp "who is to take up." As we saw in § 12.10, however, the nisbe form of an adverbial predicate — such as jmjw pt "those who are in the sky" — is not specific about time or circumstances and often has generic meaning. Though they too are adverbial predicates, the pseudoverbal predicates are also finite verbal constructions, denoting actions that are in some way limited in their time or aspect. This is apparently why Egyptian did not use the nisbe form of such predicates.

15.11 The pseudoverbal construction in noun clauses

Although pseudoverbal predicates can be used like other adverbial predicates in noun clauses, few examples of such clauses are actually found in Middle Egyptian texts. There seem to be no examples of unmarked noun clauses with a pseudoverbal predicate (see § 12.14); those that do occur are introduced by ntt (see § 12.13.2) or by the word wnt (also wnt (also man at and is used in the same way: for example,

Addw wnt. f hr 13z.j "of whom it is said that he is tying me together."

noun clauses with r plus in the Kingdom use ntt or wnt plus

"They have said that the

where wnt introduces the pseudose said." In texts of the New

sspd h^cw.tn r ntt jw.tw r

"Sharpen your tools, si the morning,"

Apart from the use of a

pseudoverbal construct other adverbial predicates ments of fact. Most examp

pseudoverbal construction with an interrogative

"So, why is every man k

pseudoverbal sentence here an unexpressed subject (co man is killing his brother

Although they concentrate this (Essays 12–14) are allowed world. Atum of Heliowald (as the Ennead), and Pta These gods are immaned apart from the creation, but all ocean that existed before the concentrate of the existed before the concentrate of the concentra

The initial verb form, sspd "sharpe the prepositional phrase jr.f here tive is from the 3-lit. root sm3.

⁷ hn-nhn means literally "the interior of Hierakonpolis" and was a general term for the area of Egypt between Aswan and Thebes; hdt "the white one" and dint "the red one" are feminine adjectives.

⁸ For mn "suffer" see n. 4 above; r-jb "stomach" means literally "mouth of the heart."

⁹ The wnt clause is the object of ddw, a verb form meaning "of whom it is said."

For noun clauses with r plus infinitive as predicate, two constructions are used. Texts of the Mid-Kingdom use ntt or wnt plus the pseudoverbal construction: for example,

"They have said that they are to smash heads,"

where wnt introduces the pseudoverbal construction as object of the verb form jw dd.n.sn "they we said." In texts of the New Kingdom the noun clause is introduced by ntt jw: for instance,

sspd hew.tn r ntt jw.tw r thn r ch3 hne hr pf hzj dw3

"Sharpen your tools, since one is to meet in order to fight with that wretched enemy in the morning,"

where the noun clause serves as object of the preposition r — literally, "with respect to (the fact) Apart from the use of wnt or ntt, the difference between the later and earlier constructions just the presence or absence of jw in the noun clause.

The pseudoverbal construction in questions

other adverbial predicates, the pseudoverbal construction can be used in questions as well as mements of fact. Most examples occur after the interrogative word jn (§ 11.11.2): for example,

pseudoverbal construction is rare in other kinds of questions. The following is an exceptional mance, with an interrogative adverb at the beginning of the sentence:

"So, why is every man killing his brother?"

pseudoverbal sentence here is actually an adverb clause modifying the initial question, which an unexpressed subject (compare Exercise 10, no. 39): literally, "So, (it is) like what, when man is killing his brother?"

ESSAY 15. THE CREATOR

Although they concentrate on different aspects of the creation, the accounts of Heliopolis and phis (Essays 12–14) are alike in one respect: the gods in both systems are actually part of the world. Atum of Heliopolis is the material source of creation, which evolved into the das the Ennead), and Ptah of Memphis is the means through which that evolution hap—
These gods are immaners in nature (see Essay 4). The gods of the Hermopolitan Ogdoad apart from the creation, but they too are immanent — not in the created world, but in the pal ocean that existed before creation and that still surrounds the world.

The initial verb form, spd "sharpers," is an imperative, with the noun phrase hour "your weapons" as its object.

The prepositional phrase if here acts like the English particle w; this use will be discussed in Lesson 16. The infinite is from the 3-lik root sm3. Its spelling collects both the original toot and the less of dre fund consorant 3 in manufaction; the final welraws that the infinitive ended in a wowel (i.e., ***mw/, originally **** wmv3).

The quality of immanence is a feature shared by all Egyptian gods, with one exception: the god Amun of Thebes. Amun appears already in texts from the late Old Kingdom, but we do not learn much about him until the Middle Kingdom, when he rose to prominence along with the pharaohs of Dynasties II-I2, which originated in Thebes. It was in Dynasty 18 (which also came from Thebes), however, that Amun first began to dominate Egyptian religion and, with it, Egyptian accounts of the creation.

The name "Amun" (\(\) jmn, more fully \(\) jmnw) means "hidden." Unlike all the other Egyptian gods, who were immanent in the phenomena of nature, Amun was transcendent: he existed above and apart from the universe, "hidden" from the created world. This quality of Amun is sometimes reflected in an epithet \(\) jmn(w)-rn.f "He whose identity (literally, 'name') is hidden" (a nfr \(\) lr construction: \(\) 6.5) and it is occasionally referred to in religious texts of the New Kingdom. The clearest statement of Amun's transcendence, however, comes from a hymn to the god that was written in Dynasty 19, probably during the reign of Ramesses II, on a papyrus that is now in the Netherlands National Museum of Antiquities in Leiden. This text explains Amun's "hidden" nature with the following words:

He is hidden from the gods, and his nature is unknown. He is farther than the sky, he is deeper than the Duat. No god knows his true appearance, no image of his is revealed through inscriptions, no one testifies to him accurately. He is too secret to uncover his awesomeness, he is great to investigate, too powerful to know.

Unlike the other gods, Amun is not part of the created world ("He is farther than the sky, he is deeper than the Duat") and is therefore "hidden" — not just from human understanding but even from the knowledge of the gods themselves, who are also part of the created world.

Although Amun himself cannot be known, however, his existence can be deduced from the very fact that the world exists. As the only god who is independent of the universe, he is the true creator: the pre-existing god who thought of the world "through the heart" and commanded it to be "through the tongue." For this reason, all the other gods of creation — Atum and his Ennead, Ptah-Tatjenen, and even the Ogdoad of Hermopolis — are really just aspects of Amun himself. As the Leiden papyrus explains it:

He began speaking in the midst of silence...
that he might give birth to what is and cause them to live ...
You began evolution with nothing ...
The Ennead is combined in your body:
your image is every god, joined in your person.
You emerged first, you began from the start.
Amun, whose identity is hidden from the gods;
oldest elder, more distinguished than they ...
He is the Great One in Heliopolis,

who is also called Tanah Another of his evolution Original one who becompleting himself in

The concept of Amun and mature is summarized in the concept of a transcendent god concept. Already in Dynasty 12 antrw "king of the gods." In the mature of the most important of the coronation of the way to its splendor. Kannak was it embodied not only off.

Ultimately, the notion that is prian monotheism: that is conotheism of Judaism and Laboration Trinity, which the Holy Spirit) in a single God of a triune god by more the

1110cm2-ciii 1-2-12-ciii 1-2-12-1101 1-2-12-1101

"All the gods are three: Amun, Re, and Ptah, with His identity is hidden in Ahis is Re as face, his body

This passage, the most famous in the singular pronoun "his") but a apart from nature (as Amun), tings in nature (as Ptah). These gyptian creation accounts but also

The four lines are separated by "vene nal sentence, the second has an adve fourth line contains two sentences: the nominal sentence (§ 7.8).

who is also called Tatjenen ...

Another of his evolutions is the Hermopolitans.

Original one who begot the original ones and caused the Sun to be born, completing himself in Atum, one body with him.

The concept of Amun as a transcendent god whose existence can be seen in the phenomena mure is summarized in the person of the god \(\frac{1}{2} \) jmn-r^c "Amun-Re," who combines the of a transcendent god (Amun) with that of the greatest immanent force in nature, the sun Already in Dynasty 12, Amun-Re was recognized as the greatest of all the gods, the \(\frac{1}{2} \) im "king of the gods." In this role Amun-Re was also the source of the pharaoh's authority, \(nb \) nswt t3wj "lord of the thrones of the Two Lands," and he was worshipped as such in the temple at Karnak. Although there were many other temples to Amun throughout Egypt, was the most important. Perhaps as early as the Middle Kingdom, pharaohs were crowned or had their coronation confirmed there, and during their reign most endeavored to add in way to its splendor. Karnak became — and remained — the greatest of all Egyptian temples, it embodied not only the shrine of Amun-Re but also the source of the Egyptian state

Ultimately, the notion that every god could be seen as an aspect of Amun led to a kind of plan monotheism: that is, the idea that all the gods are really one. This is different from the otheism of Judaism and Islam, which accepts only one God, but it is similar to the notion of Christian Trinity, which recognizes the existence of three different "persons" (Father, Son, Holy Spirit) in a single God. The Leiden hymn to Amun, in fact, anticipated the Christian of a triune god by more than a thousand years, in the following words:

"All the gods are three:

Amun, Re, and Ptah, without their second.

His identity is hidden in Amun,

his is Re as face, his body is Ptah."12

passage, the most famous in the Leiden papyrus, recognizes the existence of a single god (in singular pronoun "his") but accepts, at the same time, three separate aspects of the god: exist-part from nature (as Amun), yet visible in and governing nature (as Re), and the source of all in nature (as Ptah). These lines have been regarded as the ultimate expression not only of apptian creation accounts but also of the entire 3,000-year history of Egyptian theology.

The four lines are separated by "verse points" in the hieratic original (see § 1.9). The first line is an A pw B nominal sentence, the second has an adverb clause with nn (§ 12.17), and the third has an adjectival predicate. The fourth line contains two sentences: the first has an adjectival predicate of possession (§ 7.5.2); the second is an A B nominal sentence (§ 7.8).

EXERCISE 15

Transliterate and translate the following clauses and sentences:

- I. A PARIS from a story
- 2. 1 9 1 1 2 2
- 3. millarina 1 9
- 4. 一门事一一个19月19月

LIP TO MAIN AN

- From a prophecy

- 5. × 10× 10-9+ 1 & # & + 10 m = 10 11
- 6. 2111 4469
- 7. 3 2 10 10 4 2 9 1 ---
- 9. 365 PRASA
- 10. 4 4 8 4 4 6 6

from an autobiography

- 11. 位于一届月月中旬日月19位9日中省
- from a graffito in an alabaster quarry: jn "it is," z3-nht 'h3-nht a name (see § 4.15), jrr "who makes," (j)m(j)-r š(j) "overseer of the quarry," sbk-m-h3t a name
- 13. O RANGEL heading from a temple archive
- 14. 4.40 = = NAM : 21
- 15. AD THE APERT SA A STATE

16.

Definition and regular for

The imperative is a verb for dessing someone (or somet perative form, which is uperson (or thing): for example

Written Middle Egyptian dasses, this is the verb root:

2-LIT. 2AE-GEM. 3-LIT.

3AE-INF. 4-LIT.

4AE-INF. CAUS. 2-LIT.

CAUS. 3-LIT.

CAUS. 3AE-INF.

14

1000

△, ₄

CAUS. 4AE-INF.

ANOM.

Egyptian, however, probable wowels; and singular and place are preserved in the Co

MS AMOY

course, hieroglyphic shows entives, but the difference tives addressed to more the wd3 "proceed." An entire in the plural imperative of dy (from anom. rd 3-lit. jth).

16. The Imperative and Particles

Definition and regular forms

The imperative is a verb form that is used to command action. It is always used by a speaker adlessing someone (or something) in the second person, singular or plural. English has only one experative form, which is used when addressing both one person (or thing) and more than one erson (or thing): for example, *Behave yourself!* (singular) and *Behave yourselves!* (plural).

Written Middle Egyptian, for the most part, also has only one imperative form. For most verb disses, this is the **verb root**: for example,

add "speak, say" 2-LIT. ≥ 1 m33 "see"; also with the base stem: ≥ 1 m3 "see" 2AE-GEM. Of sdm "hear" 3-LIT. 3AE-INF. in "get" วิวิวัฒิ ndnd "consult" 4-LIT. ndr "grab hold" 4AE-INF. make known, denounce" CAUS. 2-LIT. shpr "bring about, make happen" CAUS. 3-LIT. sc3 "enlarge" CAUS. 3AE-INF. I shnt "promote (i.e., cause to be in front)" CAUS. 4AE-INF. A ji and A jw "come" ANOM. A, di "give, put"

This form is used when speaking to one person or more than one, male or female. Spoken Mid-Egyptian, however, probably had four imperative forms: masculine and feminine, distinguished wowels; and singular and plural, distinguished by the absence or presence of an ending. These entures are preserved in the Coptic imperatives meaning "corne!":

MS AMOY FS AMH
MPL AMOI FPL AMHI

of course, hieroglyphic shows no trace of the vowels that distinguished masculine and feminine meratives, but the difference between singular and plural is sometimes reflected in writing. Imparatives addressed to more than one person can be written with plural strokes: for example, wd3 "proceed." An ending -y (ancestor of the Coptic plural ending -ı) sometimes appears in the plural imperative of final-weak verbs: for instance, wdy "look" (from 3ae-inf. 1), -1400 dy (from anom. rdj). Other roots rarely show the same ending: 4-141 jthy "pull" from 3-lit. jth).

16.2 Special forms

Besides the regular imperative forms discussed in the preceding section, Middle Egyptian also has a few special imperatives.

1. Prefixed forms

In Old Egyptian the imperative of some verb classes often had a prefix (see § 13.4.5). This feature is occasionally found in the imperative of some 2-lit, verbs in Middle Egyptian: for example, $\sqrt[3]{A}$ j.z(j) "go," $\sqrt[3]{A}$ j.mz "bring."

2. The imperative mj "come"

The regular imperatives of anom. jj and jwj "come," shown in § 16.1, are not often used. In place of these, Middle Egyptian normally uses the special imperative $\bigwedge \Lambda mj$ (the ancestor of Coptic ΛMOY , etc.; also spelled $\bigwedge \Lambda$). In most texts this imperative is spelled $\bigwedge \Lambda$, where the "arm" sign is a biliteral mj (more properly Λ : see the next paragraph). Like other final-weak imperatives, the plural of Mj can be written with an ending: for example, ΛM MY "come!"

3. The imperative jmj "give"

4. The imperative m "take"

16.3 Object and subject of the imperative

The object of the imperative is expressed by a noun (or noun phrase) or pronoun; for personal pronouns the **dependent** form is used: for example,

"Wash yourself; put water on your fingers,"

where the 2ms pronoun tw "you, yourself" is object of the imperative j^c "wash" and the noun mv "water" is object of the imperative jmj "put." Clauses with the imperative follow the rules of word order described in § 14.6: for instance,

Although and was originally a determinative in this word, because of its use here it came to be viewed as a biliteral with the value mj. This is why and (as well as mj) is often found in spellings of words that begin with mj, such as mk (§ 10.4.1) and mk3t "scale" (Lesson 11, n. 3).

Compare the use of biliteral ns in writings of n(j)-sw, n(j)-sj, and biliteral nw in writings of n(j)-wj: § 7.5.1.

『Go, get me a sheel

the pronominal dations and the pronominal object

OD) but the pronominal come" (VdO).

In Egyptian as in English expressed. When it is experative: for instance,

AZAZ FOR

the translations of these examples the pronoun ("you").

The second-last example a the imperative's subject (in the sed). The noun or noun path the imperative even when the or after the imperative:

BBBAH muru my -

Negation of the imperative

and two ways to spelled just (1), which is forms in which this defective the negatival complement (1) I

"Descend to below: don't

do" plus a verbal noun: for instance of the same of th

t3-tmw "everyone" is a noun phrase m There is an extra t in hnt.n: the femini For ds.k "yourself," a noun phrase used 「本本別」では、この下風では j.z(j) jn n.j jfd m pr.j

"Go, get me a sheet from my house"

 $\exists T \land j = j : z(j) \text{ in n.j sw "Go, get him for me,"}$

where the pronominal dative n.j "for me" precedes both the nominal object jfd "a sheet" (VdO) and the pronominal object sw "him" (Vdo); and

A L S 2 D H jmj mrwt.k n t3-tmw "Give your love to everyone"

Imj n.n hnt.n nfrt "Give us our good outcome,"

where the nominal dative n t3-tmw "to everyone" follows the nominal object mrwt.k "your love" (VOD) but the pronominal dative n.n "to us" precedes the nominal object lnt.n $untilde{n}$ for good outcome" (VdO).

In Egyptian as in English, the subject of the imperative ("you") is normally understood but not expressed. When it is expressed, however, Egyptian uses the dependent pronouns after the imperative: for instance,

Le new ds.k z3-mrw "You decide by yourself, son of Meru"5

Planti "You (all) proceed to the audience-hall."

As the translations of these examples show, English can also express the subject of the imperative with a pronoun ("you").

The second-last example also illustrates how Egyptian can use a noun or noun phrase referring the imperative's subject (in this case, z3-mrw "son of Meru," referring to the person being adcessed). The noun or noun phrase in this use is known as the **vocative**. A vocative can be used the imperative even when the subject is not expressed, and unlike the subject it can come fore or after the imperative: for instance,

APAN mww my "Dancers, come!"

Manual Ma

Negation of the imperative

Middle Egyptian has two ways to express a negative imperative. Both use the negation m multiple spelled just m, which is actually the imperative form of the negative verb m (one of the forms in which this defective verb can appear: m 13.7). In the simpler negation, m is followed the negatival complement (m 14.17): for example,

профетрации h3 r hrw, m h3w hr tp.f

"Descend to below: don't descend on his head!,"

where m h3w "don't descend" is the negative counterpart of the imperative h3 "descend." Besides simple negatival complement, m can also be followed by the negatival complement of the verb "do" plus a verbal noun: for instance,

B-tmw "everyone" is a noun phrase meaning literally, "the land complete."

There is an extra t in lnt.n: the feminine ending is written twice, once in the noun lnt and once before its suffix. For ds.k "yourself," a noun phrase used adverbially, see § 8.14.

IN Measuring-line, don't deviate!"

literally, "don't do deviation." The two-part construction (*m* plus negatival complement) is common in earlier Middle Egyptian texts. The three-part form (*m jr* plus verbal noun) begins to replace this construction already in the Middle Kingdom, and by the New Kingdom it has become the standard way of negating the imperative, particularly in less formal texts. In this respect the history of Middle Egyptian is similar to that of English, where an original two-part construction (*go not!*) has also been replaced by one that uses the verb *do (do not go!, don't go!)*.

The negated imperative follows the same rules as the affirmative form (§ 16.3), with one addition: when the imperative being negated is from an adjective verb (§ 13.2), the negatival complement can have a third-person subject. In this case, m has to be translated as "don't let" rather than just "don't": for example,

"Don't let your heart get big because of your knowledge,"

where jb.k is the subject of the negatival complement '3" (get big." The relationship between the adjective verb and its subject in this construction is similar to that between the adjective and a following noun in the nfr hr construction (§ 6.5): literally, perhaps, "don't get big of your heart." Note that the adjective verb describes a **process** ("get big"), not a simple quality ("be big").

PARTICLES

16.5 Definitions

The category of particles is used as a kind of catchall for words that do not fit readily into the other categories of Egyptian words (nouns, pronouns, adjectives, prepositions, adverbs, and verbs). We have met some of these words over the course of the previous lessons.

Egyptian particles are usually categorized by where they occur in the clause or sentence. Some particles are always the first element in a clause or sentence: these are known as **proclitic** particles (from a term of Greek grammar, meaning "leaning forward"). Other particles can only occur inside a clause or sentence, usually as the second element: these are called **enclitic** particles ("leaning in"). **Interjections** are particles that can stand alone, or that can be omitted from a clause without substantially changing its meaning.

Egyptian particles other than interjections can also be divided into categories on the basis of meaning. Those that have a syntactic function, such as marking a kind of clause, are known as "converters." The remaining particles have no specific syntactic function, but they do add a nuance of meaning to a clause or sentence: these can be called "statement auxiliaries."

16.6 Proclitic particles

1. 1 ju

This is the most common of all Egyptian particles. We have already met it in connection with adverbial and adjectival sentences (§ 10.3); it is also used in verbal sentences, as we will see in later lessons. The particle jw basically serves to assert that a statement is true from the speaker's point of view or with respect to another statement. It is almost always the first element in its clause, although it can occasionally follow another proclitic particle.

2. ∮ jn (also ∮ € , =

So far we have seen also introduces verbal of mark the subject in part. This particle is probably verb or the infinitive (66)

This particle is used ticular verb form, which

The particle jsw has texample,

Men Hold, he is a =

It is much less common to appeared from the spoker

5. A jst (also A) , A

As we have already se preceding clause or senter is can be considered a cor sentence is less obvious auxiliary. Its use in verbal

6. 🚅 - wnt "that"

The particle unt is used [5.11]. Although it is cless common than nut, whi

7. A m.k (etc.) "beho

We have already met the used in verbal sentences in ent sentence) and seems to For this reason it normally second-person suffix pronoun. In that case, it has the

"whether I am at ho

The particle mj may have st followed by dependent pror

This sentence is from a hymr

So far we have seen how jn is used to introduce a nonverbal question (§§ 7.13.1, 11.11, 15.12); it also introduces verbal questions, as we will see in later lessons. Besides this function, jn serves to mark the subject in particular kinds of sentences, a use we will also examine in Lessons 19 and 23. This particle is probably the same word as the preposition jn, which indicates the agent of a passive verb or the infinitive (§§ 8.2.2, 14.4.1).

This particle is used to mark sequential action. It is used almost exclusively before one particular verb form, which we will discuss in Lesson 19.

The particle jsw has the same meaning as m.k (§ 16.6.7), and is used in much the same way: for example,

"Behold, he is a mountain that turns the stormwind,"6

It is much less common than m.k, but it survived into Coptic (as esc "behold") long after m.k disappeared from the spoken language.

As we have already seen, the particle jst (etc.) can be used to mark a clause as dependent on a preceding clause or sentence (§§ 12.16.1, 12.16.4, 15.9), usually as an adverb clause. In this respect, at can be considered a converter. In many cases, however, the connection with a preceding clause or sentence is less obviously adverbial, and for this reason jst is probably best viewed as a statement untiliary. Its use in verbal clauses is the same as that for clauses with nonverbal predicates.

The particle wnt is used to mark a clause with a nonverbal or verbal predicate as a noun clause [5.11]. Although it is classed as a particle, wnt is probably a form of the verb wnn "exist" It is common than ntt, which has the same use (§ 15.6.11).

We have already met this particle in our discussion of nonvertal sentences (§ 10.4.1), and it is used in verbal sentences in the same way. It always serves to introduce a main clause (or independent sentence) and seems to call its clause to the attention of the preson or persons being spoken to. For this reason it normally has the form m.k (2ms), m.t or m.t (2fs), m.tn or m.tn (2pl), with the econd-person suffix pronouns. Rarely, the form M-1 mj is used by itself, without a suffix pronoun. In that case, it has the meaning "although" or "whether": for example,

"whether I am at home (Iterally, 'in the interior') or whether I am in this place."

The particle mj may have started out as an imperative meaning "see!" or the like; it was originally bllowed by dependent pronound, like an imperative (§ 16.3), rather than the suffix forms.

This sentence is from a bywn in praise of the king, mdp is a participle, a verb form we will meet in Lesson 23.

8. _ nj and _ nn "not"

These are the two major negative words of Middle Egyptian. We have already seen how both of them are used in the negation of words and of nonverbal clauses and sentences (§§ 11.8, 12.17). They are also used to negate verb forms, as we will learn in future lessons. The particle *nn* can also be used by itself to contrast with a preceding phrase or clause, with the meaning "or not":

Most Middle Egyptian texts clearly distinguish the negative particles nj and nn by their spelling: is used only in the spelling of nn, and nj is spelled with alone. The particle nn is a creation of Middle Egyptian: Old Egyptian had only the particle nj, which was used like both of the later negations nj and nn. Some early Middle Egyptian texts still have remnants of this older system, and use nj where standard Middle Egyptian texts would use nn. There is also reason to believe that older texts sometimes use as a spelling of nj—i.e., n(j), with as a phonetic complement. Although you can usually rely on the spelling to indicate whether nj or nn is meant, therefore, you also need to be aware of the different constructions in which both negations are used (for nonverbal sentences, see § 11.8; their use in verbal sentences will be summarized in Lesson 26). If one of the negations appears in a construction for which it is not normally used, there is a chance that is being used for nn, as it was in Old Egyptian, or that is being used as a spelling of nj, particularly in early texts (before Dynasty 12).

9. Infr "not"

The particle nfr is an infrequent negation in Middle Egyptian texts. It is found in only three constructions:

- find mfr pw, used in the construction nfr pw X "there is no X at all": for example, find mfr pw m3° tk3 jm "There was no offering of a taper at all there," or "There was not even the offering of a taper there." This is a stronger negation than the more common nn X "there is no X" (§ 11.4).
- 15, 15 nfr n "not, that not," used with a following verb form. This is an Old Egyptian construction, normally replaced by the negative verb tm (§ 14.16) in Middle Egyptian.
- Inf 3 "not at all, not even," used mostly with a following verb form. This construction is found in a few early Middle Egyptian texts.

The particle nfr is related to the noun \$ \ \ nfrw "depletion" (see § 9.1 end).

We have met this particle in connection with adverbial sentences (§ 10.4.3). It is always used in main clauses or independent sentences, with nonverbal or verbal predicates, and emphasizes the truth of the statement made in the clause or sentence.

An A B nominal sentence (see § 7.8.2) used as a virtual question (§ 11.11.1); <u>d3t</u> is the infinitive of 3ae-inf. <u>d3j</u> (masculine: see § 14.8). The sentence is ironic: "crossing the river on sandals" (literally, "on the back of two sandals") rather than by boat is clearly impossible, and therefore not "a good crossing." A freer translation might be "Are sandals a good means for crossing the river, or not?"

II. ntt "that"

The particle ntt is use \$\int \gamma_12.13.2-12.13.3\right); it can be considered.

12. **† Aú** h3, **†** Aú

As we saw in § 10.4.4 as a wish when there is so with verbal as well as non-

13. e gr "then" (also

The particle her has severally, with nonverbal or versome preceding clause: for

"He rises, and then

As a statement auxiliary, by introduces a clause with an low a prepositional phrase to

hr m ht mšrw hpr, jut

"Then later, when e

Here hr introduces the preportion beginning of the senten commoner did was to come. Son between the two uses of phrase, hr is a converter and mand introduces a subordinate of

The particle srum introdu

predicate. It indicates that

"My lard, it is probabl

where smum introduces an A aggested that the particle smu may be"; in this respect it wou pression "it may be."

who f is a vert form we will discu

The clause mšrw hpr "evening ha in the next lesson.

II. and ntt "that"

The particle *ntt* is used to mark a clause with a nonverbal or verbal predicate as a noun clause 12.13.2-12.13.3); it corresponds to the English word *that*, which has the same function. Although it can be considered a particle, *ntt* is actually the feminine form of the relative adjective *ntj*.

12. PAB h3, PAB h3 3, PBB hwj 3 "if only, I wish, would that" (also R), PBB)

As we saw in § 10.4.4, these particles are used to mark a main clause or independent sentence as a wish when there is some uncertainty about whether the wish will come true. They are used with verbal as well as nonverbal predicates.

The particle *hr* has several functions in Middle Egyptian. It serves mostly as a statement auxiliary, with nonverbal or verbal predicates, to indicate the inevitable result of an action described in some preceding clause: for example,

"He rises, and then the land is in excitement."8

As a statement auxiliary, he normally marks a subordinate clause — as in this example, where it introduces a clause with an adverbial predicate. Syntactically, he can be used as a converter to allow a prepositional phrase to stand at the beginning of a sentence: for example,

hr m ht mšrw hpr, jwt pw jr.n p3 nds

"Then later, when evening had fallen, along came the commoner."

Here hr introduces the prepositional phrase m ht "after" (literally, "in the wake"), used adverbially, at the beginning of the sentence: literally, "Then after(wards), evening having happened, what the commoner did was to come." In this use hr always marks the beginning of a sentence. The distinction between the two uses of hr is easy to recognize: when it is followed directly by a prepositional phrase, hr is a converter and marks the beginning of a sentence; otherwise, it is a statement auxiliary and introduces a subordinate clause denoting inevitable result.

The particle *smun* introduces a main clause (or independent sentence) with nonverbal or verbal predicate. It indicates that the statement of the clause or sentence is uncertain: for example,

"My lord, it is probably his peasant,"

where smun introduces an A pw nominal sentence after the vocative nb.j "my lord." It has been suggested that the particle smun derives from an adverbial sentence s(j) m wn "it is something that may be"; in this respect it would be similar to the English word maybe, which comes from the expression "it may be."

- wbn.f is a verb form we will discuss in Lesson 25.
- The clause morn hpr "evening happened," is used as an adverb clause; hpr is the stative, a verb form we will meet in the next lesson.

This particle, like jh (§ 16.6.3), marks a clause with a verbal or nonverbal predicate as the future result of the action of some preceding clause. Like jh, too, it is mostly used with one particular verb form, to be discussed in Lesson 19.

As we saw in \S 12.16.2, tj serves to mark a clause with adverbial predicate as an adverb clause; it is also used for the same purpose with a verbal predicate.

16.7 Enclitic particles

I. 🔊 3

This particle can be used to emphasize a preceding word or phrase: for example,

This is also the meaning it has in the combined particles nfr 3 "not at all" and h3 3 / hwj 3 "if only" (§§ 16.6.9, 16.6.12). Most instances of 3 occur in sentences with a verbal predicate; in these it serves not only as an emphasizer but also to indicate that the action of the verb is contrary to fact, as we will see in Lesson 18.

2.
$$\sqrt{r}f$$
, $\sqrt{r}f$ (etc.) "so"

Besides the uses we have already met (§§ 8.2.7, 10.8, 14.11.3, 15.1.2), the preposition r can also act like an enclitic particle when it governs a suffix pronoun: e.g., jrf, more often rf (§ 8.2.7). In this case the prepositional phrase usually appears as the second element in the clause (or sentence), like other enclitic particles, rather than in the normal position of prepositional phrases at the end of the clause. This use is very common in Egyptian texts, though mostly for clauses with a verbal predicate.

The enclitic use of jr.f (etc.) derives from the basic meaning of the preposition r "with respect to" (§ 8.2.7). The suffix pronoun f refers to some previous clause or sentence, and the prepositional phrase serves to relate its clause to the preceding one: for example,

nn je
$$f$$
 n h f m wnwt.sn "There is no pilot in their hour."

| f |

The enclitic here relates the question in the second sentence to the statement of the first: rf means literally, "with respect to it," where the suffix pronoun refers to the preceding sentence. As the translation indicates, this relational value of rf can often be conveyed by the English particle so. The third-person pronoun is usually masculine singular f; feminine singular (r.s) is rarely used instead.

With a first or second-person suffix, the enclitic serves to relate the action of the verb to the speaker (first person) or the person(s) being addressed (second person) rather than to a preceding statement. This use is very common with imperatives: for example,

literally, "listen, with respect to yourself, to me!"

Enclitic jr.f is used with other particles. To moduce a new topic ponds to the English p

Chuses with jst r.f are sy

The particle js is a sy ... js (§ 11.5) and nj js ad adverb clauses (§§ abal predicate. Essentimiest to see in noun class As we have seen (§ 11

The addition of *js* to such the word that follows

The sentence nj ht pw is a wis a negative sentence of is in the negation nj ...

We have also seen ho comething (§ 11.7), as in

Here too js is a marker mjtw.k "not your equal") i man"). The use of js to susentences as well: for exam

Here js subordinates the n mjtt "It is yours as well." T translate literally; in most ca phrase: "It is yours as well,

The expression j's n h3t "pilot" literally means "caller of the front": i.e., the man who stands at the bow of a boxt and watches for obstructions in the river. The phrase "in their hour" means "when they are on duny." The subject of the second sentence is omitted (see §§ 10.9–10).

For n.s. im s(j) see §§ 8. 10 an which in turn is a nisbe of the phasesh.

Enclitic jr.f is used not only by itself, as in the preceding examples, but also in conjunction with other particles. The combination $\iint_{-\infty}^{\infty} jst \ r.f$ is especially common. It is normally used to introduce a new topic or additional information in the course of a narrative, and often corresponds to the English particle now, which has a similar function (see § 12.16.1): for example,

"Now, as for the water, it was 12 cubits (deep)."

Clauses with jst r.f are syntactically subordinate, but often have to be translated as main clauses.

The particle js is a syntactic element. We have already met it as part of the nonverbal negations $nj \dots js$ (§ 11.5) and nj js (§ 11.7), and as a marker of nonverbal noun clauses (§§ 12.13.1, 12.13.3) and adverb clauses (§§ 12.16.3–12.16.4). These same functions are also found in clauses with a verbal predicate. Essentially, js indicates that the clause in which it occurs is subordinate. This is easiest to see in noun clauses and adverb clauses, but it is also true of the negations $nj \dots js$ and nj js. As we have seen (§ 11.7), the negative particle nj can be used to negate a word: for example,

The addition of js to such a clause indicates that the negation applies to the entire clause, not just to the word that follows js, as in

The sentence nj ht pw is an **affirmative** sentence: literally, "It is a non-thing." The sentence nj ht js pw is a **negative** sentence: it means that the statement ht pw "it is a thing" is not true. The presence of js in the negation nj ... js indicates that the **entire clause** (ht) pw is subordinate to the negation, not just the **word** (ht) that follows nj.

We have also seen how the negation nj js is used to negate a word or phrase in contrast to something (§ 11.7), as in

Here too js is a marker of subordination: it indicates that the phrase in which it is used (nj js mjtw.k "not your equal") is dependent — by contrast — on that which precedes it (hwrw "a poor man"). The use of js to subordinate a single word or phrase is occasionally found in affirmative sentences as well: for example,

"It is yours as well, being your hounds."11

Here js subordinates the noun phrase tzmw.k "your hounds" to the preceding clause n.k jm s(j) mjtt "It is yours as well." This use, which is not too common in Middle Egyptian, is difficult to translate literally; in most cases, it can be paraphrased using the word "as" before the subordinated phrase: "It is yours as well, as your hounds."

For n.k jm s(j) see §§ 8.10 and 10.7. The word mjtt "as well" is an adverb formed from the adjective mjtj "similar," which in turn is a nisbe of the preposition mj "like": see § 8.14. The sentence refers to a foreign country as subject to the pharaoh.

4. \ w "not"

This particle is a rare negation that has survived as a holdover from Old Egyptian. It is found almost exclusively in religious texts, and only with particular verb forms (see § 26.29.4)

5. wnnt "really, indeed" (also = wnt)

This particle is used mostly in nominal sentences and only rarely with a verbal predicate. Its meaning corresponds fairly closely to that of English emphasizing adverbs such as *really*, *actually*, *indeed*, *truly*, *in fact*: for example,

6. A, A, M mj "please, now"

The enclitic particle mj is probably just the proclitic particle mj (§ 16.6.7) used enclitically. It is used after the imperative or (rarely) the subjunctive (Lesson 19): for instance,

7. 削量 ms "surely, indeed" (also 削煙 msw, 削)

This particle is used mostly in main clauses, with both verbal and nonverbal predicates. It implies astonishment, reproach, objection, or particular persuasiveness, and corresponds fairly closely in meaning to the English adverb *surely*, which has much the same connotation: for example,

"The people are surely like black ibises, and dirt is throughout the land:

there is surely no one with white clothes in our time!"12

The phrase of this example, was so associated with sentences used to persuade that it eventually became an idiom for "exaggeration" (i.e., the kind of claim made by snake-oil salesmen for their products): see Exercise 11, no. 6.

8. DA hm "and, also, moreover" (also DA, DA CH)

This particle is found in clauses with nonverbal or verbal predicates. It indicates that the clause in which it occurs is an additional statement to one that has been made earlier: for example,

"And look, your donkey is eating my grain!"

9. 🎉 swt "but"

The particle *swt* normally occurs in the second of two phrases, clauses, or sentences and indicates a contrast with the preceding one, like English "but." It is used with nonverbal or verbal predicates. For examples, see Exercise 11, no. 22, and Exercise 15, no. 8.

10. a grt "now, moreover, but"

The particle grt is used in clauses with nonverbal or verbal predicates. It has much the same English translation as the particle hm (§ 16.7.8), but unlike the latter it normally marks a new topic or a new line of thought. For an example, see Exercise 11, no. 4.

12 hd hbsw is a nfr hr construction (§ 6.5): literally, "there is not one white of clothes." For p3(y).n "our" see § 5.10.5.

This particle occ 7.13.2, 7.13.4, 11.11 something like "actu

This interjection is

Interjections

This interjection al

vocative: for example,

Although it is used (in the pression j.nd.j hr.k (etc.), suffix unwritten. It is use

This interjection occumple, see Exercise 15, n

The interjection h3 in religious texts, usually two pn (feminine tn) or pn

"Oh, Osiris Royal

literally, "Oh this Osiris (s

5] esi tjw "yes!"

Like its negative count word, like the English "yes

The Egyptian view of fundamental to Egyptian ci 3,000 years of that civilizati Eighteenth Dynasty, one Eghis country's culture.

II.
$$2\int dt r$$
 (also $2\int and 2\int dt$)

This particle occurs exclusively in questions, as we have seen in previous lessons (§§ 7.13.1-7.13.2, 7.13.4, 11.11.2). It is usually not translated, although it occasionally seems to mean something like "actually" or "really" (see § 11.11.2). It is used in clauses with verbal and nonverbal predicates.

Interjections

I.
$$\{\hat{j} \text{ "oh!" (also } \}, \hat{j}, \hat{l}, \hat{l}, \hat{l}, \hat{a}, \text{ and } \hat{j}\}$$

This interjection is used before a vocative: for example,

$$\{\mathcal{S}_{i}\}_{i=1}^{n}$$
 j 'nhw $tp(j)w$ $t3$ "Oh, (you) living who are on earth!"

This interjection always occurs first in the sentence, and is always used with a second-person suffix pronoun attached to hr — i.e., j.nd hr.k, j.nd hr.t, and j.nd hr.tn — as well as with a following vocative: for example,

Although it is used (in this form) only as an interjection, it may derive from an original verbal expression *j.nd_j hr.k* (etc.), meaning something like "May I inquire about you," with the first-person suffix unwritten. It is used almost exclusively in religious texts.

This interjection occurs only as a separate word, like the English interjection "no!": for an example, see Exercise 15, no. 11.

The interjection h3 is used like j before a vocative. It is less common than j, and occurs mostly in religious texts, usually before the name of the deceased and often followed by the demonstrative pn (feminine tn) or pw (feminine tw): for example,

"Oh, Osiris Royal Acquaintance Si-sobek, stand up!"

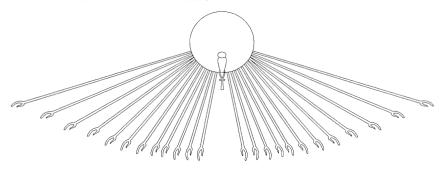
Iterally, "Oh this Osiris (see Essay 8) Royal Acquaintance Si-sobek."

Like its negative counterpart m-bj3 (§ 16.8.3), this interjection is used only as an independent word, like the English "yes!": for an example, see Exercise 15, no. 11.

ESSAY 16. HERESY

The Egyptian view of the world and its creation, as discussed in Essays 4–5 and 11–15, was fundamental to Egyptian civilization and remained basically unchanged throughout the more than 1000 years of that civilization's history — with one exception. For two decades at the end of the Eighteenth Dynasty, one Egyptian king tried to introduce a different understanding of reality into 15 country's culture.

When the pharaoh Amenhotep III died, around 1350 BC, he was succeeded by his son of the same name, whom Egyptologists call Amenhotep IV. Three years into his rule, the new pharaoh made a stunning break with tradition by erecting a new temple within the precinct of the state temple of Amun at Karnak (see Essay 15), decorated in a radically new style of art and dedicated not to Amun but to a new form of the solar deity Re-Harakhti (Essay 12). This new god was depicted not as the falcon or falcon-headed human by which Re-Harakhti was traditionally represented, but in the image of the solar disk ($\frac{1}{1000}$ jtn) with its life-giving rays extending to earth:



The god's name was also given a new form. It was now presented not simply as r^c -hrw-3htj "Re-Harakhti" but as a longer formula, enclosed in two cartouches like the names of a king:



"The living one ("nh), Re-Harakhti (r"-[nrw-3]n]), who becomes active (h"j) in the Akhet (m 3ht), in his identity as the light (m rn.f m šw) that is in the sun-disk (ntj m ftu)."

New as he was, this deity was rooted in the theology of Dynasty 18, which had placed increasing emphasis on the life-giving role of the sun. In the traditional theology this emphasis was incorporated in the combined form of the deity Amun-R.e. (see Essay 15). The new theology of Amenhotep IV, however, ignored Amun. The sun was now seen not as the physical manifestation of the god Amun but as the vehicle for a new supreme deity, who was not the invisible, unknowable, and transcendent Amun but the visible power of Light. Although the new deity is often called simply jim or p3 jim "the sun-disk," the disk itself was merely its vehicle, the means through which light comes into the world — much as the sun $(r^*$ "R.e") had been for the life-giving power of Amun in traditional theology. The image of the solar disk that dominates scenes of the new theology is not meant as a depiction of the sun but as a hieroglyph, a more complex form of the normal hieroglyph for "light" (\Re).

In his fifth year on the throne Amenhotep IV made yet mother break with tradition, designed to emphasize even further the supreme status of his new god. He began construction of a new

capital city designed to the religious capital of where the sundisk become vious divine associations. (jmn-htp "Amun is Conte for the sundisk." Modername of a nearby settlem only to the site itself but a

Although Akhetaten the traditional gods, inch enth year of Akhenaten changed to a new form:

meaning "The living one (h^cj) in the Akhet (m 3ht), m jtn)." This change serve the meutral word his even clearer the sun-disk meant to establish Light as reflected in a campaign of throughout Egypt, Akhenand to change the plural tions, the temples of the old.

Along with his religious of his reign not only has a less poses of the king beforeveryday life. Under Akher writing, an innovation the word were not dark, mourts open to the sunlight aditional Egyptian archite Egyptologists call these blo

The word 3htj is a nisbe, we uses the sun hieroglyph as an space in the cartouche.

religious capital of Thebes (city of Amun). This new city, called Akhetaten (3ht-jtn "Place ere the sundisk becomes effective"), was built in Middle Egypt, on virgin land that had no presus divine associations. At the same time, the king changed his personal name from Amenhotep "Amun is Content") to Akhenaten (3h-n-jtn), meaning "He who is effective (3h) the sundisk." Modern excavators have named Akhenaten's capital Tell el-Amarna, after the me of a nearby settlement. The name "Amarna" is used in Egyptological literature to refer not by to the site itself but also to the two-decade period of Akhenaten's religious experiment.

Although Akhetaten was intended to establish the supremacy of the new god, the worship of traditional gods, including Amun, was still tolerated. Sometime between the ninth and elevanth year of Akhenaten's rule, however, a new policy came into effect. The god's name was banged to a new form:

eaning "The living one ("nh), the Suu (r"), ruler of the Akhet (hq3 3ht), who becomes active in the Akhet (m 3ht), in his identity as the light (m rn.f m h3t) that comes in the sun-disk (ji 1m)." This change served two purposes: it removed the reference to Re-Harakhti and substited the neutral word h3t "light" for sw (which was also the name of the god Shu), and it made the clearer the sun-disk's role as the vehicle, not the origin, of Light. Both these changes were eant to establish Light as not just the supreme god but the only god. This new emphasis was also elected in a campaign of active persecution against the traditional theology: on monuments troughout Egypt, Akhenaten's minions began to erase the names of Amun and his consort, Mur, and to change the pharal. If min "gods" to the singular of ntr "god." To judge from later inscriptions, the temples of the older gods may have been closed as well, and their priesthoods dishanded.

Along with his religious reforms Akhenaten also introduced a host of cultural changes. The art of his reign not only has a new style but new subject matter as well: in place of the formal, timess poses of the king before the gods, it shows Akhenaten and his family in the intimate scenes of ceryday life. Under Akhenaten, the contemporary spoken language began to appear increasingly writing, an innovation that led eventually to Late Egyptian (§ 1.2). The temples of Akhenaten's we god were not dark, injuterious buildings housing an inaccessible image of the god, but broad ourts open to the sunlight. These structures were built not of the massive multi-ton blocks of raditional Egyptian architecture, but of small blocks that could be handled by a single workman; Egyptologists call these blocks talatat (an Arabic word). All of these changes reflect Akhenaten's

The world 3htj is a nisbe, written as a "false dual": see n. 24 in Lesson 12. The writing of the world high "light" uses the sum hieraglyph as an ideogram; the grouping of the signs in this world is distated by the used to conserve space in the cantouche.

emphasis on the visible, tangible, here-and-now rather than the more spiritual and timeless forms of traditional Egyptian art.

Despite its emphasis on reality, however, the new artistic style in which Akhenaten's monuments were decorated also exaggerated the forms of the king and his family. This last feature was long thought to reflect a physical deformity of the king, but it is now known to have been merely an artistic convention meant to emphasize the difference between the royal family and mere mortals: as the new art matured it became less exaggerated, and images from the end of the king's reign show him with a normal human physique.

Akhenaten's immediate family consisted of his mother, Queen Tiya; his Chief Queen, Nefretiti; their six daughters, the most important of whom were the eldest, Meret-aten, and the third oldest, Ankhes-en-pa-aten; a minor queen, named Kiya; and probably another daughter by her, whose name is not known. Akhenaten's successors Smenkh-ka-re and Tut-ankh-amun were also from the royal family. Although their exact relationship to Akhenaten is uncertain, they were most likely his sons, perhaps by Kiya: they were probably brothers, and Tut-ankh-amun is attested late in Akhenaten's reign as "king's son of his body, his beloved, Tut-ankhu-aten."

Toward the end of his reign there is some evidence that Akhenaten elevated Nefretiti from Chief Oueen to co-pharaoh. Her rule, as the pharaoh Nefer-neferu-aten, lasted at least three years, including perhaps a brief period of sole rule after the death of Akhenaten. She was followed by Smenkh-ka-re, who was married to Meret-aten. After a short reign of a year or less, he was succeeded by Tut-ankh-aten, who had married Ankhes-en-pa-aten. By his third year of rule, Tutankh-aten had abandoned Akhet-aten, changed his name to Tut-ankh-amun and that of his wife to Ankhes-en-amun, and reestablished the worship of Amun and the other traditional gods of Egypt.

Akhenaten's attempt to establish the worship of a single god did not survive his own reign. Already toward the end of his life there is evidence of an attempt to reconcile the new religion with the worship of Amun at Thebes, under the patronage of Nefer-neferu-aten. His successor Tutankhamun reopened the temples and established new priesthoods, and an active campaign to dismantle Akhenaten's monuments began under Haremhab, the last king of Dynasty 18. Eventually even the name of Akhenaten and those of his immediate successors were deleted from official records; later kinglists jump from Amenhotep III directly to Haremhab. When it was necessary to refer to Akhenaten at all, he was mentioned only as "the heretic of Akhetaten."

Akhenaten's reforms have been the subject of much speculation, not all of it well considered or well informed. Although the precise meaning and motive of his revolutionary changes are still debated, it now seems clear that Akhenaten did not attempt to establish a kind of monotheism like that of the early Hebrews. Instead of promoting a single transcendental god, Akhenaten emphasized the predominance of a single immanent force of nature — Light — as the only true god. In theological terms this was a step backward from the intellectual progress that had been achieved in the theology of Amun (see Essay 15). More importantly, the impersonal nature of Akhenaten's deity left the Egyptians without a god to whom they could relate as they had to Amun and the other gods. This, more than anything, seems to have been the reason why Akhenaten's reforms did not survive him and why later generations of Egyptians considered them not a revelation but a heresy.

23. I = 6 10 ENRICE

Transliterate and translate 1. 2888 S. 1. 8-2. PARANATE 3. 登》即一位917/4 4. 1 = 29 1 = 21 S. AZZZZA 6. 19AZIONE 19A 7. 6 - 4 - 104 9. 545 NE GIRL 10. 公庭2二届高90日 12. 090杯 金司会 13. 查例名1. 查测二十五 16. TIXONIO PARL 17. TIA - 10-11-18-18 18. 201A 2 A 2 A 19 Barnata 20 二月一个人 21. 22. 0 Pala-34

24 B A W 1 2 Y = A - 9 9

25 THE REAL PARTY

26. 最后是一个人们的

27.

18. # S-1-10 10

description of adverse times

EXERCISE 16

Transliterate and translate the following sentences:

- **《红鹭三龙中岛》,"红鹭鱼","三鹭鱼鱼"。**
- -- A A A Y A III -- A I A I A I A TA
- A STREET MEST AND A STREET
- TAOMOL ALTHE COMPAZE AND IN
- AZECA
- SATIONE /2003-ALIA
- ACLANTION TANKEROTISANS RO
- 49/4-1/2/29 7/
- ■出版?工程直90□一间
- THE CAMPACALLE INTERPRETATION ON SENTENCE
- 090 RT 1 1 1 K T A
- 室間見しこは 二日 A A A nfrtj personal name

- A TIXA DIQUENTA
- TAPINAPARA
- A TARA TARA A TARA LA A L. kt "one ... the other"
- 金石厂"风险" Q (\$ S 9.5)
- said by a servant giving a woman a drink from a jar

- from a story: nmtj-nht personal name
- description of adverse times.
- 16. 最后是 C-RADY9
- tyj § 8.6.12
- 18. # Z-ACI-M/10400

30. 04-1- CAAAA

31. SI-A-1142(EL-1-1)

Definition and basic me The stative is a verb form Originally, the stative expension, however, other ess instead the result of est participle. In the sente in which its subject ing the table). Because of the stative still retains its

for this reason it is also know

Like the English past part its subject. When the formed on its subject state resulting from a parasitive, the stative explish the verb go is practice for example, Jack is going performed by the subject, this form can only be said (completed action) in however, normally use soleil est para (French) and is appeared." In this resulting intransitive verbs basically

The stative is one of the guage, from Old Egyptians of the most flexible of a will learn in the course of the course of the will learn in Middle Egyptian is a mislate this basic meaning in

The stative is a form that which it is related (§ 1.1), is helps us to understand so ferences in syntax and mean

17. The Stative

Definition and basic meaning

The stative is a verb form used to express a state of being in which its subject is, was, or will be. Originally, the stative expressed the perfect tense: that is, completed action (§ 13.3.2). By Middle Egyptian, however, other verb forms were used for that function, and the stative had come to express instead the result of a completed action. In this respect, the stative is similar to the English past participle. In the sentence The table is set, for example, the past participle set describes both a state in which its subject (the table) is and the result of a prior action (in this case, of someone setting the table). Because of this similarity, the stative is sometimes called the pseudoparticiple. The stative still retains its older meaning of completed action in one use in Middle Egyptian, and for this reason it is also known as the old perfective.

Like the English past participle, the stative expresses two different relationships between the verb and its subject. When the verb is transitive, the stative normally expresses the result of a prior action performed on its subject. In the example given above, for instance, the past participle set describes the state resulting from a prior action that was performed on the subject, the table. When the verb is intransitive, the stative expresses the result of a prior action performed by its subject. In modern English the verb go is practically the only intransitive verb with a past participle that is used in this way: for example, Jack is gone, where the past participle gone describes the state resulting from a prior action performed by the subject, Jack. Even though most English intransitive verbs have a past participle, this form can only be used to express action, not a state of being: for example, The sun has appeared (completed action) but not *The sun is appeared (state). Languages such as French and German, however, normally use the past participle of intransitive verbs to express a state of being, as in Le soleil est paru (French) and Die Sonne ist erschienen (German), both of which mean, literally, "the sun is appeared." In this respect Egyptian is like French and German rather than English: the stative of intransitive verbs basically expresses state, not action.

The stative is one of the most common Egyptian verb forms, and it existed in all stages of the language, from Old Egyptian through Coptic (where it is often called the qualitative). It is also one of the most flexible of all verb forms, appearing in many different uses and constructions. As we will learn in the course of this lesson, English often requires different translations for the stative, depending on how it is used, because of grammatical differences between the two languages. Despite these differences, however, you should try to remember that the basic meaning of the form in Middle Egyptian is always an expression of state, even when there is no practical way to translate this basic meaning into good, grammatical English.

The stative is a form that Egyptian shares in common with most of the Afro-Asiatic languages to which it is related (§ 1.1), from ancient Akkadian to modern Arabic and Berber. This relationship helps us to understand some of the features of the stative, even though there are often major differences in syntax and meaning between the Egyptian verb form and its Afro-Asiatic relatives.

17.2 The stative suffixes

The stative differs from all other Egyptian verb forms in one important respect: it is always combined with a pronominal suffix (some Egyptologists refer to this as the "ending" of the stative). The suffix pronouns used with the stative have a special form, which is found only in combination with the stative and nowhere else:

- The seated man is a determinative, as in jnk (§ 5.5). The spelling represents .kw, not .kwj: the reed-leaf in this case is used in place of the seated man. The Old Egyptian form was .kj (or); this spelling is occasionally found in older Middle Egyptian texts as well.
- Used for both masculine and feminine. When the suffix is spelled a it is usually written **before** the determinative: for example, for the suffix is spelled a it is usually written before the determinative: for example, for the suffix can be omitted, probably because it came next to the t of the verb, without a vowel between (see the discussion at the end of this section), and the combination the was written with only one t: for example, for the suffix can be omitted.
- 3MS .w or e; usually not written

 This suffix is normally written before the determinative: for example,

 □ ♣ h3.w "descended." The Old Egyptian form was ↓ .j; this spelling is occasionally found in older Middle Egyptian texts as well.
- When the suffix is spelled \circ it is usually written **before** the determinative: for example, mh.t(j) "full." When the verb itself ends in t, the suffix is often omitted, as in the 2s (see above): for example, m(w)t.(tj) "dead."
- Used for both masculine and feminine. The bird is the *tjw*-vulture (G2, sometimes in the form 1), not the 3-bird (G1).
- 3PL .wj or e, sometimes with plural strokes; also .y; usually not written

 The ending is normally written before the determinative: for example,

 \$\int_{\infty} \cdot \sigma_{\infty} \sigma_{\infty} \cdot \sigma_{\infty} \cdot \sigma_{\infty} \sigma_{\in

Transcriptions of Egyptian parallels from related langua of the stative were actually reconstructed as follows (th

> 1S *hatpáku 2MS *hatpáta or *

> 2FS *hatpáti or *

3MS *hátpa (Cop

3FS *hatápta or *

As you can see, the stative second person by vowels, wended in a vowel, which is wocalic endings — are often preciate the relationship were meant to represent.

The stative stem

Most verb classes use the ba The following examples are

2-LIT.

2AE-GEM.

3-LIT'.

JAE-INF.

3AE-GEM.

4-LIT.

4AE-INF.

5-LIT.

CAUS. 2-LIT.

Transcriptions of Egyptian words in other ancient languages, survivals of the stative in Coptic, and parallels from related languages (see the end of \S 17.1), all give us an idea how the different forms of the stative were actually pronounced. Using the verb $\frac{\Delta}{\alpha \square}$ htp "become content," these can be reconstructed as follows (the "accented" vowel \acute{a} shows which syllable was stressed):

IS	*ḥatpáku	IPL	? (originally *hatpánu)
2MS	*ḥatpáta or *ḥatápta	2MPL	*ḥatpátunu or *ḥatáptunu
2FS	*ḥatpáti or *ḥatápti	2FPL	*ḥatpátina or *ḥatáptina
3MS	*ḥátpa (Coptic 2011)	3PL	*ḥátpu
3FS	*hatápta or *hatpáta		

As you can see, the stative suffixes probably distinguished between masculine and feminine in the second person by vowels, which of course are not visible in hieroglyphs. All the suffixes probably ended in a vowel, which is why their final "weak" consonants (w and j) — which reflect these vocalic endings — are often omitted in writing. These reconstructions are given here to help you appreciate the relationship between the various written forms and the actual spoken forms they were meant to represent.

The stative stem

Most verb classes use the base stem in forming the stative, with a few peculiarities in some classes. The following examples are representative of the forms found in Middle Egyptian texts:

2-LIT.	mḥ.(w) "full" (3ms)
2AE-GEM.	All m qb.tj "cool" (3fs). Occasionally the geminated stem is used: for example, m gnn.tj "soft" (3fs). The two forms may reflect a difference in pronunciation: i.e., qabbáti = qb.tj but ganánti = gnn.tj. There seems to be no difference in meaning or use between them.
3-LIT.	$\int_{-\infty}^{\infty} snb.t(j)$ "healthy" (2s)
3AE-INF.	The $h3.w$ "descended" (3ms). The third-person masculine forms (singular and plural) often have a final y instead of the suffix w : for example, $m + h3y$ (3ms). In rare cases the geminated stem is used instead of the base: for instance, $m + h33.(w)$ (3ms). The reasons for this are not clear, but there seems to be no difference in meaning or use from the regular forms.
3AE-GEM.	AM Spss.kw "ennobled" (1s) — geminated stem
4-LIT.	₩ De In M p3hd.tj "inverted" (3fs)
4AE-INF.	$\Box \upharpoonright \beta hms.(w)$ "seated" (3ms). The third-person masculine forms (singular and plural) sometimes have a final y instead of the suffix w : for example, $A \square \square \square \square \bowtie w3sy$ "ruined" (3ms).
5-LIT.	
CAUS. 2-LIT.	$\bigcap_{s \in A} \int_{s}^{c} q \cdot t(j)$ "brought in" (3fs)

CAUS. 2AE-GEM. Sšmm.(w) "heated" (3ms) — geminated stem

CAUS. 3-LIT. $\int_{-\infty}^{\infty} s^{c} n h.t(j)$ "vivified" (3fs)

CAUS. 3AE-INF. Stn.k(w) "distinguished" (1s)

ANOM. Both rdj "give, put" and jwj/jj "come" can use either base stem:

 $rac{1}{2}$ rdj.t(j) "put" (3fs) and $rac{1}{2}$ dj.t(j) "put" (2ms)

 Λ $^{\sim}$ jw.t(j) "come" (2ms) and Λ $^{\sim}$ jj.t(j) "come" (3fs)

Like other final-weak verbs, these occasionally have a final γ instead of the suffix w in the 3ms and 3pl: for example, $\Delta = \sqrt{1/4} d\gamma$ "put" (3pl).

17.4 The subject of the stative

Although the stative always has a pronominal suffix, it is often used with a separate subject, which is a noun (or noun phrase) or pronoun placed **before** the stative itself. This combination is known as the **SUBJECT-stative construction**: for example,

As this example demonstrates, the stative (here, 3ms 3q.w "ruined," from the verb 3q "go to ruin") agrees as far as possible in gender and number with its subject (here, the singular noun t3 "land"). Note also that the stative tends to be as close to its subject as possible: in this case, 3q.w stands next to t3 and before the modifier t3w "entire" (§ 6.7). Similarly,

where the 3ms stative šw.(w) "dried up" (from the verb šwj "dry up") stands next to its subject, jtrw "river," and before the indirect genitive mv kmt "of Egypt."

When the subject of the stative is a personal pronoun it is normally introduced by a particle of some sort. In this respect the SUBJECT-stative construction behaves like an adverbial sentence (§ 10.5), and it is used with the same particles (§§ 10.3–10.5, 16.6): for example,

with statives from the verbs mh "fill" and 3tp (originally 3tp) "load" as predicates. Like adverbial sentences, too, the stative is used in later Middle Egyptian texts with the subject pronoun as subject (§ 10.5): for instance,

"We are calm in our (part of) Egypt,"

with the 1pl stative qb.wjn "calm" (literally, "cooled," from the 2ac-gem. verb qbb "cool, cool off, cool down, calm") as the predicate.

The spelling of jtrw is irregular. The indirect genitive nw is plural because nouns denoting liquids are often treated as plurals, even when the nouns themselves are singular.

Literally, "we are calmed under our (§ 5.10.5) Egypt." The spelling of the stative suffix .ujn with the determinative of the verb between uj and n is unusual, but it reflects the probable origin of this suffix in the adjectival-predicate construction qbuj n "how cooled we are" (§ 17.2).

As these examples she as that of adverbial sente prepositional phrase. For SUBJECT-stative construct quite accurate, however, states with preposition plu

The stative as an expression was saw in the first second of being, usually one given in the previous section, in a state of dryness), brance), "we are calm" (in the stative is more importantly resulted in each of the station is more importantly resulted in each of the station is more importantly resulted in each of the station is more importantly resulted in each of the station is more importantly resulted in each of the station is more importantly resulted in each of the station is more importantly resulted in each of the station i

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This use of the stative of the previous section. In

Compare the sentence jw.f m. The second clause in this second clause in the second clause in the second clause in this second clause in the second c

As these examples show, the syntax of the SUBJECT-stative construction is essentially the same as that of adverbial sentences, except that the predicate is a stative form instead of an adverb or prepositional phrase. For that reason, grammars of Middle Egyptian sometimes describe the SUBJECT-stative construction as a form of the pseudoverbal construction (Lesson 15); this is not quite accurate, however, since the stative is a real verbal predicate, unlike the pseudoverbal predicates with preposition plus infinitive.

The stative as an expression of state

As we saw in the first section of this lesson, the stative in Middle Egyptian essentially expresses a state of being, usually one that results from some previous action. This is true of all the examples given in the previous section: "the land is ruined" (i.e., in a state of ruin), "the river is dried up" (i.e., in a state of dryness), "it is filled" (in a state of fullness), "I am loaded" (in a state of encumbrance), "we are calm" (in a state of calmness). In these examples the state of being expressed by the stative is more important than the action that produced the state, even though the state has stually resulted in each case from a previous action — i.e., "going to ruin" (3q), "drying up" (3tp), "filling" (mh), "loading" (3tp), and "becoming calm" (qbb).

Although it often presupposes a previous action, therefore, the stative itself does not actually express this action. Instead, it simply denotes a state. As such, the stative has no tense. In the same way that adverbial predicates can express a past, present, or future location (§§ 11.2–11.3), the stative can be used to express not just a present state (as in the examples of § 17.4) but also a state in the past as we will see in the next section) or, as the following example shows, in the future:

"If only the land would be filled with those like him!"

Here the stative of the verb mh "fill" describes a state that does not exist at the time of speaking.

The SUBJECT-stative construction as a past tense

Although the stative itself is basically the tenseless expression of a state, the SUBJECT-stative construction is regularly used in Middle Egyptian to express the past or perfect tense of **intransitive** verbs, particularly verbs of motion: for example,

"A storm came up, while we were at sea"4

As these examples show, the SUBJECT-stative construction can be used to describe an action that appened in the past (for which English uses the past tense: "a storm came up") or an action that viewed as completed (for which English uses the perfect tense: "I have come"). Note that Egyptian has only one tense (SUBJECT-stative) where English has two (past and perfect).

This use of the stative does not contradict what was said about the basic meaning of the form the previous section. Instead, it illustrates a fundamental difference between the grammar of

Compare the sentence jw.f mh.(w) hr nfrwt nbt "It is filled with all good things," cited in § 17.4.

The second clause in this sentence, jw.n m w3d-wr, is an adverb clause (literally, "we were in the Great Blue-Green"): see § 12.17.

Egyptian and that of English. Middle Egyptian regularly expresses both the past and the perfect tense of an intransitive verb not by describing past or completed **action** but by describing the **state** that results from that action. Thus, the examples just given mean literally "a storm was emerged" (stative of the verb *ptj* "come forth") and "I am come" (stative of the verb *jj* "come"). In contrast to Egyptian, modern English describes the past or perfect of such verbs as an **action**, not the resulting state: "a storm came up," "I have come." In older English, however, the past or perfect tense of an intransitive verb could also be expressed as a state: for instance, *sumer is icumen in* (old English song: "summer has come in"). This is also the case in modern colloquial French and German, as we saw in § 17.1.5

When it is used as a past tense (but not as the perfect), the SUBJECT-stative construction is often introduced by the words $(n, \leq n, \leq n)$ (or $(n, \leq n)$) (n, n) (n, n)

These examples have exactly the same syntax as those with an adverbial predicate: that is, the introductory word is followed by a noun or suffix pronoun as subject, and then by the predicate—in this case, the stative rather than an adverb or prepositional phrase.

The use of the stative to express a past or perfect tense is primarily a feature of **intransitive** verbs (§ 13.2): transitive verbs use a different form, which we will meet in the next lesson. The stative can be used for the past or perfect tense of a transitive verb in the **passive**, however — that is, to describe a past action performed on the subject rather than by the subject (§ 13.3.4): for example,

This use of the stative is also common, but usually with a personal pronoun as the subject (here, the suffix pronoun of ${}^{c}h^{c}.n.j$); nominal subjects are normally used with a different passive verb form, which we will discuss in Lesson 21. In this case too the stative actually expresses a state, not an action: here, something like "then I was situated at an island."

To summarize, the SUBJECT-stative construction is normally used to express the past or perfect tense for the following kinds of verbs and subjects:

- intransitive verbs, with any kind of subject. The relationship between the stative and its subject is active: for example, d^c pr.(w) "a storm came up," m.k wj jj.kw "I have come."
- transitive verbs, with a personal pronoun as subject. The relationship between the stative and its subject is passive: for example, ^ch^c.n.j rdj.kw "then I was put."
- In literary French and German, constructions such as Le soleil est paru and Die Sonne ist erschienen express only the perfect tense, and a different form is used for the past: Le soleil parut, Die Sonne schien "the sun appeared." The form is rarely used in everyday speech and writing.

The stative of adjective Like an adjectival predicate ject: for example,

where the stative of the ve subject *jb.f* "his heart."

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In Egyptian, however, the trations as well. While both their subject, the stative of duced the quality. Thus, in means simply "it was good," that the quality "good" has the quality "good" has the property that can easily be expressed that the decome, and was a simple of the control of the c

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The stative of rh "know"

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The stative of adjective verbs

like an adjectival predicate, the stative of an adjective verb (§ 13.2) describes a quality of its subect: for example,

"Then his heart was better (i.e., happier) than anything,"

where the stative of the verb nfr "become good" describes a quality (goodness, happiness) of the subject jb.f "his heart."

In English such predicates have much the same translation as a true adjectival predicate: compare, for example, the following sentence:

In Egyptian, however, the two constructions are different, and they involve slightly different connoations as well. While both the adjectival stative and the true adjectival predicate express a quality of their subject, the stative of an adjective verb has the additional nuance of a prior action that produced the quality. Thus, in the two examples given here, the adjectival-predicate construction nfr st means simply "it was good," while the stative construction jb.f nfr.(w) "his heart was good" implies that the quality "good" has resulted from the prior action of "becoming good." This is not a distinction that can easily be expressed in English, except by paraphrasing the stative: i.e., jb.f. nfr.(w) "his heart had become, and was now, good" vs. nfr st "it was good."

Even though English usually requires similar translations for an adjectival predicate and the stative of an adjective verb, therefore, you should be aware that there is a subtle difference in meaning between the two constructions in Egyptian.

The stative of rh "know"

In § 17.6 we saw that the stative of a transitive verb normally has passive meaning, expressing the result of an action performed on its subject. There is one major exception to this rule in Middle Egyptian. The stative of the transitive verb \mathcal{L}_{i} rh always has active meaning, expressing an action performed by its subject: thus, jw.j rh.kw means "I know" (or "I knew"), not "I am known." Like other active verbs the stative of rh can have a direct object denoting the thing that is "known" by the subject. This object can be a noun (or noun phrase or noun clause) or a pronoun; when it is a personal pronoun, the dependent forms are used: for example,

The reason for this exception has to do with the basic meaning of rh. Although this verb is translated by the English verb "know" in many of its forms, it really means to "experience" or "learn about" something. The stative is translated as "know" because it expresses the state that results from experiencing or learning about something — which, of course, is a state of knowledge. Thus, a sentence such as jw.j rh.kw rnw.tn really means something like "I am experienced about your names." Ancient Egyptian does not actually have a verb that corresponds exactly to the English verb know.

17.9 The SUBJECT-stative construction in main clauses

As we have seen in the preceding sections, the SUBJECT-stative construction has essentially the same syntax as that of sentences with an adverbial or pseudoverbal predicate. Examples given in §§ 17.4 and 17.6 demonstrate the use of this construction in main clauses without an introductory word. This use is particularly common in proper names: for example, Imm-htp.(w) "Amun is contented" (Amenhotep), Imm-htp.(w) "Thoth is born" (Thutmose), Imm-htp.(w) "frt-jj.tj" "The beautiful one has come" (Nefretiti).

Other examples given above show how the SUBJECT-stative construction is used after the particles jw, m.k, k3, and the words ${}^ch^c.n$, wn.jn, and wn.hr. It is found in main clauses after other particles as well, which are the same ones used to introduce main clauses with an adverbial or pseudoverbal predicate: for example,

"His son has surely entered the palace" — cf. \S 10.4.3

"This crocodile is probably dangerous" - cf. § 16.6.14.

"Truly, many dead are buried in the river" - cf. § 16.7.7.

Adverbial or pseudoverbal sentences are usually introduced by a particle of some sort in Middle Egyptian (§§ 10.3, 15.3), and the same is true for the SUBJECT-stative construction. Examples without such an introductory word are normally possible only when the subject is a noun (or noun phrase), a demonstrative pronoun, or the subject pronoun. When two main clauses are combined in a single sentence, however, both the introductory word and the subject of the stative can be omitted in the second clause: for example,

This is known as a **compound sentence**. As the translation shows, it exists in English as well a Egyptian. The second clause in such a sentence is not a dependent clause (§ 12.1) but a second main clause with its subject omitted. In English the two main clauses are joined by and; Egyptian which has no regular word for "and," simply puts the second clause after the first. The subject can be omitted in the second clause because it is easily understood from the first one.

Like an adverbial predicate (§ 10.9), the stative can also have its subject omitted after a particle when the subject does not refer to anything in particular: for instance,

This use occurs mostly with the stative of adjective verbs, as in this example.

17.10 The SUBJECT-stative construction in relative clauses

In relative clauses the SUBJECT-stative construction is normally introduced by the relative adjective ntj, like adverbial and pseudoverbal predicates (§§ 12.4–12.7, 15.10). In direct relative clause (§ 12.4), ntj itself serves as the subject of the stative: for example,

-0 a a #1 a a 1

where the relative clause feminine antecedent ^ct nb tive marker, and the subje

"that mountain, (r

hterally, "which this sky phrase hr.f" on it" is the hahw is in apposition to do at twe rhn.tj "propped up"

The SUBJECT-stative co

"Don't kill a man w

This is an example of the man you know his effective dause and the suffix pronoudent zj "a man." An example of the

jwf m nds n rnpi 110
"He is a commoner knows (how) to tie

he knows tying or ad" (we have already me

SUBJECT-stative consumer it is used in a noun of that," as are noun classifications.

"You should say to H

the first of these examples

object of the verb form

Literally, "because of (the fact) and ferminine dual form of the industrial with the same of the same

The state of a man that is sick," ct nbt nt z(j) ntt mr.tj "every limb of a man that is sick,"

where the relative clause *ntt mr.tj* "that is sick" (literally, "that has become sick") modifies the minine antecedent "t nbt" "every limb." In indirect relative clauses (§ 12.5), ntj serves as the relative marker, and the subject of the stative is expressed separately: for instance,

"that mountain, (named) Bakhu, on which this sky is propped up,"

really, "which this sky is propped up on it," where the suffix pronoun of the prepositional hase hr.f "on it" is the coreferent of the antecedent \underline{dw} \underline{pf} "that mountain" (the proper noun is in apposition to \underline{dw} \underline{pf} : § 4.11); in the relative clause, \underline{pt} \underline{tn} "this sky" is the subject and the tive $\underline{rhn.tj}$ "propped up" (from the verb \underline{rhnj} "lean, depend") is the predicate.

The SUBJECT-stative construction can also appear without *ntj* in relative clauses after an undemed antecedent (cf. § 12.11): for example,

"Don't kill a man whose effectiveness you know."

is an example of the SUBJECT-stative construction in an indirect relative clause: literally, "a you know his effectiveness," where the suffix pronoun of jw.k is the subject of the relative and the suffix pronoun of 3hw.f "his effectiveness" is the coreferent of the undefined ante-dent zj "a man." An example of the construction in a direct relative clause is the following:

jw.f m nds n rnpt 110 jw.f hr wnm t 50 ... jw.f rh.(w) t3z tp hsq

"He is a commoner of 110 years (of age), who is eating 50 loaves of bread (a day) ... who knows (how) to tie on a severed head."

"(we have already met the first part of this sentence in § 15.10.2).

The SUBJECT-stative construction in noun clauses

Then it is used in a noun clause, the SUBJECT-stative construction is normally introduced by ntt "that," as are noun clauses with an adverbial or pseudoverbal predicate (§§ 12.13.2, 15.11):

"because I am shod with the sandals of Sokar"6

"You should say to Horus that I am excited about his justification."7

the first of these examples, the noun clause is the object of the preposition hr; in the second, it when object of the verb form $j.\underline{d}d.k$ "you should say."

Literally, "because of (the fact) that I am sandaled with the two sandals of Sokar." For hr ntt see § 12.13.2; ntj is the old feminine dual form of the indirect genitive (not the relative adjective ntj).

jdd.k is a verb form we will meet in Lesson 19. The expression m3c hrw, literally, "true of voice," refers to the justification of Horus over his enemies (see Essay 8).

In § 12.14 we saw how an independent sentence with adverbial predicate can function as a noun clause without any introductory word. This is also true for the SUBJECT-stative construction. Examples in Middle Egyptian occur mostly in the following uses:

1. as object of the compound preposition m ht "after" (literally, "in the wake of"): for instance,

jw hrp.n.(j) jtj-šm^cj n jnj n hf3t m ht jw-m-jtrw s^cnh.t(j)

"I directed Upper Egyptian barley to Ini and to Hefat, after Iu-em-itru was fed."8

Here the sentence jw-m-jtrw s c nb.t(j) is used as the object of the compound preposition m bt, just as the English translation uses the sentence "Iu-em-itru was fed" as the object of the preposition "after" without an introductory word.

2. as the A element in an A pw nominal sentence: for example,

"It means a thousand have fallen at the sound of its wind."9

In this case the entire sentence h3 hr.(w) hr hrw t3w.s "a thousand have fallen at the sound of its wind" is used as a nominal predicate (A). As usual in an A pw sentence, pw is placed as close to the front of the sentence as possible (§ 7.9): here, immediately after h3 "a thousand," which is the subject of the stative hr.(w) "have fallen." Compare the use of the infinitive as predicate in an A pw sentence, which we met in § 14.13.

3. as the object of a verb, for example:

jn jw m3°t pw p3 <u>d</u>d jw.k rh.tj <u>t</u>3z tp hsq

"Is the saying (that) you know how to tie on a severed head the truth?"

This is an A pw B nominal sentence, used in a question (§ 11.11.2), where A is the noun $m3^ct$ "the truth" and B is the noun phrase p3 \underline{dd} jw.k rh.tj $\underline{t}3z$ tp hsq "the saying you know tying on a severed head." In the noun phrase, the sentence jw.k rh.tj $\underline{t}3z$ tp hsq "you know tying on a severed head" is the object of the infinitive p3 \underline{dd} "the saying" (see § 14.8).

In each of these cases, the SUBJECT-stative construction is used like a noun — as the object of a preposition, as the predicate in a A pw sentence, and as the object of a verb — even though it is a complete sentence in itself, with its own subject and predicate.

some site of the proper name of a town, is treated as feminine (§ 4.4). The words jnj and hf3t are names of towns in Upper Egypt, south of Thebes. The name jw-m-jtrw means "Island in the River"; since it was pronounced as one word, the preposition m and the first consonant of jtrw were often combined in the biliteral sign mj (as in this example). This text comes from the stela of an official who lived in jw-m-jtrw, and describes how be took care of neighboring towns after first caring for his own.

Literally, "it is (that) a thousand have fallen at the sound of its wind." The possessive pronoun of "its wind" refer to a throwstick, used to hunt birds. The full context of the sentence is: "Waterfowl shall come to you in the thousands, and settle on your path. Once you have thrown your throwstick at them, it means a thousand have fallen the sound of its wind." This passage occurs in an idealized description of hunting in the marshes in the afterlife.

In previous lessons we have an function as adverb of 12.17, 15.9). The SUBJE following is an example w

wd3 pw jr.n hm.f m
"What His Incarna
furnished with troo

In most cases an adverduse, or independent senued (compare the same used 12.17 and 15.9.2). The

"Sailing downstream

0=1-1

"I was the one who His Incarnation."

who of these examples country (w) "he was alive"—

the are circumstantial classes took place.

The SUBJECT-stative common adverb clauses described adverb clauses described across however, an acceding clause. We use the same form clause and the same form can be used as in The hunters form

Egyptian uses its stative construction and the construction construction is a second construction of the c

nom a description of a most with the god's image with the god's image and a most length is an infinitive: see § 1 most a passage describing a passage the clephant's trunk. The

The SUBJECT-stative construction in adverb clauses

previous lessons we have seen how adverbial sentences and those with a pseudoverbal predicate function as adverb clauses, either with an introductory particle or without one (§§ 12.16—17, 15.9). The SUBJECT-stative construction can be used in exactly the same way. The blowing is an example with the introductory particle jst:

wd3 pw jr.n hm.f m dpt-ntr, jst chcw pn grg.(w) m skwt

"What His Incarnation did was to proceed in the god's boat, while this flotilla was furnished with troop-ships." 10

In most cases an adverb clause with the stative is unmarked: that is, it looks just like a main base, or independent sentence, but is identified as an adverb clause by the context in which it is compare the same use of adverbial and pseudoverbal predicates in unmarked adverb clauses:

12.17 and 15.9.2). The following are two examples with nominal and pronominal subject:

"Sailing downstream by His Incarnation, his heart happy"

"I was the one who cut off his hand, while he was (still) alive, (right) in front of His Incarnation."

such of these examples could be an independent sentence — jb.f 3w.(w) "his heart was happy," jw.f (w) "he was alive" — but the context in which they are used shows that they are adverbial. Such are circumstantial clauses (§ 12.15), describing a state pertaining when the action of the main clause took place.

The SUBJECT-stative construction in clauses of result

Most adverb clauses describe circumstances in which a preceding clause happens or is true. In me cases, however, an adverb clause describes a circumstance that results from the action of a meeding clause. We use the past participle of some verbs this way in English: for example, in the mence The hunters shot the lion dead, the past participle dead describes a state that results from the mon of the main clause The hunters shot the lion (the lion was dead only after the hunters shot meaning is determined by context, not by the verb form itself: same form can be used to describe a circumstance in which the action of the main clause hapmans, as in The hunters found the lion dead (the lion was dead when the hunters found him).

Egyptian uses its stative form in much the same way. In some cases, an adverb clause with the subject-stative construction describes the result of another action rather than an existing circumsuce: for example,

- From a description of a river-procession of the image of Osiris. The sentence indicates that the king sailed in the boat with the god's image, accompanied by a flotilla of troop-ships. For wd3 pw jr.n hm.f, see § 14.14.3.
- Literally, "his heart lengthened": 3wj jb "lengthening the heart" is an Egyptian idiom for "happiness." The form of t is an infinitive: see § 14.4.7.
- From a passage describing how the author saved the king from a rampaging elephant. The word "hand" refers to the elephant's trunk. The word $x^{c}d$ "the one who cut off" is a participle, a verb form we will meet later.

The adverb clause here expresses a state that results from the action of the main clause, not one that exists when the action of the main clause is performed.

As this example shows, adverb clauses of result look the same as, and obey the same rules as, other adverb clauses: only the context indicates that they express result rather than a circumstance in which the main clause happens. It is not always easy to translate such clauses literally into English. In most cases they make better sense if they are paraphrased as the second clause of a compound sentence or if they are preceded by the words so that: "I shot him, and my arrow was stuck in his neck."

17.14 The SUBJECT-stative construction in questions

In questions the SUBJECT-stative construction is normally preceded by the particles jn jw: for example,

In this use the SUBJECT-stative construction behaves like sentences with an adverbial or pseudo-verbal predicate (§§ 11.11, 15.12).

17.15 The SUBJECT-stative construction negated

Like the pseudoverbal construction (§ 15.8), the SUBJECT-stative construction is rarely negated: instead, it is normally replaced by another verb form in negated sentences. Nonetheless, there are a few examples of the construction after the negative particle *nn* in Middle Egyptian: for instance,

literally, "he is nonexistent," using the stative of the 2ae-gem. verb wnn "exist."

17.16 The stative without a preceding subject

In the uses of the stative we have examined so far, the verb form has a separate subject preceding it (SUBJECT-stative). We have seen that this subject can be omitted in the second clause of a compound sentence or when it does not refer to anything in particular (§ 17.9). In such cases the stative still has a separate subject, even if this is understood rather than expressed in actual words: for example, in the compound sentence jw.j rh.kw tn, rh.kw rnw.tn "I know you, and know your names," the second rh.kw has the same subject as the first (jw.j), even though the subject is only expressed in the first clause — just as the second verb "know" in the English translation has the same subject as the first ("I"), even though the subject is only expressed in the first clause.

These therefore are actually uses of the SUBJECT-stative construction, in which the subject has been omitted, and not uses of the stative without a preceding subject. There are, however, several uses in which a stative that appears without a preceding subject actually has no separate subject. These are not instances in which the subject has been omitted: instead, they represent uses of the stative by itself. In such cases the subject of the stative is its own suffix pronoun rather than a separate word. These uses of the stative are examined in the following sections.

13 st.n.j is a verb form we will meet in the next lesson; mn.(w) is the stative of mn "become fixed, set, stick."

In Middle Egyptian the sta a main clause (or independ

I. as a past tense

As noted in § 17.1, the Egyptian the stative could or past action rather than a izing Middle Egyptian text cases, for the third-person is

"I came (back) in p

"I came (back) in p

pr.(w) r pt, hnm.n.f.
"He went up to the

As these examples show, the corresponding to the simple of a narrative, however, it background of the story that

In most cases the stative SUBJECT-stative construction tive verb, it is normally pass

nly regular exception

The only regular exception meaning as it does in the SU

"I know you, and ke

Sometimes, however, to

hnm.n.f is a past-tense verb for From the beginning of a story

happened with me," and the "sovereign," see Essay 6.

The noun phrase bw hr(j)

The stative in main clauses

In Middle Egyptian the stative can be used by itself, without a separate subject, as the predicate of a main clause (or independent sentence). In this use the stative has two basic meanings:

I. as a past tense

As noted in § 17.1, the stative was originally a form used to express completed action. In Old Egyptian the stative could be used without a separate subject in main clauses to express completed or past action rather than a state. Echoes of this original use are still found in some older or archaizing Middle Egyptian texts. Examples are attested only for the first-person singular or, in a few cases, for the third-person masculine singular: for example,

"I came (back) in peace, with my expeditionary force intact"

pr.(w) r pt, hnm.n.f m ntrw

"He went up to the sky and joined with the gods."14

As these examples show, the stative in this use usually describes an action that happened in the past, corresponding to the simple past tense of English ("I came back," "he went up"). At the beginning of a narrative, however, it can be translated with the English pluperfect (§ 13.3.1), describing the background of the story that follows: for instance,

"I had gone to the mining country for the Sovereign."15

In most cases the stative used in this way has essentially the same meaning as in the normal DBIECT-stative construction used as a past tense (§ 17.6). Thus, when the stative is from a transiwe verb, it is normally passive, as in the following example:

"I was given to the house of a king's-son" (compare the last example in § 17.6).

The only regular exception to this rule is the stative of the transitive verb rh, which has active meaning as it does in the SUBJECT-stative construction: for example,

Sometimes, however, the stative of transitive verbs other than rh also has active rather than sassive meaning: for instance,

"I have set my name at the place where the god is,"16

hum.n.f is a past-tense verb form we will meet in the next lesson.

From the beginning of a story. In the preceding sentence the narrator says "Let me tell you something similar that happened with me," and the rest of the story follows the sentence cited as an example here. For the spelling of jtj "sovereign," see Essay 6.

The noun phrase bw hr(i) ntr means literally, "the place that is under the god" (§ 8.8).

where the stative wd.k(w) (from the verb wdj "set") is active ("I have set") rather than passive ("I have been set"). This kind of active use is another holdover from Old Egyptian. In Middle Egyptian it occurs mostly in early Middle Kingdom autobiographies that follow the Old Kingdom model. In form and syntax it is no different from the stative that has passive meaning, such as rdj.kw "I was given," in the fourth example above. Unfortunately, the only way to know whether such a stative has passive or active meaning is by its context or by the fact that it has an object, such as rn.j "my name" in this example. Fortunately, however, this ambiguity is present only in the first-person stative without a preceding subject: in the more usual SUBJECT-stative construction the stative of transitive verbs (except rh) is always passive.

2. as a wish or command

The stative with a second-person suffix (singular or plural) can be used in main clauses without a separate subject as a wish or command: for instance,

As this example shows, the stative in this use is often best translated as an imperative. Where the imperative is used to command action, however ("approach," "see"), the stative is used to command or request a state: thus, <code>hrj.tj</code> (from the verb <code>hrj</code> "become distant") means "be far!" or "you should be far" (state) rather than "go away!" (action).

This use of the stative is also represented in some common Middle Egyptian idioms, including j.i.j "welcome" (literally, "be come"), sub.tj "farewell" (literally, "be healthy"), and 23.tj hr or 23.tj r "beware off" (literally, "be guarded about," "be guarded against"): for example,

17.18 The stative in relative clauses

We have already seen how the SUBJECT-stative construction is used in relative clauses (§ 17.10). The stative is also used by itself as the predicate of relative clauses, but only of those which are direct (since an indirect relative clause would require a separate subject) and unmarked (since in a marked clause ny would be the subject): for example,

As you can see from this example, the meaning of the stative in this use is no different from that of the SUBJECT-stative construction in the same use. It is not always clear why Egyptian prefers one construction over the other in direct, unmarked relative clauses. In most cases, however, the stative used by itself, without a preceding subject, comes immediately after its antecedent noun or noun phrase (as in this example). We have already seen the same phenomenon in relative clauses with a pseudoverbal predicate after an undefined antecedent: for example, zj hr mn r-jb f "a man suffering in his stomach." (§ 15.10.2).

In § 17.12 we examined adverb clauses, such as the marked adverb clauses, ject: for example,

jr.n.j hrw 3, w°.k.
"I spent 3 days alo

This example has three copent 3 days") took place stative predicate: w^c kw "c" "one"), and $s\underline{d}r$.kw "(I

The stative is very of wrs "spend the day of mrs" spend the day of mrs "find." With the preceding verb, and the spends the night": for

Look, the property

the first of these example.
": namely, hqr.t(j) "hun
"(u) "thirsty" (from jbj "thirsty") has "gon
past tense with an intra
"find," its subject is non

"He found a man sta

Here the stative "h" (w) "stative of "a man" is the object of The stative without a public of the stative construction

"Then he fetched it

Literally, "I did 3 days, alone, this example was presented in the next lesson.

[&]quot;she should spend the day j_n, n, f is a verb form we will me

The stative in adverb clauses

In § 17.12 we examined the use of the SUBJECT-stative construction in adverb clauses. In marked adverb clauses, such as those introduced by *jst*, the stative always has a preceding subject. In **unmarked** adverb clauses, however, the stative can also be used by itself, without a preceding subject: for example,

jr.n.j hrw 3, wc.kw, jb.j m snw.j, sdr.kw m hnw n k3p n ht

"I spent 3 days alone, with my heart my (only) companion, lying inside a thicket" 17

This example has three circumstantial clauses, describing how the action of the main clause ("I pent 3 days") took place. The second adverb clause has an adverbial predicate; the first and third, a stative predicate: w^c .kw "(I was) alone" (stative of the verb $w^c f$ "be alone," related to the number "one"), and $s\underline{d}r$.kw "(I was) lying" (stative of the verb $s\underline{d}r$ "lie down").

The stative is very often used in an adverb clause without a preceding subject after the verbs wrš "spend the day," | sdr "lie down, go to bed, go to sleep, spend the night," and gmj "find." With wrš and sdr, the stative's subject is normally identical with the subject of the preceding verb, and the stative describes the state in which the subject "spends the day" or lies, spends the night": for example,

"Look, the property-owner has gone to bed thirsty."

In the first of these examples the adverb clause explains how the subject (.s "she") is to "spend the Lay": namely, hqr.t(j) "hungry" (from hqr "hunger, become hungry"). In the second, the stative h(w) "thirsty" (from jbj "thirst, become thirsty") describes how the subject (nb hwt, literally "the maner of things") has "gone to bed": the main clause is a SUBJECT-stative construction expressing past tense with an intransitive verb (§ 17.6). When the stative is used in an adverb clause after "find," its subject is normally the same as the object of the verb: for instance,

"He found a man standing on the riverbank."

Here the stative ${}^{c}h^{c}.(w)$ "standing" describes the state that the man was in when he was found:

(i) "a man" is the object of gm.n.f "he found."

The stative without a preceding subject can also express result in an adverb clause, like the UBJECT-stative construction (§ 17.13): for example,

"Then he fetched it, and it was given to its mistress"19

- Literally, "I did 3 days, alone, my heart as my second, lying in the interior of a shelter of tree(s)." The first part of this example was presented in Exercise 12, no. 26; jr.n.j "I spent" (literally, 'I did') is a verb form we will meet in the next lesson.
- wrš.s "she should spend the day" is a verb form we will meet in Lesson 19.
- jn.n.f is a verb form we will meet in the next lesson. For the spelling of n "to," see § 8.2.6.

Here the stative rdj.(w) describes the state ("given") that resulted from the action of the main clause ("he fetched it"), not a circumstance that existed when the action of the main clause happened. As with the SUBJECT-stative construction in this use, the stative here makes better sense if it is translated as the second clause of a compound sentence (as in the example above) rather than as an adverb clause ("Then he fetched it, given to its mistress").

As in relative clauses, it is not always clear why Egyptian prefers the SUBJECT-stative construction in some unmarked adverb clauses and the stative without a preceding subject in others. In most cases, however, when the stative is used without a preceding subject its subject has already appeared in some form in an earlier clause. This relationship can be seen in each of the examples cited above. In fact, it is much more common for an adverb clause with the stative as predicate to have a subject that has already been mentioned in a preceding clause than to have an entirely new subject. As a result, in most adverb clauses the stative has no preceding subject: examples of the SUBJECT-stative construction in unmarked adverb clauses are actually much less frequent than those of the stative by itself.

The following can therefore be offered as a good rule of thumb for adverb clauses with the stative as predicate:

- when the subject of the stative has not already appeared in a preceding clause, naturally
 has to be expressed, and the SUBJECT-stative construction is used (§ 17.12, second example, and § 17.13);
- when the stative's subject is identical with something that has been previously mentioned
 in the sentence, the stative is normally used by itself, without a preceding subject (as in the
 examples in this section).

There are no exceptions to the first part of this rule. The second part of the rule is generally true but there are some cases where it is not — for instance, the last example in § 17.12. You should also note that this rule applies only in unmarked adverb clauses. When the adverb clause marked by a particle such as jst, the SUBJECT-stative construction is used, whether the stative subject has already been mentioned in a preceding clause or not.

17.20 The stative in epithets

A special kind of unmarked dependent clause using the stative without a preceding subject occur as an epithet after nouns or proper names. Unlike an unmarked relative clause, this can be used after defined nouns or noun phrases (proper names are always defined: § 4.9). There are two major uses of such clauses in Middle Egyptian:

1. expressions for "whole, complete, entire"

2. wishes for life and

In § 17.17.2 we saw third-person stative can coun phrases. The most in the following form of the following for

"The good god, K

The third expression, comming to the king, such a words or phrases reference "king's house," and lord," referring either to

| で記している。 "Yes, I know, sover

Related to this use is to be healthy and alive," the expression "if you p

"You are the one w

expression is mostly fou

the stative is used so discussion has been of easily, they can be sum

meaning

- the stative normally en
- the stative can be use stative is the normal f mally possible only w 17.17.1)
- the second-person statement (§ 17.17.2)
- the stative with no pre-

the older translation "may
have is a verb form we will mee
face": rdj mdt m hr "put a mee
thing.

²⁰ For the spelling of the stative, see § 17.2 (3fs).

wishes for life and health

In § 17.17.2 we saw how the second-person stative can be used as a wish or command. The hird-person stative can also be used as a kind of wish after proper names or certain nouns or coun phrases. The most common examples of this use involve the expressions $\binom{n}{k}$ "alive," "alive," alive, "alive forever," and $\binom{n}{k}$ (an abbreviation for $\binom{n}{k}$ alive, sound, and healthy." The first of these is often placed after the names of queens and nincesses; the second and third, after the name of the king: for example,

"The good god, KHEPER-KA-RE (Senwosret I), alive forever."

The third expression, commonly abbreviated "lph" in translations, ²¹ is also placed after words reterring to the king, such as 1/2 | hm.f "His Incarnation" and 1/2 | jty "sovereign" (see Essay 6); ther words or phrases referring to the palace, such as 1/2 | pr-23 "big house" (see Essay 3), 1/2 | mswt "king's house," and 1/2 | stp-23 "palace"; and after the phrase 1/2 | nb or nb.j "the lord, my lord," referring either to the king or to a high official: for instance,

Related to this use is the expression snb.t(j) "nb.t(j)" "you being healthy and alive" or "may you be healthy and alive," which is used as a polite wish to soften a request, somewhat like the English expression "if you please": for example,

"You are the one who should send (word) about your responsibilities, if you please."22

This expression is mostly found in Middle Kingdom letters written to a superior.

Meaning and syntax of the stative: summary

Because the stative is used so widely and in so many different ways in Middle Egyptian, the preceding discussion has been of necessity fairly complicated. To help you remember the main points more easily, they can be summarized as follows:

L meaning

- the stative normally expresses a tenseless state in which its subject is, was, or will be
- the stative can be used to express past or completed action: for intransitive verbs the
 stative is the normal form used for this meaning; for transitive verbs this meaning is normally possible only with a pronominal subject or with no preceding subject (§§ 17.6,
 17.17.1)
- the second-person stative with no preceding subject can be used to express a wish or command (§ 17.17.2)
- the stative with no preceding subject can be used as an epithet (§ 17.20)

From the older translation "may he live, be prosperous, and be healthy."

h3b.k is a verb form we will meet in Lesson 19. mdwt m hr.k "your responsibilities" means literally "the matters in your face": rdj mdt m hr "put a matter in the face" of someone is an idiom for making someone responsible for something.

2. voice

- the stative of intransitive verbs is active, describing the result of a prior action performed by its subject
- the stative of transitive verbs is normally passive, describing the result of a prior action performed on its subject
- the stative of adjective verbs describes a quality that results from a prior action (§ 17.7)
- the stative of the transitive verb *rh* is **active**, and corresponds in meaning to the English verb "know" (§ 17.8)
- the first-person singular stative of other transitive verbs can be active when used as a past tense without a preceding subject (§ 17.17.1)

3. syntax

The stative is used either with a preceding subject or without one. In the first case the stative's suffix agrees in gender and number with the subject, insofar as possible (§ 17.4); in the second, the stative's suffix itself is the subject (§ 17.16). The following table shows the various kinds of clauses and sentences in which these two constructions are used:

	SUBJECT-stative	stative	
main clause	✓	✓	(archaic; 1s, rarely 3ms)
wish or command	_	\checkmark	(2s/2pl)
question	✓		
negated	✓ (rare)		
relative clause	✓	\checkmark	(unmarked only)
noun clause	✓		
adverb clause	✓	\checkmark	(unmarked only)
epithet		\checkmark	

As this summary makes clear, the stative is normally used with a preceding subject in Middle Egyptian, except in wishes or commands and epithets. The stative without a preceding subject has a much more limited range of use; only in unmarked relative and adverb clauses is it more common than the SUBJECT-stative construction.

ESSAY 17. PHONOLOGY AND WRITING

Lessons 1–3 introduced us to the fundamental principles of Egyptian phonology and writing. Throughout succeeding lessons, however, we have also encountered numerous unusual spellings of Egyptian words, where the relationship between the hieroglyphs and the words they represent is not immediately evident from the basic principles alone. These exceptional writings illustrate two tendencies that were constantly at odds with one another in the minds of the ancient scribe: on the one hand, the tendency to preserve older, "etymological" spellings of words; and on the other, the tendency to reflect the contemporary pronunciation of words. In this respect Middle Egyptian writing is comparable to that of modern American English, which exhibits the same conflict in words such

as lite vs. light and thru vs. advertising, others have be honor and archeology, which archaeology (still used in Brit

We have now reached ing in more detail. As we that were lost or altered be first standardized, and the language. Originally, most able exception of some should be consonant and ended clusters of more than one for example, the feminine the masculine form

With the loss of some and or ended with a vow ding t and syllable-final mething like *nafi (CV-C) are endings. In writing the same longer pronounced. Or all vowel could be indicated

- by omitting the lost
- by spelling the word particle for tr () were often combined
- by adding the "curl method probably one been simply a vowel

tuse of an extra "curl we and is very often found. The loss of the femining combined in pronuncing was preserved. This was preserved. This show was pronounced eved in pronunciation, "curl w" before a sufficient of the property of the property of the pronunciation, "curl w" before a sufficient of the property of the p

Lite vs. light and thru vs. through. While such English spellings are mostly relegated to the world of dertising, others have become a standardized part of the written language: examples are the words and archeology, which have been simplified from the older, etymological spellings honour and decology (still used in British publications).

We have now reached the point in our studies where we can examine Middle Egyptian spelling in more detail. As we have already seen in § 2.8, most exceptional spellings involve sounds were lost or altered between the time of the Old Kingdom, when hieroglyphic writing was standardized, and the Middle Kingdom, when Middle Egyptian became the standard written guage. Originally, most Egyptian words began and ended with a consonant — with the probector of some shorter words such as if it is in the probector of some shorter words such as if it is in this lesson (§ 17.2). Within words, each syllable also began with a sinconsonant and ended either with a vowel or a single consonant — i.e., either CV or CVC. The sets of more than one consonant were possible only when two CVC syllables came together: example, the feminine adjective in firt "good," probably pronounced *nafrat (CVC-CVC); masculine form in first nfr had the structure CV-CVC (probably *nafir).

With the loss of some consonants in pronunciation, however, many Middle Egyptian words an or ended with a vowel rather than a consonant. Thus, for example, the loss of the feminine t and syllable-final t (§ 2.8.3) meant that t was pronounced *nafra (CVC-CV) and t whing like *nafi (CV-CV). The hieroglyphic system had no regular way of indicating such voendings. In writing these words, scribes could ignore the sound changes and use the tradial spelling — in the same way that standard English still writes light even though the gh sound longer pronounced. Often, however, a scribe would attempt to "modernize" the spelling. A vowel could be indicated in various ways:

- by omitting the lost consonant: for example, \$\frac{1}{2}\$ for older \$\frac{1}{2}\$; or \$\frac{1}{2}\$ for older
- by spelling the word as if it had originally had a final j (§ 2.4): for example, \sqrt{t} for the particle $\int \int \int \int tr$ (§ 16.7.11). For a lost final r (as in this word), older and newer spellings were often combined, as in $\int \int \int \int \int tr f$ (i.e., tr > tf).
- by adding the "curl w" to the end of the word: for example, $\frac{1}{2}$ of for older $\frac{1}{2}$. This method probably originated in the masculine plural ending of nouns, which seems to have been simply a vowel (probably $\star u$).

use of an extra "curl w" was especially common in hieratic texts; it was used increasingly over and is very often found in New Kingdom texts, even those in hieroglyphic.

The loss of the feminine ending t was not universal: when a feminine word had a suffix, or combined in pronunciation with a following word beginning with a vowel, the feminine may was preserved. This gave rise to spellings such as $\begin{bmatrix} t \\ t \\ t \end{bmatrix}$ for the name $nfrt - j \cdot tj$ "Nefretiti" (originally *nafratita), which contemporary transcriptions in cuneiform (the wedge-shaped writing of Mesoposhow was pronounced something like *naftita (originally *nafratita). To indicate that it was eved in pronunciation, the ending t was sometimes written with a second t (or t) or with an "curl t" before a suffix pronoun: for example, t is t in t in

Phonetic spellings are particularly common in the writings of foreign names or loanwords borrowed from other languages. To write such words Egyptian scribes often employed a system known as **group writing**. In this system, foreign words could be spelled out by using similar-sounding Egyptian words. We do much the same thing when we indicate the pronunciation of unfamiliar words by using common English words: for example, "JOE-sir" for *Djoser* (a king of Dynasty 3).

- WIDD Y3-mt for Yarmut, the name of a city southwest of Jerusalem; the Egyptian word VID "death" is used for the second syllable
- In the second part of the name of the second part of the name of
- If a like it is a point of the name of a city west of Galilee (Biblical Achsaph); the Egyptian word □ zp "time, occasion" is used for the second syllable
- In-dr for Hanzir, the personal name of a pharaoh of Dynasty 13 (conventionally transcribed as Khendjer; the Semitic name means "wild boar"); the Egyptian preposition dr "since" is used for the second syllable.
- Manager y-tn-hddw for Yattin-Haddu, an Amorite personal mame meaning "Haddu (a god) Gives"; the Egyptian word Manager for the second syllable
- The first part of the Egyptian word 'prus "equipped' is used for the first part of the name.

By the New Kingdom the practice of using short Egyptian words in group writing had been largely abandoned in favor of a new system based on CV syllables. Where possible, these syllables were written with biliteral signs; the final vowel was represented by \mathbb{A} , \mathbb{A} (less often \mathbb{A}), and \mathbb{A} or \mathbb{A} . The consonant l was no longer written with \mathbb{A} but as \mathbb{A} , or \mathbb{A} . This system was used not only for spelling out foreign names, as in the Middle Kingdom, but also for writing the

many loanwords that had are some typical example

- · 13-17 13-1
- · Mes yw-
- · Janin & bw
- · A Line
- 51/2 \$ TT 53-1-qu
- 12 3-r-m
- "bread" is used to

Such loanwords, like the mediate Period, and are n frequent in Late Egyptian

The attempt to reflect one of the more interestin how the language actually texts more difficult, partic curious artifact of ancient

Transliterate and translate

- 1. 门四金钟全星五二
- 2. I TATTARTI
- 4 ZARLAAA
- 5.4=198464=
- from a story: zb.n hm.
- 7. 22 20 12 24
- 8. _ & & C for r.
- 四位多个节至504人
- II. TARITOR LIP
- 12 A 9 A 4 0 A 9 KM

many loanwords that had come into Egyptian from Semitic languages to the East. The following are some typical examples of the New Kingdom system of group writing:

- Alle "171 j3-ywj-r for ayyala "stag" (Hebrew ayyal)
- 4 ww-mj for yamma "sea, lake" (Arabic and Hebrew yam)
- John for balla "outside" (Arabic barra)
- Dawing mj-r-k3-bw-tj for markabata "chariot" (Arabic markaba)
- \$\frac{1}{2} \sigma_{\text{1.11}} \sigma_{\text{1.12}} \sigma_{\text{rapic}} \text{thalgu "snow" (Arabic thalg)}
- Prof Salama "peace" (Arabic salam, Hebrew šalom)
- $\bigcap_{\Omega \in \Gamma} \sum_{i=1}^{\infty} t$ -r for tilla "mound" (Arabic tell, Hebrew tell); the Egyptian word $\bigcap_{\Omega \in \Gamma} t$ "bread" is used to write the CV group ti.

Such loanwords, like the system used to write them, first appear in texts of the late Second Intermediate Period, and are mostly found in the New Kingdom and later. They are also much more frequent in Late Egyptian texts than in those written in Middle Egyptian.

The attempt to reflect the actual pronunciation of words, both native Egyptian and foreign, is one of the more interesting features of ancient Egyptian writing, because it gives us a few clues to how the language actually sounded. While it can sometimes make the reading of hieroglyphic texts more difficult, particularly for beginners, it is also a nice reminder that Egyptian is not just a curious artifact of ancient history but a language that was once spoken and written by real people.

EXERCISE 17

Transliterate and translate the following sentences:

- I. T. WEY ALT TO ELEANT WELL
- 2.
- 3. ZAN-QUELARELPHALI
- 4 = AF = AAR PO = \$4 = 1 = 1
- 5. 4 = 10 12 1
- 6. WIND A TO STORY: Zb.n hm.f mš "His Incarnation had sent an expedition," M's smsw "eldest"
- 7. W & A D I T BA & Y ...
- 9. IN a land a l
- 10. \$ 9 \ \$ 304A 'h' "wait"
- II. TARIUM LORANAMANTALUS
- 12. 入了在第一人的不管是下的自己的不管的是的一 from a story: jtw "overtaken"

- IA. TOP A PORT OF THE PROPERTY OF THE PROPERTY
- 15.
- 16. O A A B O O A B A L 14 + 2 P
- 17. -2 2 PEZZZZ
- 18. 2-11-20
- 19. 企动 _ 查》 [1]
- 21. ALAN Man Jan gm.n.f "he found"
- 22. ITA A CIPPE 195 AC

- 25. 1 1 1 2 1

- 28. 105年一直日本日本日本日
- 29. O A This (part of)"
- 30. ASSIGNATION
- 31. 0 4 1 4 4 1,j "for me"
- 32. THA = TEG = 1=A
- 33. 2-19904 1 1 in both instances is an ideogram, read wr
- 34. NAMMAI—IN—SIDENTED TO Spoken by a god to the king: n m3 "at seeing," infinitive; MN-HPR-R° throne name of Thutmose III
- 35. 4 1 2 4 4 1 7 1 TAN A S 12.9 dj.n.j "I have given," jwij sw § 12.9

Definition

The English perfect is a from the point of view of the verb form has done in action can be described English sentence Jack can scribes the action of Jack clause even though it has

The perfect does not aspect rather than a tense scribes past action: for exnot one that has yet to ha

The Middle Egyptian action and is an aspect, English verb forms: either perfect (will have done). Treason, it is translated not forms, or even by nonper

The perfect is one of gory called the suffix couses, they behave alike win. Verb forms of the suffand this always follows the suffix pronoun attached name "suffix conjugation."

Form

The perfect is one of the (spelled or \$\frac{1}{2}\)) added This suffix is attached dire

The subject of the per god has heard," Oh = s gists refer to the perfect as

The perfect often lool relative). The two forms the present we need not to tell the two forms apart

18. The Perfect

Definition

The English perfect is a verb form used to express completed action. Most such actions are past from the point of view of the speaker: an example is the sentence Jill has done her homework, where the verb form has done indicates that the action of Jill doing her homework is completed. But an action can be described as completed even if it did not happen in the past: for example, in the english sentence Jack can watch television after he has done his homework, the verb form has done demibes the action of Jack doing his homework as completed with respect to the action of the main thuse even though it has yet to happen from the speaker's point of view.

The perfect does not necessarily have to refer to a past event because it primarily expresses an apect rather than a tense (§ 13.3). As such, it is different from the past tense, which always decribes past action: for example, the sentence *Jack did his homework* can only refer to a past event, not one that has yet to happen.

The Middle Egyptian perfect is similar to that of English. It basically describes **completed ction** and is an aspect, not a tense. In English the perfect has to be marked for tense, like most english verb forms: either as the present perfect (*has done*), the past perfect (*had done*), or the future effect (*will have done*). The Egyptian perfect, however, expresses **only** aspect, not tense. For that eason, it is translated not only by the English present perfect but sometimes by the other perfect tens, or even by nonperfect verb forms, depending on how it is used.

The perfect is one of twelve Middle Egyptian verb forms that Egyptologists group into a category called the suffix conjugation. Although the twelve forms all have different meanings and sees, they behave alike with regard to their subject and the word order of the clauses they are used. Verb forms of the suffix conjugation can have a noun (or noun phrase) or pronoun as subject, and this always follows the verb itself. When the subject is a personal pronoun, it is expressed as a suffix pronoun attached directly to the verb form, after any endings or other suffixes: hence the suffix conjugation."

Form

The perfect is one of the easiest verb forms to recognize. It is always marked by the consonant n spelled or $\$ added directly as a suffix to the verb: for example, $\$ added directly to the stem of the verb itself, before any other suffixes.

The subject of the perfect follows the verb form itself: for example, $\mathcal{O}_{\mathbb{R}}$ $\mathcal{O}_{\mathbb{R}}$

The perfect often looks exactly like a second verb form, called the perfect relative (or sdm.n.f relative). The two forms can usually (but not always) be distinguished by how they are used. For the present we need not be concerned about the difference, but we will learn in Lesson 25 how tell the two forms apart.

Most verb classes use the base stem in the perfect, with a few exceptions. The following are typical forms found in Middle Egyptian texts:

2-LIT.	$\underline{\underline{d}}d.n.f$ "he has said"
2AE-GEM.	3mm.n.f "he has grasped" — geminated stem; occasionally
	base stem: for instance, wr.n.s "it has become large." The verb
	m33 "see" normally uses the base stem: for example, $2 \sqrt{n} m^3 \cdot n \cdot j$ "I
	have seen"; but also geminated & \(\) \(\) m33.n.k "you have seen."
3-LIT.	nhm.n.j "I have taken"
3AE-INF.	jr.n.j "I have done"
3AE-GEM.	Afficial spss.n.(j) "I have become distinguished"
4-LIT.	I sksk.n.k "you destroy"
4AE-INF.	bnt.n.(j) "I have advanced"
CAUS. 2-LIT.	str.n.f "he has felled"
CAUS. 2AE-GEM.	all film sqbb.n "has cooled" — geminated stem
CAUS. 3-LIT.	子 s'nh.n.j "I have nourished"
CAUS. 3AE-INF.	sms.n.sn "they had caused to give birth"
CAUS. 4AE-INF.	shnt.n.f "he has promoted"
ANOM.	The verb rdj "give, put" uses either base stem: for instance,
	rdj.n.j, $dj.n.j$, $dj.n.j$, $dj.n.(j)$ "I have given."
	The verb jwj/jj "come" normally uses the stem jj , rarely the jw stem: for example, $A \cap J_{jj} = jj.n.sn$ "they come," $A \cap J_{jj} = jw.n.n$ "we have come."
	The latter is mostly found in religious texts.

As these examples illustrate, the suffix is regularly written after the determinative. Sometimes, however, it is placed before the determinative, particularly with verbs whose stem ends in n: for instance, $\frac{\triangle}{2}$ as well as $\frac{\triangle}{2}$ $\frac{\triangle}{$

The 3ae-inf. verb jnj "get, fetch" which has no determinative, normally has two signs in the perfect, the first of which is a phonetic complement of the biliteral sign used to write the verb's stem (§ 3.1): i.e., i.e., jn.n.j "I have fetched." Occasionally, however, only the perfect suffix is written: i.e. jn.n.j "I have fetched." When the perfect of jnj has an unwritten is suffix pronoun and is followed immediately by the dative (§ 14.6), only two signs are written, one for the perfect suffix and the other for the preposition n of the dative: for example, i.e. jn.n.(j) n.k "I have fetched for you." When the suffix pronoun is written out, however, the normal spelling is used: jn.n.j n.k "I have fetched for you." A spelling such as jn.n.(j) n.k is avoided because Egyptian normally reserves three signs in a row for the word or determinative mw "water."

The meaning of the As noted at the began action. Even though denoting past action express completed a see in the course of which the form has from the form itself.

Egyptian has two last lesson, the stative even in cases where action (§ 17.6). The be difficult for English of completed action station (transitive) and allows for the distina-(completed action) are

Unlike English, Extion (the perfect) for the verb is intransitive two and the perfect where intransitive verb

hnt.kw ph.n.j 3
"I have gone u
I have gone do

with the intransitive vansitive verb ph "read

Despite this general consitive verb, as we some perfect of transitive

the perfect of the man j and hnt.kw cann apresses completed ac

I Literally, "I have caused to live": see Lesson 17, n. 8.

In this respect the Mid man, which is also use use an expression of sta

Despite the difference The verb *hntj* means be south" because the Egy

The meaning of the perfect

As noted at the beginning of this lesson, the perfect expresses basically the aspect of **completed** action. Even though most instances of the perfect have to be translated by an English verb form denoting past action (the English perfect and past tenses), the perfect itself is tenseless: it can express completed action not only in the past, but also in the present or even the future, as we will see in the course of this lesson. In each case, the perfect denotes only completion; the tense with which the form has to be translated in English comes from the context in which it is used, not from the form itself.

Egyptian has two forms that express completion: the stative and the perfect. As we saw in the last lesson, the stative describes the state of being that results from a completed action. This is so even in cases where English grammar forces us to translate the stative by a verb form expressing action (§ 17.6). The perfect, on the other hand, expresses completed action. This distinction can be difficult for English speakers to appreciate, because modern English allows only the expression of completed action for most verbs, transitive or intransitive: for example, The train has reached the station (transitive) and The train has arrived (intransitive). Only the common English verb go still allows for the distinction between completed action and state: for example, The train has gone (completed action) and The train is gone (state) — but not *The train is arrived.

Unlike English, Egyptian can make the distinction between state (the stative) and completed action (the perfect) for most if not all of its verbs. Nevertheless, Egyptian prefers the stative when the verb is intransitive and the perfect when it is transitive. This preference means that the stative and the perfect often act as counterparts of each other: transitive verbs use the perfect where intransitive verbs normally use the stative, and vice versa: for example,

hnt.kw ph.n.j 3bw, hd.kw ph.n.j mht

"I have gone upstream and reached Elephantine;

I have gone downstream and reached the Delta,"

with the intransitive verbs hntj "go upstream" and hdj "go downstream" in the stative and the musitive verb ph "reach" in the perfect.

Despite this general preference, however, Egyptian could on occasion use the stative of a matrix verb, as we saw in the last lesson (§ 17.17.1), or the perfect of an intransitive one. Like perfect of transitive verbs, that of intransitive verbs expresses completed action: for example,

the perfect of the intransitive verb *lntj* used after the particle *jw*.³ The difference between and *lnt.kw* cannot be expressed in English, but it exists in Egyptian nonetheless: the former excesses completed action; the latter, the state resulting from that completed action.

In this respect the Middle Egyptian perfect is quite similar to the perfect of modern colloquial French and German, which is also used for transitive verbs (j'ai atteint, ich habe erreicht "I have reached") where intransitive verbs are expression of state { jr suis allé, ich bin gegangen "I have gene," literally "I am gone").

Despite the difference in translation, the verb <u>lintj</u> in this passage is the same as that in the preceding example.

The verb <u>lintj</u> means basically "go forward": when it is used of travel it means "go upstream" (on the Nile) or "go south" because the Egyptians oriented themselves facing south (see Essay 2).

It is important to keep in mind that the perfect always expresses completed **action**, particularly when you encounter the perfect of an intransitive verb. When an adjective verb (which is always intransitive) is used in the perfect, it expresses the **acquisition** of a quality rather than the quality itself (which is expressed by the adjective or by the stative: § 17.7). Thus, a form such as \$\frac{2}{3}\limits\l

The perfect of intransitive verbs has a much more restricted range of usage than that of transitive verbs, as we will see in the course of this lesson. Most examples of an intransitive perfect involve the perfect relative form, not the perfect itself.

18.4 Subject, object, and word order in clauses with the perfect

As noted in § 18.2, the perfect normally precedes its subject. This word order, with the verb first, is the opposite of that with which we have become familiar in clauses that have a pseudoverbal or stative predicate, but it is the normal order for clauses with a verbal predicate in Middle Egyptian. The **VsdoSOA** rule we met in our discussion of the infinitive (§ 14.6) applies to all clauses with a verbal predicate. Examples with the perfect are:

Note that when the object is a personal pronoun the dependent form is used (wj "me," st "it").

Exceptions to this word order are rare. When the subject is a long noun phrase, however, Egyptian tends to put it before the verb; in such cases the preposed ("put in front") subject is also repeated after the verb by a personal pronoun: for example,

"Those who fell into evil and plotted rebellion have lowered their voices for fear of him"4

Here the subject is the noun phrase $w3yw \ r \ \underline{d}wt \ k3y(w)$ sbjw "those who fell into evil and plotted rebellion"; it is repeated by the suffix pronoun of the verb form shr.n.sn "they have lowered."

In most cases the preposed subject is a fairly long noun phrase, as in this example. A shorter subject, however, can be preposed for stylistic reasons, or to focus attention on it: for instance,

Here the subject of the second clause, wgg "feebleness," has been placed in front of the perfect in order to form a stylistic balance with the SUBJECT-stative construction in the first clause.

Preposing an elemention. This can be done

Here the initial noun ple peated by the dependent can also be marked by the

In this example the topical commanded I do for him the verb *jr.n.(j)* "I did." No that Egyptian does, as can be

The perfect with omittee As we have seen in earlier true when it is the subject mediately by the 1s depend

The reason for this is proba omitted when followed by t together with the verb form between the two consonants

Even when it is not the from the context. Normally previously: for example, in a

Here the subject of the perference of the first clause (same reason ("and found"). The particular, corresponding to the

⁴ w3yw "those who fell" and k3y(w) "those who plotted" are participles, a verb form we will meet in Lesson 23shr.n.sn rw.sn "they have lowered their voices" means literally, "they have caused their mouths to fall."

wd.n hm.f jr.(j) n.f st, literally, "v perfect relative form (wd.n); we clause, jr.(j) n.f st "that I do it fo lesson.

jw.jn is a verb form we will meet

Preposing an element of the clause in order to focus attention on it is known as **topicaliza- son**. This can be done simply by putting the topicalized element first in the clause: for example,

"All the good produce of Retjenu, I have plundered it completely."

Here the initial noun phrase jnw nb nfr n nmw "all the good produce of Retjenu" is the object, repeated by the dependent pronoun st after the verb jf.n.j "I have plundered." Topicalized elements an also be marked by the initial preposition jr "as for": for instance,

"Moreover, as for everything His Incarnation commanded I do for him, I did it."5

In this example the topicalized noun phrase ht nb wd n hm f fr (j) n f st "everything His Incarnation commanded I do for him" is the object, and is repeated by the dependent pronoun st as object of everb fr (j) "I did." Note that English grammar also allows for topicalization in the same way that Egyptian does, as can be seen in the translations of these examples.

The perfect with omitted subject

As we have seen in earlier lessons, the 1s suffix pronoun can be omitted in writing, and this is also the when it is the subject of the perfect. The 1s suffix is often unwritten when it is followed immediately by the 1s dependent pronoun wj as the verb's object: for example,

The reason for this is probably the fact that the Is suffix was simply the vowel i (§ 5.3). It is often mitted when followed by the dependent pronoun wj probably because the latter was pronounced together with the verb form as a single word, and the suffix pronoun was heard simply as a vowel between the two consonants n and w (i.e., *rVdiniwi).

Even when it is not the first-person singular, the perfect's subject can be omitted if it is clear from the context. Normally this feature is an option only when the subject has been mentioned reviously: for example, in a compound sentence (§ 17.9):

jw.jn r.f shtj pn r spr n.f 4nw zp, gm.n sw hr prt m sb3 n hwt-ntr

"So then this peasant came to petition to him a 4th time, and found him emerging from the gate of the temple." 6

Here the subject of the perfect gm.n in the second clause is omitted because it has already been mentioned in the first clause (shtj pn "this peasant"), just as the English translation omits it for the ame reason ("and found"). The subject can also be omitted if it does not refer to anything in particular, corresponding to the English "dummy" subject it: for instance,

wd.n hm.f jr.(jj n.f st, literally, "which His Incarnation commanded I do it for him," is a relative clause with the perfect relative form (wd.n); we will consider this form in Lesson 24. The relative clause itself contains another clause, jr.(jj) n.f st "that I do it for him," serving as object of wd.n; jr.(jj) is a verb form we will meet in the next lesson.

⁵ jw.jn is a verb form we will meet in Lesson 22.

hpr.n r.s nn wj hn (w) "It happened when I was not with them."

Sometimes the perfect with an omitted subject has a special form in which the perfect suffix is written $\binom{n}{N}$ nj. Like other examples with omitted subject, this form is normally used only when the subject has been mentioned in a previous clause: for example,

pr.n n3 m ht ... 3m.nj nn wj m hr(j) jb.sn

"Those went up in fire ... They burnt up when I was not in their midst."8

This special form of the perfect suffix is related to the regular perfect suffix n in the same way that the prepositional adverb n is related to the preposition n (§ 8.2.6). Since the prepositional adverb can also be spelled simply n, it is possible that all examples of the perfect without a subject also had the same special form of the suffix: thus, perhaps, gm.n(j) and hpr.n(j) in the second and third examples of this section. For the first-person singular, however, the subject is unwritten not omitted: thus, the first example in this section is n(j), not n(j).

18.6 The perfect with the suffix tw

The impersonal pronoun tw (§ 15.5) can also be used as the subject of the perfect. In such cases it behaves like a suffix pronoun: for example,

"One has made offerings for me" or "Offerings have been made for me."

In this example the perfect with the suffix tw can be translated either as an active form with the impersonal subject "one" or as a passive. In many cases, however, the suffix tw is used to make a real passive form of the perfect: for example,

Here the prepositional phrase jn nn n hwnwt "by those girls" shows that the noun phrase nn n t3ww "those winds" is the subject of rdj.n.tw and not its object (the translation "one has given me those winds by those girls" makes no sense). When the verb form used in this way has a personal pronoun as its subject, the pronoun is attached as a suffix pronoun after the suffix tw: for instance,

In this case the suffix pronoun .k can only be the subject of the verb, since the dependent form of the personal pronoun is used as direct object (§ 18.4).

The tw form of the perfect has a rather limited use in Middle Egyptian. The normal passive counterpart of the perfect is a different verb form, which will be introduced in Lesson 21. In most cases, in fact, the form with the suffix tw is not the regular perfect at all, but the perfect relative form.

The perfect expressing control perfect is often used to a speaker: that is, a past aconglish present perfect tense, eaning occurs in royal hieromu." This formula occurs in the citation (<u>dd-mdw</u>: § 14.9) to ample of the formula addressing the control of the control of the control of the formula addressing the control of t

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that this formula's three forms are past (jr.n.f), a

For transitive verbs the p me the speaker's point of the dj.n.j n.k formula just dis me.k: for example,

⁷ r.s is a less common form of the enclitic particle jr.f/r.f (§ 16.7.2); nn wj lin (w) is a negated sentence with adverbial predicate (§§ 8.2.9, 8.15), serving as an unmarked adverb clause (§ 12.17).

⁸ Here too the adverbial sentence nn wj m hr(j) jb.sn, literally, "I was not one upon their heart," serves as an unmarked adverb clause; hr(j) is a prepositional nisbe (§§ 8.6–8.7).

j. (j) is a prepositional nisbe f "that he might achieve (given life," see § 23.15). For Re-Harakhti see Essay

The perfect expressing completed action

The perfect is often used to denote an action that is viewed as completed from the standpoint of speaker: that is, a past action viewed as completed in the present. In this it is similar to the english present perfect tense, with which it is often translated. One very common example of this eaning occurs in royal hieroglyphic inscriptions, in the formula $ext{lense} = dj.n.(j) n.k$ "I have given to u." This formula occurs in scenes of the king before a god or goddess, recording the deity's exitation ($ext{lense} = dd-mdw$: § 14.9) to the king (see no. 28 in this lesson's exercises). The following is an emple of the formula addressed to the female pharaoh Hatshepsut:

dd-mdw jn hwt-hrw mwt-ntr nbt pt hnwt ntrw dj.n.(j) n.t cnh dd w3s nb hrj.(j)

"Recitation by Hathor, the god's mother, lady of the sky, mistress of the gods:

I have given you all life, stability, and dominion that I have."9

such cases the action of "giving" is expressed as completed from the point of view of the deity who speaks the words.

The perfect also expresses completed action in another formula common in royal hieroglyphic criptions, which is placed on buildings, statues, and other monuments as a dedicatory text. This is sown as the *jr.n.f m mnwf* formula, from its opening words. It typically has three parts: (1) *jr.n.f m f n jt.f* "He has made, as his monument to his father," followed by the name of a god or royal cestor; (2) *jrt n.f* "the creation for him," with the infinitive *jrt* "making" (or the infinitive of anter verb), followed by a description of the monument; and (3) *jr.f dj cnh* "that he might achieve colline". The dedicatory inscription of Thutmose III from one of his temples is a good example:

"He has made, as his monument to his father Re-Harakhti, the great god, lord of the sky, the creation for him of a temple in sandstone, that he might achieve given-life forever."

that this formula's three parts normally all begin with a form of the verb jrj "make, and that forms are past (jr.n.f), atemporal (jrt), and future (jr.f) in reference.

For transitive verbs the perfect is the normal form used to express a past action as completed the the speaker's point of view. Although it can appear without an introductory particle (as in the djn.j n.k formula just discussed), in normal usage the perfect is introduced by the particles just like for example,

brj.(j) is a prepositional nisbe (§ 8.6): literally, "which is by me."

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if "that he might achieve (literally, 'make') is a verb form discussed in the next lesson; for the expression dj "nh "given life," see § 23.15).

For Re-Harakhti see Essay 4. jnr n rwdt "sandstone" means literally, "stone of sturdiness."

In each of these examples the speaker reports the action as completed from his point of view. Each action — "fetching," "reaching" — took place before the sentence was spoken, and is therefore past from the standpoint of the speaker. The speaker, however, is not reporting it as an historical past event but as an action that has been completed from the viewpoint of the present, at the time the sentence is spoken. The aspect of completion is more important than the fact that the actual action took place in the past: the perfect denotes completion, not tense.

Since the perfect does not express tense, it can also be used to describe an action as completed from the viewpoint of another action or situation. When that point of reference is in the past, the perfect corresponds to the English past perfect tense ("had done"): for example,

r s3 msyt pw, h3w hpr.(w), šzp.n.j wnwt nt nfr jb

"It was after supper, when evening had come, and I had started the hour of relaxation."

Here the perfect $\tilde{s}zp.n.j$ expresses the action of "starting (literally, "receiving") the hour of relaxtion" as completed in the past, "after supper, when evening had come."

18.8 Actions contrary to fact

In English the past perfect can be used not only to describe an action as completed in the past balso to express an action that never happened at all. Egyptian uses its perfect in the same way; for example, after the particle 1.3 (§ 16.6.12):

"If only I had used (literally, 'made') my voice at that moment!"

Such uses are known as "contrary to fact." They express the action of the verb as completed from the standpoint of a hypothetical past action or situation (the speaker never actually used his voice).

The same hypothetical relationship underlies the use of the perfect in sentences where it corresponds to a form of the English future perfect tense ("would have done"). Such sentences are often marked as contrary to fact by the particle 3 (§ 16.7.1): for example,

jr šzp.j 3 st, how m drt.j, jw dj.n.j ht hmw

"If I had received it with weapons in my hand, I would have made the cowards retreat."

This sentence refers to an attack in which the speaker was taken by surprise, without weapons defend himself. The perfect form *jw dj.n.j* expresses the action of "making the cowards retreat" a completed with respect to the action of the first clause, *šzp.j* "my receiving." Since that action marked as hypothetical by the particle 3, however, the completed action expressed by the perfect is contrary to fact (the speaker never actually "made the cowards retreat").

- 12 From a narrative. The first clause is an A pw sentence with the prepositional phrase r s3 msyt "after supper" [limited]
 ally, "at the back of supper") as A. The second is a SUBJECT-stative construction used as an unmarked added clause: literally, "evening having evolved." The term nfr jb "relaxation" means literally "goodness of heart."
- 13 Literally, "As for my hypothetically (3) receiving it, weapons in my hand, I have given that the cowards retreat the first clause, \$zp.j\$ "my receiving" is the infinitive, used as object of the preposition jr "as for"; the pronounit" is the object of the infinitive, and refers to an attack (mentioned in a previous sentence). The second clause with an adverbial predicate, is an unmarked adverb clause. In the third clause, \$tt \$hmw\$ "that the cowards retreat a verb form used as object of \$dj.n.j\$; we will meet this construction in the next lesson.

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There are not many examples of the perfect used to express an action contrary to fact, and so of them are marked in some way — such as by the particles h3 or 3 — to distinguish them normal statements of completed action.

The perfect as a past tense

we saw in § 18.7, the perfect often denotes a past action, although it expresses that action as a pleted rather than as a past event. To express an action as a past event, English uses the past rather than one of its perfect tenses: for example, Jack did his homework. Middle Egyptian, wever, has no separate past tense form: instead, it uses the perfect for this function. Like the of intransitive verbs (§ 17.6), the perfect of transitive verbs is used not only to denote com-

chc.n.(j) šm.kw r smjt st, gm.n.j sw rh.(w) st

"Then I went to report it, and I found him (already) aware of it."

the perfect gm.n.j "I found" in the second clause, like the stative in the first clause, expresses action of the verb as a past event. Even though the basic meaning of the form is still that of appleted action, a translation with the English present perfect is impossible in this case (*"Then to report it, and I have found him aware of it").

When the perfect is used as a past tense it can be the first word in the sentence or clause, as in the example, but more often it is preceded by a particle or an introductory word, as it is when the example action. Examples introduced by m.k usually express completed action, but then introduces the perfect as a past tense, as in the following example from a story:

jw wp.n.f r.f r.j, jw.j ḥr ht.j m b3ḥ.f

"He opened his mouth toward me, while I was on my belly in his presence."

often, however, the perfect used as a past tense is introduced by h^c . n. We have already this word introducing sentences with a pseudoverbal or stative predicate (§§ 15.6, 17.6). In constructions h^c . n is followed by a suffix pronoun or a noun (or noun phrase or demonstruction), which is the subject of the pseudoverbal or stative predicate. When it introthe perfect, however, h^c . n precedes the verb form itself, since the subject normally follows the difference can be seen in the following example:

chc.n.s šm.tj r jkn n.s nhj n mw, chc.n jt.n sj msh

"Then she went to scoop up for herself a little water. Then a crocodile took her,"

mences with a pseudoverbal or stative predicate can also be introduced by wn.jn, but this word burdly ever used with the perfect. Like 'h'.n, however, it is followed by the verb form itself, not subject: for example,

this respect, Middle Egyptian is similar to modern French and German. In these languages, too, the perfect is do both for completed action and to report a past event: for example, j'ai trouvé (French) and ich habe gefunden German) mean both "I have found" and "I found." French and German still have a separate past tense form (je avai, ich fand), but it is used mainly in formal writing (such as novels) and not in everyday speech.

"Then its fringe landed on the water."13

Both ^ch^c.n and wn.jn are used with the perfect only when it denotes a past event, not when it expresses completed action. After the particles jw and m.k, or without an introductory word, the perfect can have either meaning; in this case the context usually indicates which meaning is intended. Some passages, however, lend themselves to a translation with either the English present perfect or the past tense. This is often the case in biographies, where an official describes his deeds: for example,

"I have given bread to the hungry and clothes to the naked," or

"I gave bread to the hungry and clothes to the naked."

In such cases, however, the ambiguity exists only in the English translation: in Egyptian the perfect is a single verb form, regardless of its use.

18.10 The perfect of rh "know"

In the last lesson we saw how the stative of the verb rh "experience, learn" corresponds to the English verb "know" because it denotes the state (knowledge) that results from experiencing or learning about something (§ 17.8). The perfect of this verb also corresponds to the English verb "know," because it expresses the action of experiencing or learning about something as completed: for example,

"I have seen the box of Sia, and I know what is in it"16

literally (and perhaps better in this case), "I have learned what is in it." Although both the stative and the perfect of rh mean "know," the latter seems to be used when the action of learning or experiencing something is more important than the resulting state of knowledge — as it is here.

18.11 The perfect in adverb clauses

Besides expressing completed action or past events in main clauses, the perfect is also common used in unmarked adverb clauses to denote **prior circumstance**. In this function the perfect basically indicates an action that has been completed with respect to the action or the circumstance described in the main (or governing) clause. Such clauses can have various translations in English for example,

h3t pw jr.n shtj pn r kmt, 3tp.n.f '3w.f

"What this peasant did was to go down to Egypt, after he had loaded his donkeys" or

"What this peasant did was to go down to Egypt, after loading his donkeys" or

"What this peasant did was to go down to Egypt, having loaded his donkeys."

whichever translation is use pleted before the action of the off). When the perfect and lated by the English gen

clause, however, this is commetimes the action desprovides the reason for incommendation.

words "because," "sin

"Then he gave me this clauses can be translated as "because") but also in learned of the excelling gotten two jawbones gotten two jawbones from the contempt comes from the contempt comes from the contempt cample,

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the adverb clause is intro 12.18). Such marked clau the perfect are unmarked, the fact that most adverb clause sequence of events in so

h n.j mt.kw n.sn, gm.n.j Then I died because of

h.c.n.(j) šm.kw r smjt st, g

Then I went to report it,

noun phrase st ^c, literally, "place the subject in the first clause is topic the grief of the sentence describes the sentence

¹⁵ For the spelling of hn.n see § 18.2. This is an example with the perfect of an intransitive verb, expressing past tion rather than the state resulting from that action: see § 18.3.

¹⁶ For the god Sia, see Essay 13. jmt.s "what is in it" is a feminine prepositional nisbe used as a noun (§§ 8.6–8.7).

Whichever translation is used, the perfect in the adverb clause describes an action that was completed before the action of the main clause took place (the peasant loaded his donkeys before setting off). When the perfect of the verb *jnj* "get, fetch" is used in an adverb clause it can often be manufacted by the English gerund "bringing": for example,

"Look, I have come, bringing him two jawbones."

Although the translation "bringing" suggests an action that happens at the same time as that of the main clause, however, this is only a feature of English. In Egyptian the adverb clause denotes prior circumstance, as can be seen in the more literal translation "having gotten two jawbones for him."

Sometimes the action described by the perfect not only precedes that of another clause but the provides the reason for it. In such cases the adverb clause can be translated with the introductory words "because," "since," or "for": for instance,

"Then he gave me this, because he knew the excellence of my action." 17

such clauses can be translated in English not only with an introductory word denoting causality such as "because") but also in the same way as other clauses of prior circumstance: in this case, having learned of the excellence of my action," similar to "having loaded his donkeys" and having gotten two jawbones for him" in the previous examples. This is because the notion of ausality comes from the context, not from the verb form itself.

Middle Egyptian also uses the perfect in marked adverb clauses, usually after the particles jst or for example,

"Once His Incarnation had taken his inheritance, he occupied the dais of Horus,"18

where the adverb clause is introduced by tj, which allows it to stand in front of the main clause (\$ 12.18). Such marked clauses, however, are relatively unusual. In most cases, adverb clauses with the perfect are unmarked, with the verb form itself as the first word in the clause.

The fact that most adverb clauses with the perfect are unmarked can make it difficult to intereret the sequence of events in some passages. Compare, for example, the following two sentences:

chc.n.j mt.kw n.sn, gm.n.j st m h3yt wct

"Then I died because of them, after finding them as one pile of corpses"19

'h'.n.(j) šm.kw r smjt st, gm.n.j sw rh.(w) st

"Then I went to report it, and I found him (already) aware of it."

The noun phrase st *, literally, "place of the arm," is an idiron for "action."

The subject in the first clause is topicalized (§ 18.4).

This sentence describes the grief of the speaker at finding his family destroyed in a conflagration. "Then I died is meant metaphorically: "then I died of grief."

In the first example the *gm.n.j* clause describes an event that happened before that of the main clause (the speaker first found the "pile of corpses," then "died" of grief); in the second example it describes an event that happened after that of the main clause (the speaker first "went to report it" and then "found him aware of it"). There is nothing in the verb forms or the syntax of either example to indicate this sequence of events: only the logic of the sentences themselves reveals it.

The reason for this apparent ambiguity lies in a basic difference between the grammar of Egyptian and that of English. Our language forces us to treat the gm.n.j clause in the first example as a marked subordinate (or dependent) clause: "after finding them" (or "when I found them"). In Egyptian, however, it is only contextually subordinate: it is dependent because it follows another clause to which it is logically related. In another context it could be an independent clause in its own right ("I found them as one pile of corpses"). This kind of relationship can be difficult for speakers of English to appreciate. Our language allows grammatically independent clauses to be contextually subordinate in noun clauses or relative clauses (for example, he said he didn't do it and the year she went to Paris) but not in adverb clauses. Egyptian, however, does allow contextual dependence in adverb clauses, as the first example above illustrates. Even though we analyze the gm.n.j clause in the first example as an adverb clause of prior circumstance, therefore, it is actually no different grammatically from the gm.n.j clause in the second example, which describes action that happened after that of the main clause. Only the context indicates which sequence of events is intended, just as it indicates that the first gm.n.j clause is subordinate to the preceding clause rather than an independent statement in its own right.

18.12 The perfect in relative clauses

Middle Egyptian uses the perfect only in two kinds of relative clauses: indirect relative clauses after ntj (§ 12.5) or unmarked relative clauses after an undefined antecedent (§ 12.11), either direct or indirect: for example,

m.tn nn šrr p3 t h(n)qt ntj rdj.n.j n.tn sw

"Look, the (amount of) bread and beer that I have given you is not little"20

"a date that has started to harden" (direct)21

"like a man whom a stinging insect has tormented" (indirect).24

Examples of the construction with *ntj* are not common. Instead of a clause with *ntj* plus the perfect, Egyptian normally uses the perfect relative form; we will examine the use of this form in relative clauses in Lesson 24.

The perfect is not used in direct relative clauses with a defined antecedent: for that function Middle Egyptian uses a different verb form, which we will meet in Lesson 23.

The perfect in noun cla

When it is used in a now or wnt — for example

The perfect can also be for instance,

"If you find it has

"You shall traverse

In other uses only the unmarke, as the A element of an

jr z3wt sbjw htm.n.n.
"As for the guarding

Here the entire sentence htm form of the perfect, serves as gang of Seth has been annihil

The negated perfect

In Middle Egyptian the perfection egated perfect is tenseless. A not equivalent to the English ent tense in English, denoting that is generally true or as some

"He who is rich in his "He who is rich in his

"Look, I am petitionin

"Look, I am petitionin

As the last example shows, the verbal construction with hr plu

²⁰ A negated adjectival sentence (§ 11.6). The relative clause means literally "which I have given it to you."

Literally, "a date it has started to harden"; r(w)d is an infinitive serving as object of 33° n.f.

²² Literally, "like a man a stinging insect has tormented him."

²³ jr gm.k "if you find" is a construct

nmj.k "you shall traverse" is a ve tb.t(j) "sandaled" is the stative us
 swtj is a New Kingdom form of

This sentence refers to the tende cure a favorable verdict. A wealt

The perfect in noun clauses

When it is used in a noun clause the perfect is sometimes preceded by the noun-clause markers ntt or wnt — for example, as the object of a verb or a preposition:

The perfect can also be used in unmarked noun clauses as the object of a verb or preposition: for instance,

"If you find it has knotted up on its right side"23

"You shall traverse the sea sandaled, like you did on land."24

In other uses only the unmarked form of the noun clause with the perfect is attested — for example, as the A element of an A pw nominal sentence:

jr z3wt sbjw htm.n.tw zm3yt swtj pw

"As for the guarding of the rebels, it means that the gang of Seth has been annihilated,"25

Here the entire sentence htm.n.tw zm3yt swtj "the gang of Seth has been annihilated," with the tw form of the perfect, serves as the nominal predicate of the A pw sentence: literally, "it is (that) the gang of Seth has been annihilated."

The negated perfect

In Middle Egyptian the perfect is often used after the negation in the negation of perfect itself, the negated perfect is tenseless. Although it expresses the negation of completed action, however, it is not equivalent to the English perfect or past tenses. Instead, it normally corresponds to the present tense in English, denoting the negation of action, ability, or necessity, either as something that is generally true or as something that is true only at the moment of speaking: for example,

"He who is rich in his house does not show partiality" or

"He who is rich in his house does not have to show partiality."26

"Look, I am petitioning to you, (but) you can't hear it" or

"Look, I am petitioning to you, (but) you don't hear it."

As the last example shows, the negated perfect serves as the negative counterpart of the pseudo-verbal construction with hr plus the infinitive, which is normally not negated itself (§ 15.8).

- 23 jr. ym.k "if you find" is a construction we will discuss in the next lesson.
- 24 nmj.k "you shall traverse" is a verb form we will meet in the next lesson; nmj is a 3-lit. verb with final j (§ 13.5.3). tb.t(j) "sandaled" is the stative used in an unmarked adverb clause.
- 25 swij is a New Kingdom form of the name of the god Seth (Essay 12).
- This sentence refers to the tendency of judges to show favoritism to rich defendants, who could pay bribes to secure a favorable verdict. A wealthy judge, according to the speaker, is likely to be free of such partiality.

The perfect can also be negated by $\frac{1}{n}$ nn. This construction is much less common than the normal negation with nj, and seems to have the same meaning: for instance,

"He who is frivolous for the whole day cannot establish a household,"27

This negative construction seems to be a feature of particular texts rather than of Middle Egyptian in general.

As we saw above (§ 18.3), Egyptian normally uses the stative of intransitive verbs as the counterpart of the perfect of transitive verbs. After the negative particles *nj* or *nn*, however, the perfect of intransitive verbs is used, not the stative: for example,

"An unworthy cause cannot arrive at the harbor" (i.e., cannot succeed).

This is because the negated perfect expresses action, not state: "cannot arrive, does not arrive," not "is not in a state of arrival." The stative itself is negated only in the SUBJECT-stative construction, and even there only rarely (§ 17.15).

Examples of the perfect with the suffix tw are also common after the negative: for instance,

"Surely, the women are barren: no one can conceive,"

literally, "one cannot conceive" or "one is not conceiving" (from a description of adverse times). Most examples of the perfect without an expressed subject also occur in negations: for instance,

"The friends of today do not love."

In this case the subject humsw nw mjn "the friends of today" has been topicalized; in place of the usual suffix pronoun repeating the subject after the verb, the subject of the verb is omitted and the verb has the special form of the perfect suffix that is used when the subject is omitted (§ 18.5).

Although it is normally translated with the present tense, as these examples show, the negated perfect can be used in contexts that require a past tense in the English translation: for example,

wn jn s hr dbn 13 ct, nj gm.n.s bur jrrw st jm

"Then she was going around the room,

(hut) she couldn't find the place in which it was being done."26

Despite the past reference of such examples, however, the construction still denotes the negation of action or ability ("she couldn't find"), not the negation of a past event ("she didn't find"). Egyptian uses a different negation for the latter, which we will meet in Lesson 20.

If it seems odd the here, you should rese. Its negation the past action. An examplete hearing": the set context means so and" or "she was not find.

The negated perfect in Like the affirmative (no clauses (or independent seamost always unmarked.

their context (that is, because

"He has been fight

Here the clause nj qn.n.f The use of the negated the infinitive (§ 14.15.

"The mouth is sile."

"Then she was still."

The adverb clause in each appens or is true. Although gated perfect normally happens the infinitive expressions of quantities of the first expressions.

than simply "without prevail the (nn qui).

In many cases, the negation and the room, without be going around the room, without be made in the previous section function as an independent hich it is used — and on ho

The subject, unf jb n hru r 3wf, is preposed because of its length. The expression unf jb "frivolous" means literally "loose of heart"; unf means "loose-fitting" (of clothes hence the determinative).

²⁸ hw firm st fm, literally, "the place that it was done in," is a relative construction containing a verb form we will meet in Lesson 23.

The verb or means basically "b with reference to speaking, it is

If it seems odd that the negated perfect has a different translation than the perfect elsewhere, you should remember that the perfect expresses the aspect of completion and not a tense. Its negation therefore denotes the negation of completion, not the negation of completed or past action. An expression such as nj sdm.n.k actually means something like "you do not complete hearing": therefore, "you do not hear" or "you cannot hear." Similarly, nj gm.n.s in a past context means something like "she did not complete finding": therefore, "she could not find" or "she was not finding."

The negated perfect in adverb clauses

Like the affirmative (nonnegated) perfect, the negated perfect can be used not only in main clauses (or independent sentences) but also in subordinate clauses. Examples in adverb clauses are almost always unmarked. They look just like main clauses, and are only subordinate by virtue of their context (that is, because they are logically related to a preceding clause): for example,

"He has been fighting since the time of Horus, without being able to prevail."

Here the clause nj qn.n.f "he cannot prevail" describes how the action of the main clause happens.

The use of the negated perfect in adverb clauses is similar to that of the negative particle *nn* plus the infinitive (§ 14.15.1). Compare the following two examples:

"The mouth is silent, without being able to speak"

"Then she was still, without rowing."29

The adverb clause in each of these sentences describes how the action of the preceding clause happens or is true. Although the two negative constructions express the negation of action, the negated perfect normally has the connotation of inability ("without being able to speak"), while megated perfect normally has the connotation of inability ("without rowing"). Thus, the adverbedause nj qn.n.f in the first example in this section means "without being able to prevail" rather than simply "without prevailing," since the latter could have been expressed by nn plus the infinitive (nn qnt).

In many cases, the negated perfect can be translated either as an adverb clause or as an independent statement: for example, "The mouth is silent, without being able to speak" or "The mouth is silent: it cannot speak" (second example in this section); similarly "Then she was going around the room, without being able to find the place in which it was being done" or "Then she was going around the room, (but) she couldn't find the place in which it was being done" (last example in the previous section). This is because the negated perfect in itself is simply a statement. Its function as an independent statement or an adverb clause depends solely on the context in which it is used — and on how the translator understands that context.

The verb gr means basically "become still." When it is used with reference to action, it means "become still"; with reference to speaking, it means "become silent"

18.16 The negated perfect in noun clauses

Noun clauses with the negated perfect are rare, but Middle Egyptian has a few examples introduced by the noun clause marker ntt "that": for instance,

m.ten rh.n.ten ntt jr ht nbt ddt sr(j) nb nds nb r hwt-nter m tp(j) n šmw.f nj ndm.n n.f htht jm

"Look, you know that, as for anything that any official or any commoner gives for the temple from the first of his harvest, the reversal of it cannot become pleasant for him." 30

18.17 The negated perfect in relative clauses

Like the perfect itself, the negated perfect can be used in unmarked relative clauses, direct or indirect, after an undefined antecedent: for example,

THE A DE TO Apy nb sndw mm mw nj tkn.n.tw.f

"a crocodile, a lord of fear among the waters, who cannot be approached" (direct)

zt jt.n.s rnpwt es3 nj jj.n n.s hzmn.s

"a woman who has matured,31 for whom her menstruation does not come" (indirect).

In the first example, the coreferent of the antecedent is the suffix pronoun f, which is the subject of the perfect: literally, "a crocodile ... he cannot be approached." The second example has two relative clauses after the antecedent zt "a woman": the first direct, the second indirect. The coreferent in both is the suffix pronoun s: in the first clause, it serves as the subject (literally, "she has taken many years"); in the second, it is both the object of the preposition n and the possessor of the noun hzmn (literally, "her menstruation does not come for her").

The negated perfect is only rarely used in marked relative clauses (after ntj): an example in a direct relative clause is

$$z(j)$$
 ntj nj fgn.n.f "the man who cannot urinate."

Instead of *ntj* plus the negated perfect, Middle Egyptian more often uses the perfect after the negative relative adjective *jwtj* "who not, which not" (§ 12.9). This construction is used most after defined antecedents, in both direct and indirect relative clauses; for example,

TO 100 - 100

literally, "who he cannagrees in gender and nu

In Middle Egyptia clauses with the perfect with *ntj nj* plus the perfect functionally equivalent

The perfect in question. There are two kinds of self is questioned, and the first kind of question. The do his homework? and question; the second, and question; the second, and question.

For the most part, Entered differently. When particles jn jw, less often b

The negated perfect can a merrogative particle jn: fo

an adjunct question the

The difference between sence or absence of jn junct questions is actually discussed in Lesson 25.

³⁰ ddt sr(j) nb nds nb r hwt-ntr m tp(j) n šmw.f is a relative clause modifying ht nbt "anything." It uses a verb form (deep we will meet in Lesson 24; sr(j) nb nds nb is the subject of the relative clause. For tp(j) "first" see § 9.3. The setence means that no official or commoner who gives a donation to the temple likes to see it appropriated for some other purpose.

³¹ Literally, "has taken many years."

The suffix tw of the perfect is The verb mjnj "moor" (a boat spelled mnj, as here, but the which does not show the final The object "it" is omitted. Fo

ntr pw jwt(j) mjn.n.f "that god who cannot die" (direct)

ighthat mound of the akhs, by which one cannot pass" (indirect)

ighthat mound of the akhs, by which one cannot pass" (indirect)

Interally, "who he cannot moor"³³ and "which one cannot pass by it." Note that *jwtj*, like *ntj*, agrees in gender and number with its antecedent.

In Middle Egyptian, *jwtj* plus the perfect is the normal construction for negative relative clauses with the perfect when such clauses modify a defined antecedent. The rarer construction with *ntj nj* plus the perfect is a variant form of *jwtj* plus the perfect: for all practical purposes, *jwtj* is functionally equivalent to *ntj nj* in this use.

The perfect in questions

There are two kinds of questions with a verbal predicate: those in which the action of the verb itself is questioned, and those in which some other element is questioned. An English example of the first kind of question is Has Jack done his homework?; examples of the second kind are When did Jack do his homework? and What did Jack do?. The first kind of question can be called a predicate question; the second, an adjunct question.

For the most part, English treats both kinds of questions alike. In Egyptian, however, they are reated differently. When the perfect is used in a predicate question, it is usually preceded by the particles *jn jw*, less often by *jn* alone: for example,

The negated perfect can also be used in a predicate question, in which case it is introduced by the interrogative particle *jn*: for example,

In an adjunct question the perfect is normally the first word in the sentence: for instance,

Interally, "you have come where?" and "so you did (it) like what?" (see §§ 5.11, 8.13, 10.10).

The difference between predicate and adjunct questions actually involves more than just the presence or absence of jn jw or jn. Although it looks just like the perfect, the verb form used in adjunct questions is actually the perfect relative. Why this is so need not concern us here, but will be discussed in Lesson 25.

The suffix tw of the perfect is written tw in this example: see § 2.8.3. For twy "that" see § 5.10.1.

The verb *mjnj* "moor" (a boat: the first determinative is a mooring stake) is a euphemism for "die." It is normally spelled *mnj*, as here, but the reed-leaf is the second radical, not the last: the verb belongs to the 4ae-inf. class, which does not show the final radical j in the perfect. For pw "that" see § 5.8.

The object "it" is omitted. For r.s "so" see n. 7.

ESSAY 18. EGYPTIAN LITERATURE

One of the advantages of studying Middle Egyptian is that a knowledge of the language gives you firsthand access to a whole world of ancient thought and literature. We are fortunate that the Egyptian climate has preserved so much of that literature for us — not only in the hieroglyphs carved on stone monuments or painted on tomb walls, but especially in the much more fragile texts inscribed on wood or written in ink on papyrus.

The hieroglyphic examples presented in these lessons are all taken from real ancient Egyptian texts, ranging from mundane documents of everyday life to sophisticated treatises on philosophy and theology. Because our knowledge of Middle Egyptian is completely dependent on the written word, it is important to understand the cultural background of these texts: why they were composed in the first place, how they were transmitted, and what they meant to the people who wrote them. In this essay we will look at Egyptian literature as a whole; subsequent essays will discuss the various kinds of Egyptian texts in more detail.

Middle Egyptian literature reflects a number of different layers of the Egyptian language, from the spontaneous conversation of fieldworkers to the most carefully crafted literary compositions. Such layers (also known as registers) exist in all languages. In English, for example, contractions such as can't or won't are more common in everyday speech and writing than in formal literary compositions. In modern French and German, the past tense belongs to the layer of formal language and is largely absent from everyday speech (see n. 14 above). The difference is even more pronounced in modern Arabic, which uses one set of words and grammar for writing and formal speech and a different set for everyday conversation; the first set, called Standard Literary Arabic, is uniform across the Arabic-speaking world, but the second, known as Colloquial Arabic, differ from country to country. Politicians giving a speech in Arabic sometimes switch between these two layers deliberately: for example, by using the formal language to appear statesmanlike and the colloquial to identify themselves with the common people.

Middle Egyptian seems to have been similar to modern Arabic, and probably often had significant differences between the spoken and written language. For a number of reasons, however, it is not always easy, or even possible, to distinguish the various layers from one another in an Egyptian text. Some layers are less well represented than others in preserved texts; and as the language changed with time, words or grammatical constructions from one layer were adopted into others. Because of these difficulties, Egyptologists have not devoted much effort to identifying the different layers of speech that might be present in a text. Along with other factors such as dialect (§ 1.3) and the change in language over time, however, such differences probably account for some of the more unusual constructions we have met in this and past lessons.

The base of all communication, of course, was the speech used in everyday conversation. Of all the layers, this is the least well represented in Middle Egyptian texts. We know it primarily through occasional labels in tomb scenes, which record the conversation of workers depicted the scenes. Unlike written Middle Egyptian, it seems to have had a definite article (p3, t3, t3) "the": § 5.10.3), and perhaps an indefinite article as well $(w^c, w^c t$ "a": § 9.4 end). Over time these two features were gradually adopted in the written language. When we come across them in

Middle Egyptian text, h

The Egyptians them of official documents we the upper classes (see the between ordinary convenience). The latter was rench term belles lettre beautiful of speech." It is not felt to be limited Egyptian literature is a seene of the oases (the "bepeech is more hidden the

Like the English-speakinguage, not only in contact Exercise 17:

《一篇》的年的《

As with the different layers anize the kind of delibers the devices found in the devices found in the devices features such that has been called "thousated in different words or

"He is one steadfast the is a repeller who

This feature is also found in to us from the poems of t

Some of what we — are arrived as includes recognizable divious kinds of texts such a micularly well crafted senter important works of Eguas of them were used to trapied by more well-educated of some of the best creater motive.

From a poem in praise of the k

Middle Egyptian text, however, it is not always clear whether their presence reflects this historical spaces or whether it was meant as a deliberate use of the "colloquial" layer.

The Egyptians themselves were conscious of the different layers in their speech. The language official documents was viewed as a standard not only for written texts but also for the speech of upper classes (see the text cited in § 5.10.3). The Egyptians were also aware of the difference etween ordinary conversation or writing and the kind of carefully crafted language that we call the text cited in § 5.10.3). The Egyptians were also aware of the difference etween ordinary conversation or writing and the kind of carefully crafted language that we call the text cited in § 5.10.3). The Egyptians were also aware of the difference etween ordinary conversation or writing and the kind of carefully crafted language that we call the text cited in § 5.10.3). The Egyptians were also aware of the difference etween ordinary conversation or writing and the kind of carefully crafted language that we call the text cited in § 5.10.3). The Egyptians were also aware of the difference etween ordinary conversation or writing and the kind of carefully crafted language that we call the text term believe. It is a nice reflection on Egyptian society that the possession of this talent as not felt to be limited to the upper classes or the educated. One of the most famous pieces of Egyptian literature is a series of discourses on the nature of Maat, expounded by a peasant from the office of the oases (the "boondocks" of ancient Egypt); and another text tells us that "Beautiful peech is more hidden than gemstones, yet it is found with servant-women at the millstones."

Like the English-speakers of Shakespeare's time, the Egyptians delighted in the clever use of anguage, not only in content but also in style. We have already met a good example of the latter Exercise 17:

As with the different layers that are probably present in many texts, we are not always able to recognize the kind of deliberate craftsmanship involved in literary style. We can see, however, many of the devices found in the literature of more familiar cultures, including allegory, metaphor, puns, and phonetic features such as alliteration. One common feature of Egyptian literature is the use of what has been called "thought couplets," in which the thought of one sentence or clause is repeated in different words or expanded in the following sentence or clause: for example,

"He is one steadfast of heart in the moment of attack;

he is a repeller who does not show his back."35

This feature is also found in the literature of other ancient Near Eastern cultures; it is most familiar to us from the poems of the Bible, especially the Psalms.

Some of what we — and probably the Egyptians themselves — would consider "beautiful words" includes recognizable literary genres such as stories and poems, but it also encompasses less obvious kinds of texts such as tomb biographies and even some letters. When one such text had a particularly well crafted sentence, it was often copied in other texts of the same kind. Many of the more important works of Egyptian literature exist in several copies. In some cases this is because parts of them were used to train schoolboys in the art of writing; but works of literature were also copied by more well-educated scribes simply for their own enjoyment, and we owe our knowledge of some of the best creations of Egyptian literature, which exist in only one copy, to this latter motive.

³⁵ From a poem in praise of the king. Note the alliteration between the final words of both sentences ($s3s3 \sim s3.f$).

Egyptian literary texts are often inscribed at the end with a colophon giving the name of the copyist, but the names of the authors are usually not recorded. Nevertheless, the Egyptians were usually aware of their identity, and they revered their literary giants as much as we do the authors of our own great literature. The most poignant illustration of this reverence is preserved for us in a literary composition of the Ramesside Period, naming some of the famous writers from the golden age of Middle Egyptian literature:

As for those learned writers since the time that came after the gods, those prophets of what was to come, their names have become fixed forever ...

They did not make pyramids of copper with stelae of metal; they were not able to leave a heritage of children.

Yet their names are pronounced:

they made for themselves a heritage of writings, of the teachings they made ...

Is there one now like Hardedef? Is another like Imhotep?
No one has come in our time like Neferti or Khety, their best.
I will let you know the name of Ptahemdjehuti and Khakheperseneb.
Is another like Ptahhotep, or Kaires? ...

They are gone, their names forgotten, but writings make them remembered.

EXERCISE 18

Transliterate and translate the following sentences:

- 1. 一下上三一位全一工作。1111—11月12—11月12—11月12
- 3. IF TO AGA TO THE TOTAL STATES from an autobiography
- 4. $^{\circ}_{\circ}\times \oplus ^{\circ}_{\circ}$ $^{\circ}_{\circ}$ $^{\circ}_$
- 5. -GO- XOTHAASEVALIA
- 6. CIAPUATO A PARTA A TILLA TO TO THE SHEET OF THE SHEE
- 7. A + f nn "this," meaning "this situation you are in"
- 8. III A A LA CAR ZA LA CARA LA CARA
- 9. 121-01-121-1210-11-22-1
- 10. () jb "mind" (see Essay 7)
- 11. 8 ____ 4 A _ 4 & 2 2 & 6 hnn "rower"

a description of the k

13. PORRAMATE

4 T/AI 0 1 2 2 1

15. III]9[PARA 12=

16. SHALALTS

17- III a A 14 A 9- 5

19. 47 - 111/29

20. @ A □ 890 ht A = 119

a Part & All

A ARA TINE BY

The following is a damage Using § 18.7, see if you cand translate:

h(3)bt nisbe from h3b "feet

nisbe, sj for st, the depende

Transliterate and translate to Right: NB-M3°T-R° "Neb-n ht.f" bodily" (literate in literate in literat

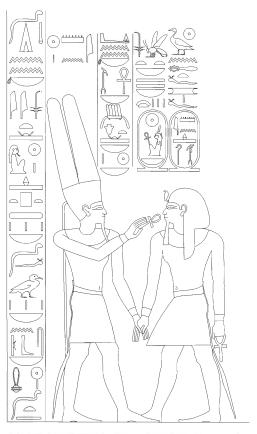
- a description of the king as an athlete
- 4 T/A10122 fill was A BIOMA 9 Y 9 LACO
- SPATETTERACIONESTE TO SETE TO SETE
- 7-11-0-12-12
- 18. 9- WA 1/2 A 10 A
- 9-7-3-111/2-3-
- S OF SOUTH A THOU THE ALLA

- 1= A & _ £ A > 1 ! º & º
- p3 "do in the past," uses the infinitive as its object
- S IPINETE ... SAILOATO
- The following is a damaged dedicatory inscription from a temple of Thutmose III in Nubia. Using § 18.7, see if you can restore the lost hieroglyphs (indicated by hatching), transliterate, and translate:
 - h(3)bt nisbe from h3b "festival" bhn "Buhen" (a Nubian site),
- - from a temple of Thutmose III at Thebes: nb nswt t3wj see Essay 15, hnt(j) nisbe, sj for st, the dependent pronoun sw (referring to mnw) has been omitted after gm.n.
- Transliterate and translate the texts in the scene on the following page. Vocabulary:

 Right: NB-M3°T-R° "Neb-maat-re" ("Lord of Re's Maat," throne name of Amenhotep III);

 n ht.f "bodily" (literally, "belonging to his body"); mr.f "his beloved"

 Left: (n)swyt "kingship"



Amenhotep III Receiving Life from Amun-Re

Definition

of the features of the Estates are used in statements able (§ 13.3.3). Most Estates forms. In Middle Egyptian can somethable because they are unmarked that a statement is in the control of the Estates that a statement is in the control of the Estates that a statement is in the control of the Estates that a statement is in the control of the Estates are used to be control of the Estates are used to be control of the Estates are used to be control of the Estates are used in statements.

Like most Middle Egypt centially tenseless: it denotingent, possible, or desire peaker's viewpoint or we lated by an English futured by an English futured forward"). This bottom and form but form, which we will meet

Form

the perfect, the subjunctive was distinguish charges, *canháf "he shall chasses, the subjunctive location the typical forms found

2-LIT.

say."

(with

wher

2AE-GEM.

the n

used (

Babably representing *gannái — i.

19. The Subjunctive

Definition

One of the features of the Egyptian verbal system, as we saw in Lesson 13, is that of mood: indicative terms are used in statements of fact; subjunctive forms mark the statement as contingent, possible, or desirable (§ 13.3.3). Most English verb forms are indicative, but English also has several different abjunctive forms. In Middle Egyptian there is only one subjunctive form. The indicative forms of Middle Egyptian can sometimes be used for statements that do not express a fact (see §§ 17.17.2, 18.8), because they are unmarked for mood. The subjunctive, however, is a marked form: it always dicates that a statement is in some way possible, desirable, or contingent on some other action or mation.

Like most Middle Egyptian verb forms, the subjunctive expresses action rather than state and essentially tenseless: it denotes a mood rather than a specific tense. Nonetheless, actions that are entingent, possible, or desirable are most often seen as lying in the future, either with respect to speaker's viewpoint or with respect to some other action. As a result, the subjunctive is often enslated by an English future form, and for that reason it is also known as the prospective looking forward"). This book uses the name "subjunctive" not only because it describes the baneaning of the form but also because the term "prospective" is better applied to a different end form, which we will meet later.

Form

Unlike the perfect, the subjunctive is not marked by a special suffix. Instead, it usually has to be cognized by how it is used rather than by how it looks. We know from Coptic however, that subjunctive was distinguished in actual speech by a stressed final vowel a after the verb stem: example, *canháf "he shall live." Of course, this feature is not visible in hieroglyphs. In most classes, the subjunctive looks just like the base stem of the verb (§ 13.4). The following table hows the typical forms found in Middle Egyptian texts.

2-LIT. $\begin{tabular}{lll} $\stackrel{\ }{\longrightarrow}$ $\underline{d}d.j$ "I shall say." Rarely prefixed: <math>\begin{tabular}{lll} $\stackrel{\ }{\longrightarrow}$ $\underline{j}.\underline{d}d.k$ "you shall say." The prefixed form is found mostly in early Middle Egyptian texts (with the prefix spelled <math>\begin{tabular}{lll} \downarrow), as a holdover from Old Egyptian, and in texts after the Middle Kingdom (with the prefix usually spelled <math>\begin{tabular}{lll} \downarrow), \end{tabular}$

where it anticipates some Late Egyptian forms.

2AE-GEM.

gn.j "I shall become soft." The verb m33 "see" has both the normal form and a special form with the stem m3n: m3.k and m3n.k "you shall see." The stem m3n is the same one

used occasionally in the infinitive (§ 14.3.2).

Probably representing *gannái — i.e., AVBBái (see § 13.5.2).

3-LIT. I Did whm.j "I shall repeat"

3AE-INF. ms.s "she shall give birth." Coptic shows that the 3ae-inf. base

stem had a final i in the subjunctive: i.e., *misiás. This vowel is occasionally reflected in hieroglyphs by a final double reed-leaf, probably because it was heard as a consonant (i.e., *misyás): f(x) = f(x) + f(x)

intw.f "it should fetch."

3AE-GEM. [] snbb.sn "they may converse" — geminated stem

4-LIT. wstn.k "you shall stride"; 4-2-1 htht "should revert"

4AE-INF. Ums.s "she should sit"; occasionally with final double reed-leaf:

The mpy "shall become young"

CAUS. 2-LIT. Swd.tn "you might bequeath"

CAUS. 2AE-GEM. [4] sqbb.k "you might cool off" — geminated stem

CAUS. 3-LIT. Sw^cb.k "you should clean"

CAUS. 3AE-INF. 12 sq3.k "may you heighten"; also with final double reed-leaf

IA 1 sq3y.k "may you heighten"

CAUS. 4-LIT. Smnnn.in "you shall cause quaking"

CAUS. 4AE-INF. | Shot f"may be promote"

ANOM. The verb rdj "give, put, allow" uses only the base stem dj: _ dj.k "you

should give," $\Delta dj.j$ "I will allow." The verb jwj/jj "come" uses only the base stem jw and always has the ending t, like the 3ae-inf. verb jm

"get, fetch": A jwt "shall come."

19.3 Subject, object, and word order in clauses with the subjunctive

The subjunctive, like the perfect, belongs to the category of the suffix conjugation (§ 18.1). It is one of six verb forms in this category that are not marked by a special suffix such as the n of the perfect (§ 18.2). Egyptologists commonly refer to these six verb forms collectively as the sdm of ("sedgem-EFF"). The subjunctive is therefore also known as the subjunctive sdm of (or the prospective sdm of). Clauses with the subjunctive follow the normal rules with regard to the subject of the verb and the word order of other elements in the clause, which we reviewed in our discussion of the perfect (§ 18.4).

Like the perfect, the subjunctive can be used without an expressed subject when its subject obvious from the context or when it does not refer to anything in particular; we will meet an example of this use later in the lesson. Unlike the perfect, however, the subjunctive is rarely used with a preposed or topicalized subject.

The subjunctive wit Like the perfect, the sa for example,

"One shall call

The suffix tw is also form is followed by a no

المن المالية

When the subject is a pe

MY ROCKE

When the suffix tw is attain "should be brought adding t before the suffix

The subjunctive in mair like the perfect, the subjuentence. In this use it has

as a wish or comman Because the subjunctive form that Middle Egypt

j (j)tm(w) jmj hwt-3t
"Oh, Atum, who is i
may you save me from

The subjunctive is also used with the verb should: for

"Look, I am in your l

can also be used to express

"The doorkeepers are

"Wenen-nefer" (or "One is continually young."

"3t is the name of a temple in "3" (doorkeepers" is literally

The subjunctive with the suffix tw

Like the perfect, the subjunctive can be used with the impersonal suffix pronoun tw as its subject: for example,

"One shall call to you daily from the offering-table of Wenen-nefer."

The suffix tw is also used to make the **passive form of the subjunctive**. In this case the verb form is followed by a noun (or noun phrase) or pronoun as its subject: for example,

When the subject is a personal pronoun it takes the form of the suffix pronoun and is attached to the verb after the suffix tw: for example,

When the suffix tw is attached to the subjunctive jnt "get, fetch," only one t is written: i.e., $\int_{-\infty}^{\infty} e^{-t} tw$ "should be brought" (not $\int_{-\infty}^{\infty} e^{-t} jnt.tw$). The subjunctive jwt "come," however, shows the ending t before the suffix tw: $\triangle e^{-t} jwt.tw$ "one shall come."

The subjunctive in main clauses

Like the perfect, the subjunctive can be used as the verb form in a main clause or independent sentence. In this use it has two basic meanings:

I. as a wish or command

Because the subjunctive marks the action of the verb as contingent, possible, or desirable, it is the form that Middle Egyptian normally uses in main clauses to express a wish: for example,

j (j)tm(w) jmj hwt-~3t jty ntrw nhm.k wj m ~ ntr pw ~nh m hryt

"Oh, Atum, who is in the Great Enclosure, sovereign of the gods,

may you save me from that god who lives on slaughter."3

The subjunctive is also used to express a polite command, corresponding to English constructions with the verb *should*: for instance,

"Look, I am in your hand(s): you should take account of me."

It can also be used to express an **exhortation**, corresponding to English constructions with the earb let: for example,

"The doorkeepers are saying: 'Let's go and plunder for ourselves.'"

<u>hrt-hrw</u> is a nisbe phrase used as a noun (object of the preposition m): literally, "in what is under the day." wnn-nfr.(w). "Wenen-nefer" (or "Onnophris," the Greek pronunciation) is an epithet of Osiris, meaning literally "he who is continually young."

hwt-3t is the name of a temple in Heliopolis. "nh "who lives" is a verb form we will need in Lesson 23.

jrjw-53 "doorkeepers" is literally "those who pertain to the door" (§ 8.7). For hr "are strying," see § 15.7.

The final clause in this example (h3q n.n "and plunder for ourselves") is an instance of the subjunctive with omitted subject: the 1pl suffix .n is omitted because it is clear from the preceding clause (šm.n "let's go").

Of these three uses, the last (exhortation) is only expressed by the subjunctive; but other verb forms can be used to express wishes and commands. As a command, the subjunctive is softer or more polite than the imperative: Egyptian tends to use it instead of the imperative when the command is addressed to a superior, such as a high official, the king, or a god: for example,

"Your Incarnation should proceed to the houses of writings" or

"May Your Incarnation proceed to the houses of writings" or

"Let Your Incarnation proceed to the houses of writings."

2. expressing the future

The subjunctive is frequently used to express an action that is to take place in the **future**, as in the following example from a prophecy:

jw dpt r jjt m hnw, sqdw jm.s rh.n.k

šm.k hnc.sn r hnw

"A ship is to come from home, with sailors in it whom you know, and you will go home with them."

This example illustrates two means of expressing the future in Middle Egyptian: with the pseudoverbal construction of r plus the infinitive (§ 15.2), in the first clause; and with the subjunctive 5m.k, in the last clause. Although both constructions refer to future actions, they have different connotations. The pseudoverbal construction is an **involuntary** future: it describes a future action over which the actor has no control, one that is in some way compulsory or inevitable. The subjunctive is a **voluntary** future: it denotes actions that are intended or willed by the actor. In the example given above, the future action in the first clause is expressed with the pseudoverbal construction both because it is prophesied (and therefore inevitable) and because it is involuntary: the actor (dpt "a ship") normally has no control over its actions. In the last clause the future action is expressed with the subjunctive both because the actor (k "you") is a human being, who can control his actions, and because the future action is viewed as voluntary: the actor will in fact want to "go home with them."

5 The second clause is a sentence with adverbial predicate, used as an adverb clause; rh.n.k is the perfect relative form, to be discussed in Lesson 24.

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erally "my heart"; nhm and l Literally, "Look (2fs), we, we

unm f "its eating" is the infi lated to šm "w "the Nile Vall For the pseudoverbal constru

When the actor is the first person the pseudoverbal construction often expresses compulsion or necessity: for instance, when a peasant's donkey eats someone's grain, the owner of the grain says

m.k wj r nhm '3.k shtj hr wnm.f šm'(j).j

"Look, I have to take away your donkey, peasant, because of its eating my barley."6

When the subjunctive is used as a future with first-person subject, it often denotes the actor's intention: for example, the pharaoh Kamose, speaking of an enemy who has invaded Egypt, says

"I have to engage with him (in battle): I intend to cut open his belly.

My intention is to take (back) Egypt and smite the Asiatics."7

By using the pseudoverbal construction in the first clause, the pharaoh indicates that he has no choice but to fight with the enemy. The subjunctive *sd.j* in the second clause, however, expresses a future action that the king himself intends to happen.

English also expresses voluntary and involuntary future actions with different verbal constructions, which are actually quite similar to those of Egyptian. The pseudoverbal construction usually corresponds to the English constructions is to and have to with the infinitive, which denote inevitable and compulsory actions. When it is used to express the future, the subjunctive normally corresponds to the English future tense: you will go, for example, is actually derived from the construction you will to go, in which the action is described as willed by its actor.

The subjunctive after particles

Since the subjunctive indicates that the action of the verb is contingent, possible, or desirable, it is not used with the particle jw, which basically marks its clause as a statement of fact (§ 16.6.1). The subjunctive can be used with the introductory particle m.k, however; in such cases the verb form is usually future, though it sometimes expresses a wish, command, or exhortation: for example,

"Look, I intend to drink of the wine of your vineyard"

The subjunctive is also used after the particle h3 (and its variants hw, hwj, hwj 3, etc.) — as might be expected, since h3 marks its clause as a wish (§ 16.6.12): for instance,

The subjunctive is often associated with three particles in Middle Egyptian that deserve special consideration:

wnm.f "its eating" is the infinitive, used as object of the preposition hr "because of." The noun sm" is a nishe related to sm" w "the Nile Valley": i.e., "Upper Egyptian barley."

Tor the pseudoverbal construction in the first clause, see § 15.4. In the third clause, jb.j "may intention" means literally "my heart"; shm and h(w)t are both infinitives, objects of the preposition t.

Literally, "Look (2fs), we, we should make a period of time in it," with the 1pl subject topicalized (§ 18.4).

the subjunctive after ↓ jħ

The particle jh introduces a clause of future consequence, corresponding to English clauses in which the future tense is introduced by the words *thus*, so, or *then*. It is used almost exclusively with the subjunctive as an expression of the future: for example,

"So, teach him to speak (well) in the beginning:

then he will be a model for the children of officials."9

Normally, the clause introduced by jh describes an action that the speaker desires or expects to happen as the consequence of some preceding action or situation, as in this example.

2. the subjunctive after hr

The particle hr can introduce clauses with several kinds of predicates (§ 16.6.13). When the subjunctive is used in such clauses, it denotes future consequence: for instance,

wbn.f m nwt ḥqr, ḥr s3.sn m jnw n š3w

"When he rises in the town of hunger,

then they will become sated with the products of the fields."10

Unlike jt, the particle t signals an inevitable consequence of some preceding action or situation thus, the sentence just cited means that the rising of the inundation will inevitably bring an end to hunger. The subjunctive is not very common after t, most Middle Egyptian texts use a different verb form or construction, which we will meet in the next lesson.

3. the subjunctive after $\sim 10^{10} \, k^3$

The particle k3 is used mostly with the subjunctive, in clauses or sentences expressing future consequence: for example,

hw jry.k hft dd.j, k3 htp m3ct r st.s

"If only you will do as I say! Then Maat will come to rest at its (proper) place." I

Clauses with k3 denote simple future consequence, without the notions of desire or expectation (indicated by jh) or inevitability (signaled by hr).

19.7 The subjunctive in conditional sentences

Conditional sentences pose a condition under which the action or situation of the main clause true: for example, If you do that, you'll be sorry, where the main clause you'll be sorry is true under the conditions stated by the first clause (if you do that). Such sentences always consist of two clauses: the conditional clause is known as the protasis, and the main clause is called the apodos. In Middle Egyptian the protasis is normally introduced by 1 - jr, this can be translated as "It

9 The prepositional phrase hr h3t "in the beginning," means literally "under the front."

To From a description of the inundation; wbn.f is a verb form we will meet in Lesson 25.

dd j is the infinitive, used as object of the preposition hft: literally, "according to my saying."

"when," or "as," although 8.2.7). When the papodosis.

The contingent me It can appear in both the

jr jwt pt tn m rs

"If this sky come

with the subjunctives ju-

j 'nhw ... sw3t(j)
"Oh (you) living

to pass on, you are

Here the protasis contains apodosis is expressed with the conditional sense of tword. English has similar

The subjunctive in adve In Middle Egyptian, adve clauses have three basic use

to express purpose

Clauses of purpose star mally introduced by the ph pressed by the subjunctive

"He has made air fo

where the subjunctive ^cnh action in the main clause. The preposition r plus the in two construction when it not this example. The use of most frequent use of the sub

From a funerary text: dhwtj-n| ally, "southerner" (compare the southerner) (compare the southerner)

^{**}Inhw "living ones" and sw3t(j Lesson 23. "nh "to live" and see § 10.7; the form of the arm

"when," or "as," although it is actually the full form of the preposition r "as for, with respect to" (8.2.7). When the protasis is introduced by jr, it always comes first in the sentence, before the apodosis.

The contingent meaning of the subjunctive makes it a natural form for conditional sentences. It can appear in both the protasis (after *jr*) and the apodosis: for example,

jr jwt pt tn m rsw(j), hms dhwt(j)-nht.(w) pn hr rsw.s

"If this sky comes with a southwind, this Djehutinakht will sit on its south,"12

with the subjunctives jut "comes" and hms "will sit." Because the subjunctive itself expresses contingent action, it is sometimes used as the protasis on its own, without jr: for instance,

j 'nhw ... sw3t(j).sn hr jz pn, mr.tn 'nh msd.tn hpt, jw.tn r drp n.j m ntt m '.tn "Oh (you) living ... who shall pass by this tomb! As you love to live and hate to pass on, you are to offer to me from what you have."

Here the protasis contains two subjunctive forms, mr.tn "you love" and $ms\underline{d}.tn$ "you hate," and the prodosis is expressed with the pseudoverbal construction of r plus the infinitive. In such sentences the conditional sense of the protasis is conveyed by the context instead of a specific introductory word. English has similar conditional sentences: for example, You do that and you'll be sorry.

The subjunctive in adverb clauses

In Middle Egyptian, adverb clauses with the subjunctive are almost exclusively unmarked. Such clauses have three basic uses:

L to express purpose

Clauses of purpose state the reason for the action of another clause. In English they are normally introduced by the phrases in order that, so that, or that. In Egyptian such clauses are often expressed by the subjunctive alone, without an introductory word: for example,

"He has made air for the heart, so that their noses might live,"

where the subjunctive 'nh fndw.sn' so that their noses might live' describes the purpose of the prior in the main clause. We have already met another way of expressing purpose, by means of the preposition r plus the infinitive (§ 14.11.3). Egyptian uses the subjunctive instead of the infinitive construction when it needs or wants to express the actor of the verb in the purpose clause, as this example. The use of the subjunctive to express purpose is extremely common, and it is the most frequent use of the subjunctive in an adverb clause.

From a funerary text: <u>dhwtj-nht.w</u> is the name of the deceased. rswj "southwind" is a nisbe from rsw "south": literally, "southerner" (compare the New England term nor'easter).

"Inhu" "living ones" and sw3t(j).sn "who shall pass" are different kinds of participles, a verb form we will discuss in Lesson 23. "nh "to live" and hpt "to pass on" are infinitives (see § 14.12). For m ".tn, literally "in your hand(s)," see § 10.7; the form of the arm-sign reflects the idea of a hand presenting an offering (a pot of water).

2. to express result

Clauses of result express the outcome of an action or situation. In English such clauses are normally introduced by the words so that. Egyptian uses the subjunctive alone for this purpose, without an introductory word: for example,

jtrw šw.(w) nw kmt, d3y.tw mw hr rdwj

"The river of Egypt is dried up, so that the water is crossed on foot,"14

where the subjunctive <u>d3y.tw mw</u> "the water is crossed" expresses the result of the situation described in the first clause. We have already seen how the stative can also be used to express result, either by itself or with a preceding subject (§§ 17.13, 17.19). The subjunctive is used when the result is an action; the stative, when it is a state. Note that the tense of the verb in such clauses is not necessarily future, as this example demonstrates.

3. to continue an imperative

When Egyptian wants to express more than one command, it often uses the imperative followed by the subjunctive, rather than two imperatives: for example,

m.k mdwt.sn mn.(w) m zh3w, pg3 šd.k

"Look, their words are set in writing. Open (the scrolls) and recite."

In many cases the subjunctive in an adverb clause is capable of more than one translation. Thus, in the last example it is also possible to translate "open, that you may read," with a clause of purpose. Similarly, two translations are possible for the following example:

"Act for the god, so that he may do the same for you" (purpose) or

"Act for the god, and he will do the same for you" (result).

The subjunctive in an adverb clause simply expresses action that is contingent on that of anoth-clause. All three of the meanings described above are actually the same in Egyptian, since Egyptianses the simple subjunctive for each of them. The different connotations — purpose, result continuation of an imperative — depend on the context. In some cases the context is precently to rule out all but one meaning: for example, the subjunctive in § 19.8.2 can only expresselt, not purpose. Others, however, are not so clear, and in those cases the translation is simple matter of how the translator understands the sentence.

19.9 The subjunctive in noun clauses

Middle Egyptian frequently uses the subjunctive in noun clauses, as the subject of another precate or as the object of a verb. Such clauses can be marked (by *ntt* "that"), but most are unmarked. The following is an example of the subjunctive used as the subject of another predicate:

"It is very fitting that you should make your monument in Heliopolis,"

14 For the first clause, see § 17.4; rdwj is literally "two feet" (dual): the plural strokes are superfluous.

where the subjunctive ch is the subject and the adje

The subjunctive is usedly occur after verbs sure?" where the verb: for example,

"The god has come
"Truly, the great and
"Beware of shorting

The verb z3w "beware" ofte

"You have been put

The subjunctive can also am, know" and and dd "sa

sw3d.n.f.n.f.jw(c)t.f.m.h.
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"I wish" is also the subjunctive ally, "beware (that) you short"; sentence is addressed to an office are responsibility is to prevent the sentence refers to the king receipt of swd "bequeath." For ra.n.f" consult."

where the subjunctive clause jr.k mnw.k m jnw "you should make your monument in Heliopolis" is the subject and the adjective twt wrt "very fitting" is the predicate.

wd.n ntr jr.f pr n.f hr.s

"The god has commanded that he act as revealer of it for him"15

1分析的的量 コンドウン 三角造成 円道 jw ms wr šrj ḥr mr.j m(w)t.j

"Truly, the great and the small are saying (§ 15.7): 'I wish I would die' "16

FRAMING SOM Sj3t.k jtj-mh(j) h3r jm

"Beware of shorting a sack of northern barley from it."17

The verb 23w "beware" often has the sense of English "lest" before the subjunctive: for instance,

rdj.n.t(w).k r dnjt n m3jr z3w mh.f

"You have been put to (be) a dam for the poor man, lest he become flooded."18

The subjunctive can also be used as the object of verbs of perception or speech, such as $\frac{1}{2}$ the "learn, know" and $\frac{1}{2}$ $\frac{dd}{dt}$ "say": for example,

sw3d.n.f n.f jw(c)t.f m ht, rh.n.f nd.f r hr.f

"He has bequeathed his inheritance to him in the womb,

knowing he would consult about him"19

and the would fight with me."

In such cases too, the subjunctive always describes an action that is subsequent to the action of the governing verb.

The use of the subjunctive in an unmarked noun clause as the object of a verb is one of the prime examples of contextual subordination in Middle Egyptian. In each case, the clause with the subjunctive could be a main clause or independent sentence in its own right, but it is subordinate because of the context in which it is used. Such clauses can sometimes be translated with a construction that is contextually subordinated in English: thus, mr.j.m(w)t.j "I wish I would die," rh.n.f.md.f.r "knowing he would consult," $\underline{dd.n.f.}^{ch3.f.}$ "he said he would fight." In other cases, however, English requires a real dependent noun clause (introduced by that), or some other construction

¹⁵ Literally, "that he make one who emerges for him under it": prj hr "emerge under" is an idiom for "reveal"; pr "one who emerges" is a verb form we will meet in Lesson 23.

¹⁶ mr.j "I wish" is also the subjunctive: literally, "I would like that I che."

¹⁷ Literally, "beware (that) you short"; sj3t "cut short" is a caus. 3-lit. verb; for jtj-mhj h3r see § 9.4.

¹⁸ This sentence is addressed to an official, and is meant to remind him of his duties. The image is metaphorical: i.e., "your responsibility is to prevent the poor from being overwhelmed by the powerful."

This sentence refers to the king receiving the inheritance of a god. sw3d is a frequent New Kingdom "misspelling" of swd "bequeath." For rh.n.f "knowing," see §§ 18.10–18.11. nd r, literally, "inquire the mouth," is an idiom for "consult."

where the correspondence between the Egyptian subjunctive and its translation is even less clear: thus, $w\underline{d}.n$ $n\underline{tr}$ jr.f "the god has commanded that he act," z3w sj3t.k "beware of shorting." These different translations are only necessary, however, because of differences between Egyptian and English. Egyptian is actually more consistent than English, since it allows contextual subordination of the subjunctive after most verbs.

19.10 The subjunctive after rdj

By far the most common use of the subjunctive in an unmarked noun clause involves the use of this form as object of the verb in rdj "give, put." The combination of rdj plus the subjunctive has causative meaning: for example, if rdj sdm.f "cause that he hear," "have him hear," "make him hear," "allow him to hear" iterally, "give (that) he hear," where sdm.f is the subjunctive. In this construction, the verb rdj itself can appear in any verb form: for example,

m.tn rdj.n.j j3°š.tw n.tn r rdjt der.tn n.j 23.tn

"Look, I have had you called in order to have you seek out for me a son of yours."

This sentence contains two examples of rdj plus the subjunctive: rdj.n.j $j3^c\S.tw$ n.tn "I have had you called" (literally, "I have given that one call to you"), with the perfect of rdj, and r rdjt d^cr "in order to have you seek out" (literally, "to give that you seek out"), with the infinitive of rdj. In the following example, rdj itself is in the subjunctive:

"My Incarnation has commanded that you be made to sail south to Tawer and Abydos."

Here dj.t(w) is the subjunctive as object of the verb $w\underline{d}$ "command," and $\underline{hnt.k}$ is the subjunctive object of dj.t(w): literally, "My Incarnation has commanded (that) one give (that) you sail south. The subjunctive of rdj is used in a main clause in the following example:

"I will say something important, and I will let you hear it,"

literally, "I will give (that) you hear it"; both dj.j and sdm.tn are subjunctive forms (as well as din the first clause). The imperative of rdj (§ 16.2.3) is frequently used with the subjunctive as well for example,

literally, "give (that) he know your name"; so also with rdj itself as the object of the imperative for instance,

"Have 1000 loaves of bread presented,"

literally, "give (that) one give the presenting of 1000 loaves of bread," where dj.tw is the subject very subject of jmj ($m3^c$ is the infinitive as object of dj.tw).

In our initial discussion of the verb we saw that many Egyptian verb roots have a cause counterpart (§ 13.5.9–13.5.15): for example, $\square \triangle \wedge h3j$ "descend" and $\square \triangle \wedge sh3j$ "cause to seend." The construction of rdj plus the subjunctive has the same basic meaning as the cause

bject of rdj, but not all egyptian verbs, including to be expressed with cause to fetch" (not *5 as such a common common

The verb *rdj* plus the same, so it is important that

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"what she said" is a form of th

e.g., rdj h3j "cause to descend." All Egyptian verbs can be used in the subjunctive as the object of rdj, but not all of them have a causative root. This is true for some of the most common Egyptian verbs, including jwj and jj "come," jnj "fetch," and rdj itself. For such verbs the causative has to be expressed with rdj plus the subjunctive: rdj jwt "cause to come" (not *sjwj or *sjj), rdj jnt "cause to fetch" (not *sjnj), and rdj dj "cause to give" (not *srdj). Because rdj plus the subjunctive was such a common construction, it eventually became the normal means of expressing the causative. In Coptic most of the older causative roots have disappeared, and the language has developed a new causative root formed with τ (a descendant of rdj) and the descendant of the subjunctive: for example, $\tau 210$ "cause to fall," from rdj h3j "cause to descend."

The verb rdj plus the subjunctive is one of the most frequent constructions of Middle Egyptian, so it is important that you be able to recognize it in order to translate texts correctly.

The subjunctive in negations

Middle Egyptian has several different negations of the subjunctive, corresponding to the different uses and meanings of this verb form in affirmative clauses. The three most important are:

I. the subjunctive with in nn

In most cases the subjunctive is negated simply by putting the negative particle in no in front of it. This negation has future meaning: for example,

Interally, "I will not give (that) you (2fs) take him from me" (both dj.j and jt.t are subjunctive). The negation nn plus the subjunctive is the negative counterpart of the subjunctive used to express the future (§ 19.5.2): i.e., dj.j "I will give" versus nn dj.j "I will not give."

The negation nn plus the subjunctive is also the negative counterpart of the pseudoverbal construction with r plus the infinitive: for example,

jw.f r jtt t3w šmcw, nn k3.f h3swt mhtt

"He is to take possession of the lands of the Nile Valley:

he will not consider the northern countries."

This counterpart relationship exists because the pseudoverbal construction with r plus the infinitive is normally not negated itself (§ 15.8).

The negation nn zp "never" is also used with the subjunctive, as a stronger version of plus the subjunctive. Like the latter, it has future meaning:

This negation actually involves two verbs in the subjunctive: the word zp itself is a verb meaning happen," which is used in the subjunctive after nn, and the subjunctive that follows zp is actually the first word of a noun clause serving as the subject of zp. Thus, the example given here means iterally "(that) I will do what she said will not happen." The negation nn zp is much rarer than the normal negation with nn.

and ddt.n.s "what she said" is a form of the perfect relative, which we will discuss in Lesson 24.

2. the negative construction \ in f sdm

The negative verb jmj is a defective verb (§ 13.7), used in only two forms. We have already met one of these, the negative imperative m "don't" (§ 16.4). The other form in which this verb is used is the subjunctive $\frac{1}{2}$ (or $\frac{1}{2}$) jm "should not, may not". Like the negative imperative, it is followed by the negatival complement (§ 14.17): thus, $\frac{1}{2}$ m m m m m m m he not hear, let him not hear." This construction is used as the negative counterpart of the subjunctive expressing a wish or command: for example,

"He is your son ... you should not separate your heart from him."

In this construction jm itself is the subjunctive, so it can take a suffix pronoun as its subject (jm.fsdm), like the subjunctive of other verbs. When the subject is a noun, however, it normally comes after the negatival complement (jm sdm) NOUN), not after jm: for instance,

"May this heart of mine not create this bad reproach against me,"

where jb.j pn "this heart of mine" is the subject and shpr "create" (literally, "cause to evolve") is the negatival complement.

In Old Egyptian jm.f sdm was also used as the negative counterpart of the subjunctive in purpose clauses. This use can still be found in some Middle Egyptian texts as well: for example,

"Let your tongue be straight, so that you do not go astray."

The normal negation of purpose clauses in Middle Egyptian, however, is the construction discussed in the next section.

3. the subjunctive negation Roll tm f sdm

Unlike jmj, which has only two forms (imperative and subjunctive), the negative verb tm can appear in the same forms as other Middle Egyptian verbs. We have already met the infinitive of this verb, which is used with the negatival complement as the negation of the infinitive (§ 14.16). The subjunctive of tm serves as a negative counterpart of the subjunctive in dependent clauses: this includes all the functions of the subjunctive itself except main clauses (or independent sentences) expressing the future or a wish or command. Like jmj, the subjunctive of tm is followed by the negatival complement and can take a suffix pronoun or a noun as its subject; nominal subjects usually follow the negatival complement (tm.f sdm, tm sdm NOUN).

The following examples illustrate some of the uses of the subjunctive negation $tm.f s\underline{d}m$ in Middle Egyptian texts:

"I am to make a shelter: then he won't get cold" — after jh (§ 19.6.1)

"If they do not grow, she will not give birth" — conditional (§ 19.7)21

21 The determinative of the negatival complement rdw (2-lit) is borrowed from rwd "become firm" (3-lit).

"Don't be hand"
"Don't be hand"
"Geb, father of

Because tm is a verb in subjunctive of other verb

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4. summary of negati

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The subjunctive in questike the perfect, the subjurpredicate questions (when troduced by *jn*: for example

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The negative construction

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[&]quot;so that evil doesn't arrive at tive dw "bad": literally, "a bad

²³ hrwj is an adjectival predicate (§

Moderate of the spr bw dw r.k

"Don't be harsh when you are powerful, so that evil doesn't reach you" or

"Don't be harsh ... and evil won't reach you" — purpose or result (§§ 19.8.1-19.8.2)22

"Geb, father of Osiris, has commanded that I not eat excrement" — object of wd (§ 19.9).

Because tm is a verb in its own right, its subjunctive form can even be negated by nn, like the subjunctive of other verbs:

"He will not not do goodness" - i.e., "He will not fail to do goodness."

4. summary of negations with the subjunctive

The various negative constructions with the subjunctive, and their affirmative counterparts, are summarized in the following table:

AFFIRMATIVE NEGATIVE main clause, future nn sdm.f main clause, wish or command jm.f sdm

purpose and result clauses tm.f sdm; rarely jm.f sdm

all other uses of the subjunctive tm.f sdm.

The subjunctive is used in one other normal Middle Egyptian negation besides these, which we will meet in the next lesson.

The subjunctive in questions

Like the perfect, the subjunctive can be used in both predicate and adjunct questions (§ 18.18). In predicate questions (when the action of the verb itself is questioned), the sentence is normally introduced by *jn*: for example,

"So, shall I be robbed in his estate?"

The negative construction nn sam. f can also be questioned in the same way: for instance,

"So, won't you let us pass on the path?"

In adjunct questions (when some other element of the sentence is questioned), the subjunctive is normally the first word in the sentence: for example,

The subjunctive is not very common in adjunct questions: normally a different verb form is used for such questions, which we will meet in Lesson 25.

hft wsr.k is literally "in accordance with your being sxong" (usr is the infinitive). The second clause means literally "so that evil doesn't arrive at you" or "and evil won't arrive at you"; hw dw is an abstract formed from the adjective dw "bad": literally, "a bad thing."

hrwj is an adjectival predicate (§ 7.2) without an expressed subject: "How terrible (it is)?" For my "what?" see § 5.111.

19.13 The subjunctive of wnn

The 2ae-gem. verb wnn ($\stackrel{\text{left}}{\rightleftharpoons}$, $\stackrel{\text{left}}{\rightleftharpoons}$) "exist" is a verb in its own right, and like other verbs it can be used in the subjunctive (ungeminated wn): for example,

Usually the important part of the clause is not the verb itself but the adverb or prepositional phrase that accompanies it. In such cases, the subjunctive of wnn allows an adverbial predicate to function like a subjunctive. When the verb wnn is used in this way it normally corresponds to a form of the English verb be rather than exist: for example,

"Your workers will be in jubilation" (future: § 19.5.2)

"I have come that I might be your protection" (purpose: § 19.8.1)

"May you let me be in the following of Your Incarnation" (object of rdj: § 19.10).

The subjunctive of wnn can also be accompanied by the stative. This combination makes it possible for the stative to function like a subjunctive: for instance,

"I will make them be exempted and protected."

Here the subjunctive wn allows the statives hw.(w) mk.w "they are exempted and protected" to serve as the object of rdj — something that the stative cannot do by itself.

Although it looks like a subjunctive construction, the negation mun is normally not future. It may contain a different verb form, which we will discuss in the next lesson.

ESSAY 19. MIDDLE EGYPTIAN WISDOM LITERATURE

Insofar as their works are known, the famous writers mentioned at the end of the last essay were all authors of the kind of texts that we call wisdom literature. The Egyptians called this genre $1.5 \times 1.00 \times 1.0$

Although we have only one copy of some wisdom texts, most survive in more than one copy from several to more than a hundred. Some of the copies we have were written on papyrus by accomplished scribes, for preservation or perhaps for their own pleasure. The best of these date to the Middle Kingdom. Most, however, were written on flakes of limestone, called "ostraka" (singular "ostrakon"), by New Kingdom schoolboys copying a master text or taking dictation from their teacher. Being school texts, they are often full of errors, and this makes the understanding many passages conjectural or even impossible; but they also provide a witness to the affection and reverence the Egyptians had for this particular form of their literature.

Middle Egyptian which the street by — or more the earliest are attributed ones, one of whom, name thardjedef (or Djedefferharaoh Isesi, from the cold Kingdom, perhaps by the street as to the actual age of the street by the str

Whatever may have been venerated by later generated by later generated. The name of the author have been Kaires, a rether early instruction that id of Djoser (Dynasty 3),

These instructions inches oper conduct toward super that and proper behavior individual who lives account man" — that is, the callopposed to

Several later Middle King onymous and fragmentary It loyalty to and reverence for action of Khety, another of dom texts, surviving in more schoolboys. Its popularity as yon ancient Egyptian trades attisans, with the comfortable

A second type of wisdom line includes two texts suppose the first suppose the first suppose the first succession of the superience, succession of the succes

Hardjedef and Ptahhotep are historic

Middle Egyptian wisdom texts can be divided into three categories. The oldest are instructions for living, in which the author records his advice for a proper and successful life. Most were enten by — or more likely, in the name of — famous officials, for the edification of their sons. The earliest are attributed to three officials of the Old Kingdom: an unnamed vizier instructing his as, one of whom, named Kagemni, is said to have become vizier under Snefru in Dynasty 4; Hardjedef (or Djedefhor), a son of Snefru's successor, Khufu; and Ptahhotep, a vizier of the haraoh Isesi, from the end of Dynasty 5. These are often said to have been composed during the Kingdom, perhaps during Dynasty 6, but the earliest manuscripts are written in Middle Exptian and date from the beginning of the Middle Kingdom or just before it, so there is some bubt as to the actual age of the original compositions.²⁴

Whatever may have been the historical origin of their instructions, Hardjedef and Ptahhotep ere venerated by later generations of Egyptians as the authors of the wisdom texts ascribed to the name of the author — real or fictional — of the instruction for Kagemni is lost, but it have been Kaires, a revered author whose work is unknown (see the end of Essay 18). Another early instruction that has not survived was ascribed to Imhotep, architect of the Step Pyradid of Djoser (Dynasty 3), who was later deified as the patron of scribes and physicians.

These instructions include a range of advice, from correct behavior in social situations to poper conduct toward superiors and subordinates. Their purpose is the transmission of Maat — that and proper behavior — both for its own sake and as the key to a happy and successful life. The individual who lives according to Maat is often described as gr "the still man" or "the lent man" — that is, the calm and self-effacing person — or gr "the knowledgeable man," opposed to gr "the knowledgeable man," the fool."

Several later Middle Kingdom instructions also belong in this category. These include the nonymous and fragmentary Instruction of a Man for his Son; another anonymous instruction on loyalty to and reverence for the kingship (known as the Loyalist Instruction); and the Instruction of Khety, another of the revered ancient sages. The last is the most well-attested of all sidom texts, surviving in more than a hundred copies, most of which were written as exercises schoolboys. Its popularity as a school text no doubt derives from the fact that it is a commensury on ancient Egyptian trades, contrasting the miserable life of manual workers, from fisherment artisans, with the comfortable and respected occupation of a scribe.

A second type of wisdom literature deals with the proper conduct of the kingship. This category includes two texts supposedly written by kings for their successors. The Instruction for Merikare is addressed to a pharaoh of Dynasty 10 by his father, and may date to the First Intermediate Period. Besides advice on the management of the country and subordinates, this text includes a long discourse on the relationship between human beings and the god (cited in part at the end of Essay 5). The Instruction of Amenemhat contains advice of Amenemhat I, first king of Dynasty 12, for his son and successor, Senwosret I. It is famous for its description of an attempted assassination of Amenemhat by elements of the royal guard, which may or may not have been successful. Based on this experience, the king warns his son not to be too trusting of subordinates.

Hardjedef and Ptahhotep are historical figures. No vizier named Kagemni is known for Dynasty 4, but a vizier of this name served under the pharaoh Teti in early Dynasty 6.

The third category of Middle Egyptian wisdom literature is often called "admonitions." These texts are descriptions or prophecies of adverse times in Egypt, when the country is overrun by outsiders and the normal social order is turned upside down. The earliest such text is probably the **Prophecies of Neferti**. This is set in the time of the pharaoh Snefru and details the predictions of a sage named Neferti about a future time when Egypt will be thrown into chaos by the incursion of Asiatics into the Delta. In the end, Neferti foretells the coming of a king from southern Egypt who will reunite the country and bring order and prosperity. Since the king is named Ameny — a nickname of Amenemhat I — this text is generally viewed as a composition of early Dynasty 12, intended to contrast the reign of the new dynasty with the chaos of the First Intermediate Period; the earliest copies, however, date to the beginning of Dynasty 18.

The text called the Admonitions of Ipuwer is similar to the Prophecies of Neferti in content. It survives only in a single lengthy manuscript, dating to Dynasty 19; its beginning and end are lost. Although it too bemoans a time when the country is in chaos, it contains no specific historical references; certain features of its grammar and vocabulary, however, point to a Middle Kingdom origin. The Lamentations of Khakheperre-seneb are also preserved in a single copy of 18th-Dynasty date, which reproduces only the beginning of the text. The original was probably composed in the early Middle Kingdom; the name of its author honors the pharaoh Senwosret II, whose throne name was Kha-kheper-re. Like Ipuwer's admonitions, its complaints are general in character; the author several times calls upon his heart to relieve his anxiety by explaining how to bear up under his misery.

Another unique Middle Egyptian text, known as the Dialogue of a Man with his Ba, is closely related to the genre of admonitions, particularly the Lamentations of Khakheperre-seneb. This is of undisputed Middle Kingdom origin, since its sole surviving copy was written early in Dynasty 12; its beginning is lost. The text takes the form of a debate between a man and his be (see Essay 7) — essentially, therefore, a dialogue of a man with himself. The man is torn between life in this world, which is certain but full of misery, and the attraction of life after death, which promises to be happy but which is also unknown and uncertain. In the end, the ba advises the man to accept his life while looking forward to a better existence in the next world.

Despite their differences in content, the three categories of Middle Egyptian wisdom texts have several features in common. The single theme underlying them all is that of Maat (see Essato). The instructions for living explain how to behave in accordance with Maat in order to achieve happiness and success; the royal instructions contain advice for the proper and successful conduct of kingship; and the admonitions promote Maat by describing the disastrous state of a world in which this principle of order is ignored.

Common to all the wisdom texts as well is a general rather than specific view of the divine. Instead of invoking specific deities, the texts usually just refer to have "the god." It is a matter of some debate whether this is meant as a general term — i.e., "any god" — or as a more specific reference to the underlying unity of all gods (see Essays 4 and 15). Conceivably, however, the use of this term simply reflects the secular origin of wisdom literature, composed by officials and learned men who meant their compositions for a wide audience and who had themselves a broader or more general view of the divine than that of any one theological system.

Transliterate and translate of Middle Egyptian wisde

- 2 AP B , PP 20 -
- 3 4T9 (1) + CE
- FARTHLET

 AMA

 APPROPER behavior
- a ?- A CARA TO
- threat of the pharaoh Kame

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tion of Ptahhotep

EXERCISE 19

Transliterate and translate the following sentences. A number of the examples are taken from texts Middle Egyptian wisdom literature.

- AGAIL MALO

 - APAPA-ACTAINE TO AD

 - ALIAN ESANTANUS ER SUIALIAN
 - TIE ALICE LA TION A TION -
- "The Day" AND AND ... from a series of wishes for the afterlife: wsht nt m3°tj refers to the hall of judgment (see Essay 8) jjwj "welcome!"
- TOLIOS TO
- EASTRICT TO THE SHOTH STATE OF A STATE OF THE STATE OF TH
 - A STAR A STAR A STAR A STAR A METAPHOR for proper behavior
- Carried Mark
- 9-20 A & A = PI
- ASIPPAMENTS ... EN LENS BARRALLEAS threat of the pharaoh Kamose against jppj "Apophis," ruler of the Hyksos
- 金二八日 → A R → A P from the Dialogue of a Man with his Ba
- from the Instruction for Merikare: hmt "think"
- m 1900 1900 from the Instruction for Merikare
- A PART STORE SALE
- E-AL-GOOD TO MAROULD TURK THE OF
- TO THE PROPERTY OF THE PROPERT
- wnt hr.f "what he had," literally "what was by him"
- A Plant of Ptahhotep
- AND AND THE Instruction of Ptahhotep

- 21. Sall of the Lamentations of Khakheperre-seneb: rh whdw "one that knew how to bear up"; jrj shnj "make landing" (in the sense of coming to rest)
- 22. The from the Instruction of Ptahhotep
- 24. The see of 8.14.
- 25. Bill a god who guided the other gods; his name means "He who parts the ways"
- 26. _ SIPIPACARES 21
- 27. MERITATION AND AND AND THE TOTAL OF THE PROPERTY OF THE PR

speech of the ba at the end of the Dialogue of a Man with his Ba: jmnt "the West" is the land of the dead; s3h t3 "touch land" is an idiom for "be buried"; wrd "weariness" is a metaphor for death

- 28. " Carry and the Instruction of a Man for his Son: phw "results"
- 29. Partie Coffin of a woman
- 30. From the Instruction of Khety

20.]

Definitions

The perfective and imperion (§§ 18.1, 19.3). They see and different meaning

The perfective is a vercood. Although it is used
corresponds to the English
hich it is used and is not
the perfect, which express

The imperfective expragoing, incomplete, or react and many other Middles to be translated by an Entions as well.

Many Egyptologists use cumstantial (or circums though the perfective is a imperfective is frequent as well. The names "independent of the other. For which are much more described the other of the other.

Forms

the perfective, imperfective, bough the three forms can be bles are therefore limited to be forms of other classes are

- Perfective

2-LIT.

2AE-GEM.

"see" m3.t(

7

Those of you familiar with Gardi Egyptian graninar, should be awa in this book. More recent studies have called the subjunctive and the called the impressions but also two

20. The Perfective and Imperfective

Definitions

The perfective and imperfective are two verb forms of the sam.f belonging to the suffix conjugation (§§ 18.1, 19.3). They look like the subjunctive in many verb classes, but they have different meanings than the subjunctive.

The perfective is a verb form that simply expresses action, without any indication of tense or mood. Although it is used almost exclusively with reference to past actions, and therefore usually corresponds to the English past tense, its past tense comes from the constructions and contexts in which it is used and is not a feature of the verb form itself. Note that the perfective is *not* the same at the perfect, which expresses completed action, as we saw in Lesson 18.

The imperfective expresses imperfective or repetitive action: action that is in some way going, incomplete, or repeated. This is an aspect rather than a tense (§ 13.3.2). Like the perfect and many other Middle Egyptian verb forms, the imperfective is essentially tenseless. It often to be translated by an English present tense, but it can be used with reference to past or future tions as well.

Many Egyptologists use the terms **indicative** (or indicative $s\underline{dm}.f$) instead of perfective and **crcumstantial** (or circumstantial $s\underline{dm}.f$) instead of imperfective when referring to these forms. Although the perfective is an indicative form, most other Egyptian verb forms are also indicative. The imperfective is frequently used to express circumstance, as we will see below, but it has other as well. The names "indicative" and "circumstantial" are therefore too broad in one case and narrow in the other. For that reason, this book uses the older terms perfective and imperfective, which are much more descriptive of the basic meaning of the two forms.'

Forms

The perfective, imperfective, and subjunctive of most verbs and verb classes look exactly alike, although the three forms can be distinguished from each other by how they are used. The following ables are therefore limited to verbs and classes for which formal differences can actually be seen. The forms of other classes are the same as those of the subjunctive (§ 19.2).

- Perfective

Those of you familiar with Gardiner's Egyptian Grammar, which has long been the standard reference for Middle Egyptian grammar, should be aware that his use of the terms "perfective" and "imperfective" are not the same as in this book. More recent studies have shown that Gardiner's "perfective sdm.f" is actually two forms, which we have called the subjunctive and the perfective, while his "imperfective sdm.f" includes not only the form we have called the imperfective but also two others, which we will meet in Lessons 21 and 25.

1

20. THE PERFECTIVE AND IMPERFECTIVE

3AE-INF. 3 sd.j "I took" — base stem. No forms with final $\{ \}$, either in

this class or in the other final-weak classes. The verb jnj "get, fetch" has

the normal form: A jn "got."

ANOM. The verb rdj "give, put, let" always uses the base stem rdj:

"gave," __ rdj "let." The verb jwj/jj "come" uses both base stems: 📣

jw "came," [j "has come."

2. Imperfective

2-LIT. $\frac{d}{df}$ "he says." Rarely prefixed, like the subjunctive: $\frac{d}{df}$ and

j.dd.f "he says."

2AE-GEM. #23.f"he sees" — geminated. The verb wnn "exist" is also

geminated: sit exists."

3AE-INF. Sd.f "he takes" — base stem. Occasionally, examples in this and

other final-weak classes have a final \mathbb{N} : for example, \mathbb{N} \mathbb{N} mhy.j worry." The verb jnj "get, fetch" has the normal form: \mathbb{N} jn...

one gets"

one gets

ANOM. The verb rdj "give, put, let" always uses the base stem dj: $\Delta \int_{1}^{\infty} dj ds$

"they give," dj.f "it makes." The verb jwj/jj "come" uses both base stems, the stem jj normally with a final single or double reed-leaf:

jw.f "it comes," MA jj "comes," M. jy.f "he was returning."

20.3 Subject and word order

Since the perfective and imperfective are forms of the suffix conjugation, they behave like the perfect and the subjunctive with respect to their subject and the word-order of their clauses. Both forms can be used with the suffix tw as an impersonal subject: for example, f(x) = f(x) = f(x) f(x) = f(x)

20.4 The perfective in main clauses

In Old Egyptian the perfective of transitive verbs was often used in main clauses to denote actions that happened in the past, like the past tense of English. In Middle Egyptian this function was taken over by the perfect of transitive verbs, as we have seen (§ 18.9). Nevertheless, the older construction with the perfective is still found in some Middle Egyptian texts: for example,

rdj (w)j hm.frzh3 n tm3, hz wj hm.f hr.fr c3t wrt

"His Incarnation gave me to (be) scribe of the cadaster;

His Incarnation blessed me because of it very greatly,"2

The dependent pronoun wj in the first clause is written irregularly, without its normal initial consonant \(\frac{1}{2} \). The "scribe of the cadaster" (zti 3 n tm3) was an official in charge of records showing the ownership and yield of cultural land. For r \(^2 \)3 t wrt "very greatly" see \(\) 8.14.

where the perfectives the same way, the perfective for instance,

"Then he put m

Old Egyptian could also clauses to express complemally used for this purpose exts: for example,

h^c sbkw, hq(3).n.f p "Sobek has appeared and has filled the T

Here the intransitive perfect forms hq(3).n.f "he h

Neither of these uses of is found primarily in resolution and thee in prayers). The phies and in some early limitature. In Late Egyptian the ribs, while the older perfected in Middle Egyptian to appears as a past tense institution.

The negated perfective

by far the most frequent use of this form in most texts — is counterpart of the perfect. It is

jrt.j šmt m hntyt, nj k3.j
"I made my way upstre

jw.j hr m^eq dr p3wt, nj m
"I have been roasting (t
and I have never seen th

From a story: frt.j is the "narrating a going."

Speech of a man roasting a goose (

where the perfectives rdj "gave" and hz "blessed" describe past events in the life of the speaker. In the same way, the perfective is sometimes used instead of the perfect after chc.n or wn.jn (§ 18.9): the instance,

"Then he put me in his mouth" (from a story about a giant serpent)

"Then they stood and sat accordingly."

Old Egyptian could also use the perfective of intransitive verbs with a noun subject in main chuses to express completed action. In Middle Egyptian the SUBJECT-stative construction is normally used for this purpose (§§ 17.6, 18.3), but the older construction is occasionally used in some exts: for example,

h° sbkw, hq(3).n.f pt, mh.n.f t3wj m wsrw.f

"Sobek has appeared, he has begun to rule the sky, and has filled the Two Lands with his might."

Here the intransitive perfective h^c sbkw "Sobek has appeared" is used in parallel with the transitive effect forms hq(3).n.f "he has ruled" (i.e., "he has begun to rule") and mh.n.f "he has filled."

Neither of these uses of the perfective is very common in Middle Egyptian. The intransitive is found primarily in religious texts, and is probably a conscious archaism (like the English use thou and thee in prayers). The transitive use occurs mostly in early Middle Egyptian tomb biographies and in some early literary texts. Rather than an archaism, however, it may be a dialectical fature. In Late Egyptian the perfective is once again used as the regular past tense of transitive erbs, while the older perfect has disappeared. This later use of the perfective is sometimes rejected in Middle Egyptian texts from the Second Intermediate Period onward, where it occasion—by appears as a past tense instead of the transitive perfect.

The negated perfective

By far the most frequent use of the perfective in Middle Egyptian — and just about the only use of this form in most texts — is in the negation of past or completed action: for example,

jrt.j šmt m hntyt, nj k3.j spr r hnw pn

"I made my way upstream; I did not plan to arrive at that capital"

jw.j hr m^cq dr p3wt, nj m3.j mjtj zrw pn

"I have been roasting (birds) since the creation,

and I have never seen the like of this goose."4

- From a story: jrt.j is the "narrative" infinitive (§ 14.14.2) and šmt is an infinitive used as its object: literally, "my making a going."
- Speech of a man roasting a goose over a fire. p3wt "the creation" means literally "the original time."

As with the perfect (§ 18.9), the translation of the negated perfective by an English past tense 🕒 k3.j "I did not plan") or perfect (nj m3.j "I have not seen") depends on the context. The Egyptian form itself simply describes the negation of action.

The negated perfective of three verbs merits special attention. The negation - nj mlwith the perfective of rh, means "he did not learn, he has not learned" and therefore "he does not know" (see §§ 17.8, 18.10): for example,

The verb [] p3 means "do in the past," and is used with the infinitive as its complement: for instance, X 1110 p3.n sdm "we once heard" — literally "we did hearing in the past." The negated perfective of this verb has the meaning "not once, never": for example,

"Wrongdoing has not once moored its cause" —

literally, "wrongdoing has not done in the past the mooring of its occasion" (i.e., has never made its cause arrive successfully).

The perfective negation - p is a more common way of expressing "never." In the lesson we met the similar construction and on zp (§ 19.11.1) as a future negation, where zp the subjunctive of a verb meaning "happen." In the negation nj zp it is the perfective, and therefore has past meaning: for example,

"I have never done anything badly against any people."5

As in the future negation nn zp, the perfective negation nj zp is used with the subjunctive of another verb as its subject: here, jry, j — literally, "(that) I would do anything badly against any people did not happen." Note that this is a construction in which the subjunctive has to be translated by a past tense ("I have done" or "I did") rather than the future. This use of the subjunctive to refer to past events is possible because the subjunctive itself does not express a specific tense.

20.6 The perfective in subordinate clauses

When we first examined subordinate clauses in Lesson 12, we saw that they are essentially main clauses (or independent sentences) that have been converted to function as nouns (noun clauses) adjectives (relative clauses), or adverbs (adverb clauses), either by means of some introductor word (marked dependent clauses) or by context alone (unmarked dependent clauses). Just as the perfective is not very common in main clauses in Middle Egyptian (§ 20.4), so too it is rarely found in dependent clauses. The negated perfective, however, is occasionally used in such clauses for example,

· a marked noun clause, after ntt

"because I didn't anticipate it and didn't consider it"

- an unmarked reli

Middle Egyptian normal the (intransitive) stative same forms in adverb d forms we will meet Less

The imperfective in m Unlike the perfective, the main clauses or independe and usually corresponds to

Such examples, where the

the imperfective is introdu

The imperfective is well a expresses extended action.

Because the imperfect events. In that case it usua habitual past action, or the denoting ongoing or incom

"The harbor of Ava

By themselves, of course, tions; the tense comes from and a historical text, respect nothing about when the ac

Since it does not have a feminine ending, dwj is not an adjective (ht nbt dwt "anything bad," "any bad thing") be an adverb "badly" (see § 8.14).

Literally, "one who he has n

Literally, "a far land people d Literally, "His town loves his

I.e., one turns to friends in ti

have access to a person. The

Literally, "one was sitting on

- a marked relative clause, after ntj

 ntj nj m3.t(w).f "one who has not been seen"6

Egyptian normally uses other verb forms instead of the perfective in subordinate clauses: intransitive) stative or (transitive) perfect in unmarked relative clauses (§§ 17.18, 18.12); the forms in adverb clauses (§§ 17.19, 18.11); and the perfect relative or perfective relative we will meet Lesson 24) in noun clauses and relative clauses after a defined antecedent.

The imperfective in main clauses

Unlike the perfective, the imperfective has a fairly broad range of uses in Middle Egyptian. In main clauses or independent sentences it is used to express actions that are generally or always true, and usually corresponds to the simple present tense in English: for example,

"His town loves him more than (they do) themselves."8

such examples, where the imperfective is the first word in the clause, are relatively rare. Usually imperfective is introduced by a particle of some sort, most often jw: for example,

"Close friends are brought when there is a disaster."9

The imperfective is well suited to such generalizations both because it is tenseless and because it expresses extended action.

Because the imperfective is tenseless, however, it can also be used with reference to past events. In that case it usually has to be translated with the English construction used to, describing abitual past action, or the English past imperfect (was or were plus the ...ing form of the verb), denoting ongoing or incomplete past action: for example,

"I used to act with correctness of heart for the lord every day" (habitual action)

"The harbor of Avaris was being besieged" (ongoing past action).

the tense comes from the contexts in which they are used (in this case, a tomb biography historical text, respectively). The imperfective itself simply denotes extended action, and says about when the action takes place.

"one who he has not been seen" (direct relative).

"a far land people don't know it" (indirect relative).

"His town loves him with respect to (their) body"; the suffix pronoun sn is omitted.

one turns to friends in times of trouble. ^{c}qw "close friends" means literally "those who enter": i.e., those who access to a person. The clause wn 3q "when there is a disaster" is discussed in § 20.16.3.

"one was sitting on the harbor of Avaris."

20.8 The SUBJECT-imperfective construction

Like the perfect, the imperfective can have its subject or object preposed (§ 18.4), either because of its length or to topicalize it: for example,

Here the subject $wp(w)tj \ hdd(j) \ hnt(j) \ r \ hnw$ "the messenger going north or going south to home" is preposed before the verb because of its length, and is repeated by the suffix pronoun on the verb 3b.f "he used to stop" itself.

Most cases of the imperfective with a preposed subject, however, are examples of a special verbal construction, known as the SUBJECT-imperfective or SUBJECT-sdm.f construction. This construction, which is quite common in Middle Egyptian, is used either in **generalizations** or to express the **imperfect**. Like the imperfective itself, it is normally introduced in main clauses by a particle of some sort, most often jw: for example,

In the first of these examples the SUBJECT-imperfective construction describes a generalization something that is generally or always true. The second example (from a story) is not a generalization but a description of ongoing or incomplete action.

We have now seen three ways in which Middle Egyptian could express generalizations and the imperfect: with the SUBJECT-imperfective construction, with the imperfective itself (§ 20.7), and with the pseudoverbal construction of hr plus the infinitive (§ 15.2). Theoretically, the generalization jw.f tnm.f "it goes astray" could also have been expressed as jw tnm.f (imperfective) or as jw.f tnm (pseudoverbal construction), and the imperfect action jw.f 3tp.f "he was loading" could also have been expressed as jw 3tp.f (imperfective) or as jw.f hr 3tp (pseudoverbal construction). It is not always clear why the language uses one of these constructions rather than another. There is, however, some historical background to their use.

The imperfective itself was probably originally used both for generalizations and for imperfect actions, and it retains both of these meanings throughout Middle Egyptian (e.g., jw tnm f "it goe astray" and "it is/was going astray"). Sometime in or before the Old Kingdom, Egyptian started to use the SUBJECT-imperfective construction instead of the plain imperfective to express the imperfect (jw f tnm f "it is/was going astray"), and the construction still has this meaning in some early Middle Egyptian texts. During Dynasty 5 the pseudoverbal construction came into the language and began to replace the SUBJECT-imperfective construction as the normal way of expressing the imperfect (jw f hr tnm "it is/was going astray"). As this happened, the older SUBJECT-imperfective construction started to be used for generalizations. This is the situation we find in most Middle

Egyptian texts: general perfect by the pseudove stray"). Toward the enduse the pseudoverbal compenses of this use comperfective and the sused to express both the sed (jw.f hr tnm "it is/was

Middle Egyptian not some of its dialects probabilities of Middle Egyptian texts, therefore, you have tons, but also of the fact tense, however, the contents cited above are good the the first sentence as an

The SUBJECT-imperfections noted in the preceding of the particle *jw* in main control words or particles:

"Look, Maat is fleer "Then His Incarnation of every day."

Two particles that are sometimention:

L the SUBJECT-imperfecti

In the previous lesson we consequence of some auction, br denotes necession" or "he has to hear": for

"After she washes her i

the subjunctive is rarely used the common in Middle Egy

¹¹ hdd(j) "going north" and hnt(j) "going south" are imperfective participles, a form we will meet in Lesson 23.

¹² The verb 5m.f in the first clause is subjunctive: see § 19.7.

Le., the king used to ask me about From a prescription for an ointractice every day": jc.s is a verb for

Exprian texts: generalizations expressed by the SUBJECT-imperfective construction and the imfect by the pseudoverbal construction (jw.f tnm.f "it goes astray," jw.f hr tnm "it is/was going try"). Toward the end of its lifetime as a spoken language, however, Middle Egyptian began to the pseudoverbal construction for generalizations as well (jw.f hr tnm "it goes astray"): most tamples of this use come from later Middle Egyptian texts. Eventually the language lost both the perfective and the SUBJECT-imperfective construction, and the pseudoverbal construction was not express both the imperfect and generalizations, as the older imperfective had once been different toward going astray" and "it goes astray").

Middle Egyptian not only changed during the five hundred or so years it was spoken, but me of its dialects probably retained older constructions longer than others did, and the authors Middle Egyptian texts sometimes deliberately used older forms. In reading Middle Egyptian therefore, you have to be aware not only of the basic meaning of verb forms and constructions, but also of the fact that those meanings sometimes changed in the course of time. As with however, the context of a sentence is usually a good clue as to its meaning. The two passicited above are good examples: just from their wording alone, it would be difficult to missee the first sentence as an example of the imperfect or the second as a generalization.

The SUBJECT-imperfective construction after particles

as noted in the preceding section, the SUBJECT-imperfective construction is normally introduced by the particle jw in main clauses or independent sentences. It can also be used after other introductory words or particles: for instance,

"Look, Maat is fleeing (from) under you, expelled from its place"

"Then His Incarnation used to address me, so that he might learn about the character of every day." 13

particles that are sometimes used with the SUBJECT-imperfective construction deserve special

the SUBJECT-imperfective construction after

In the previous lesson we saw that the particle hr used before the subjunctive signals an ineviconsequence of some action or situation (§ 19.6.2). With the SUBJECT-imperfective contion, hr denotes necessity. The construction hr.f sdm.f can usually be translated as "he must or "he has to hear": for example,

"After she washes her face every day, she has to oil her face with it."14

subjunctive is rarely used after hr, but the hr.f sam f construction, with the imperfective, is common in Middle Egyptian texts.

Le., the king used to ask me about the day's events every day. "d "learn about" literally means "reel in."

From a prescription for an ointment to erase wrinkles. The first clause means literally "as for after she washes her face every day": j^c.s is a verh form we will meet in Lesson 25.

2. the SUBJECT-imperfective construction after k3

The particle k3 can also introduce the SUBJECT-imperfective construction. This combination normally denotes subsequent action. The construction k3.f sdm.f can usually be translated "then he hears" or "then he will hear": for example,

jr m ht htp hm n ntr pn sps m ht.f, k3.tw dj.tw pr chc n wdn cpr.(w) m ht nb n wnwt-hwt-ntr "After this august god becomes satisfied with his thing(s), then one has the heap of offering(s), equipped with everything, go forth to the hourly staff of the temple."15

It is often hard to see how the meaning of the k3.f sdm.f construction differs from that of k3 plus the subjunctive (§ 19.6.3). The latter, however, denotes future consequence, while k3 followed by the SUBJECT-imperfective construction expresses subsequent action rather than consequence. This is often best expressed by a future tense but it need not be, as the example cited here shows.

Although the subjunctive and imperfective of most verbs look the same, it is easy to distinguish the two forms after the particles hr and k3: the subjunctive always follows the particles directly (hr sdm.f, k3 sdm.f), while the imperfective is always preceded by its subject (hr.f sdm.f, k3.1) $s\underline{dm}.f$). As the examples above demonstrate, when the subject is a personal pronoun it is expressed by a suffix pronoun added directly to the particle.

20.10 The imperfective in adverb clauses

Although the imperfective is often used in main clauses or independent sentences, it is even more common in adverb clauses. In this use the imperfective always expresses concomitant action that is, action going on at the same time as that of the preceding or governing clause. Both the imperfective itself and the SUBJECT-imperfective construction are used in adverb clauses, and in this use both have the same meaning. The adverb clause can be marked, usually by the particles in (or jst, sk, etc.) or tj: for example,

jst jth.tw p3 hrw hzj n qdš hn° hrw hz(j) n dmj pn m h3z r seqt st r dmj.sn

"They were plundering Megiddo at that moment,

while that wretched enemy of Qadesh and the wretched enemy of that town were being pulled up in haste to bring them into their town"16

15 I.e., the temple priesthood (unwt-lut-ntr "the hourly staff of the temple") are to receive the offerings after the have been presented to the god. For jr m ht "after" see n. 14. The second clause means literally "then one gives that the heap of offering(s) go forth": pr 'h' n wdn is the subjunctive serving as object of dj.tw (§ 19.10). The clause cpr.(w) m lit nb is an adverb clause with the stative (§ 17.19); the stative is 3ms because it refers to he n who "the heap of offering(s)."

16 From a description of Thutmose III's battle at Megiddo, in northern Israel; the words hr h3q "were plundering" are restored. The sentence relates how the Egyptian army sacked Megiddo after a battle outside its walls, The emy leaders, rulers of Megiddo and Qadesh, had fled back to the town's walls and were being hauled up onto in battlements by the town's defenders. In a previous sentence, Thutmose III expresses his displeasure that the Egyptian army started to plunder the town instead of going after the enemy leaders.

The state of the s nfrw(j) n t3 hwt-ntr "How good it is for

The first of these examples imperfective construction

Most adverb clauses marked. They look just like we used: for example,

nn twt n.f, m33.t(w).f "There is none equal" ONE COLLE

"I heard his voice as h

The first example contains main clause nn twt n.f, descri men"); h3.f and hcm.f mod charging" and "engaging" SUBJECT-imperfective construction

In each of the four example ant with that of the governing derbial, but the unmarked efferent context: e.g., h3.f r-pa e other unmarked adverb d my by virtue of their context werbal construction itself.

Such adverb clauses of com in Middle Egyptian. They find," where they describe the with m33 has been cited abo

> gm.n.j sn jr.sn h(3)bw.sn 3 "I found them celebrating

Note that the imperfective always be stative, which expresses a s concomitant action in adverb mor action in such clauses (§ 18

This passage, from a Middle Egyp and the pseudoverbal construction passage has @A E () ~ 1 C 中 |

nfrw(j) n t3 hwt-ntr nt jmn ... tj sw šzp.f nfrw.s

"How good it is for the temple of Amun ... when he is receiving its beauty."

The first of these examples shows the imperfective used after *jst*; in the second, the SUBJECTimperfective construction is used after *tj*.

Most adverb clauses with the imperfective or SUBJECT-imperfective construction are unmarked. They look just like main clauses but are adverbial by virtue of the context in which they are used: for example,

nn twt n.f, $m33.t(w).fh3.fr-pdt(j)w, h^cm.fr-d3w$

"There is none equal to him when he is seen charging archers and engaging opposition"

"I heard his voice as he was speaking."17

The first example contains three adverb clauses with the imperfective: m33.t(w).f modifies the main clause nn twt n.f, describing when "there is none equal to him" (namely, "when he is zen"); h3.f and $h^cm.f$ modify the first adverb clause, describing how "he is seen" (namely, charging" and "engaging"). In the second example the adverb clause jw.f mdw.f, with the subject-imperfective construction, tells when "I heard his voice."

In each of the four examples cited in this section, the action of the adverb clause is concominated with that of the governing clause. The marked clauses in the first two examples can only be derbial, but the unmarked clauses in the two examples just above could be main clauses in a different context: e.g., h3.f r-pdtjw "he charges archers," jw.f mdw.f "he was speaking." Just as with other unmarked adverb clauses we have examined in previous lessons, they are subordinate by virtue of their context, and not because of anything in the clause or the form of the verb verbal construction itself.

Such adverb clauses of comcomitant action are among the most frequent uses of the imperfecine in Middle Egyptian. They are particularly appropriate after verbs such as m33 "see" and gmj and," where they describe the action going on when something is "seen" or "found." An examwith m33 has been cited above; the following is an example after gmj:

gm.n.j sn jr.sn h(3)bw.sn 3zh.sn bt(j).sn

"I found them celebrating their festivals and reaping their emmer wheat."

Note that the imperfective always describes an action: as such, it contrasts in adverb clauses with the stative, which expresses a state (§§ 17.12, 17.19). Also, the imperfective always describes a concomitant action in adverb clauses and therefore contrasts with the perfect, which denotes a concomitant action in such clauses (§ 18.11).

This passage, from a Middle Egyptian story, is a good example of how the SUBJECT-imperfective construction and the pseudoverbal construction can both express the same thing in Middle Egyptian: another copy of the same passage has of the copy of the copy of the same passage has of the copy of t

20.11 The imperfective in captions

A special use of the imperfective occurs in the captions to scenes such as those found on the wall of temples and tombs. Such scenes are usually labelled with an infinitive phrase explaining the action depicted (§ 14.9) and with captions identifying the action's participants. Often, the latter include not just a name and epithets but also a clause describing what the person named is doing For example, a scene showing the goddess Amaunet embracing the pharaoh Hatshepsut has the following caption:

jmnt nbt pt hrt jb jpt-swt shtp.s jb dj.s enh w3s nb
"Amaunet, mistress of the sky and resident in Karnak,
contenting the heart and giving all life and dominion."

Such captions always consist of a name (with or without epithets) followed by the imperfective—in this case, two imperfectives: shtp.s "she contents" and dj.s "she gives." They can be understood either as the SUBJECT-imperfective construction or as adverbial uses of the imperfective: i.e., the example above either "Amaunet ... is contenting the heart and giving all life and dominion or "(This is) Amaunet ... contenting the heart and giving all life and dominion." A third possible analysis is discussed in § 20.14, below.

20.12 The imperfective in noun clauses

Middle Egyptian rarely uses the imperfective in noun clauses. Examples occur mostly in older texts, in marked noun clauses with the SUBJECT-imperfective construction: for instance,

hw 3 dd n mwt. (j) tw ntt wj snd.k(w) wrt jw.k(w) m pf gs, ntt wd^c 3d.f wj
"If only that mother of mine had been told that I am very afraid and marooned on yonder side, and that the Condemned One is raping at me." 19

Here the SUBJECT-imperfective construction $w\underline{d}^c$ 3d.fwj "the Condemned One is raging at me used in the second of two noun clauses; both are introduced by ntt, and both are subjects of the passive verb form $\underline{d}d$. Note that the SUBJECT-imperfective construction expresses an action raging") while the SUBJECT-stative construction in the first clause expresses a state ("am afraid A possible example of the SUBJECT-imperfective construction used as an unmarked noun clause discussed in § 20.14, below.

20.13 The imperfective in relative clauses

In relative clauses with defined antecedents the imperfective is normally replaced by other formwhich we will meet later. The following is a rare example of the SUBJECT-imperfective construction in an indirect relative clause marked by ntj:

The nisbe htij jb "who is in the heart" followed by a temple name is regularly used for gods and goddesses who honored in a temple but whose primary shrine or temple is elsewhere. The name of the temple of Karnak, jpt-means "the (most) select of places."

19 Speech of Horus as a child, from a religious text. <u>dd</u> "had been told" is the passive, a form we will meet in the next lesson. <u>wd</u> "the Condemned One" refers to the god Seth, and is often used instead of the god's name. The verb <u>3d</u> "rage" can be transitive in Egyptian, as it is here.

"My lips say a G

this sentence contains the clause (jw sptj.j dd.sn "my
The relative clause itself in
The imperfective in

The imperfective is such clauses normally use

smw smwt rn.s rd.s
"A plant called smultimakes a flower like"

trn.s, with a nominal proton clauses could be separated mj q3dwr "it grows on its context they are used in imperfective by itself (rd moduced by jw. 20

Like all relative clauses in seed antecedent, Examples of "I am (or was) one who

"I am one who loves w

th sentences are common in msd f is masculine because man"— i.e., jnk (zj) mr.f nf

the imperfective can be used as also after vocatives (§ 16.3):

(j)m(j)-r pr wr nb.j, nb sjz.
"Chief steward, my lord!

Here the noun phrase nb sjz.f gradients gradie

The first part of this sentence, smu like creepers," is actually the subject by the suffix pronoun of jr.s (feministrate that it is just a feministrate for the suffix pronoun of jr.s (feministrate just a feministrate for j

causatives: literally, "cause to be eas

ABITALIST TUBE FUNCTION jw sptj.j dd.sn wrt m ntt dhwtj zh3.f jm

"My lips say a Great Thing from that which Thoth writes about."

This sentence contains two instances of the SUBJECT-imperfective construction: one in the main charse (jw sptj.j $\underline{d}d.sn$ "my lips say") and one in the relative clause ($\underline{d}\underline{h}wtj \ \underline{z}\underline{h}3.f$ "Thoth writes"). The relative clause itself is the object of the preposition m "from."

The imperfective is much more common in relative clauses with **undefined** antecedents. Such clauses normally use the verb form itself as their first word: for example,

smw snwtt rn.s rd.s hr ht.s mj q3dwt, jw jr.s hrt mj zšn(j)

"A plant called snwtt, which grows on its belly like creepers:

it makes a flower like the lotus."

This sentence has two unmarked relative clauses after the undefined antecedent smw "a plant":

*** tm.s, with a nominal predicate (see § 12.11); and rd.s hr ht.s mj q3dwt, with the imperfective.

**Each clauses could be separate sentences by themselves — snwtt rn.s "its name is snwtt" and rd.s hr tm.s tm.s "it grows on its belly like creepers" — but here they are relative clauses by virtue of tm.s context they are used in. Note the difference between the second relative clause, which has tm.s imperfective by itself (rd.s), and the main clause, in which the imperfective tm.s "it makes" is tm.s "it makes" is tm.s

Like all relative clauses in Egyptian, those with the imperfective do not have to have an exressed antecedent. Examples of this use are mostly limited to nominal sentences of the pattern *jnk* if "I am (or was) one who hears": for example,

"I am one who loves what is good and hates what is evil."

sech sentences are common in Middle Kingdom biographies of officials. The suffix subject of mr.f and msd.f is masculine because the speaker is a man: it refers to an unexpressed antecedent such as man"— i.e., jnk (zj) mr.f nfrt "I am (a man) who loves what is good."

Special uses of the imperfective in relative clauses

The imperfective can be used as an unmarked relative clause not only after undefined antecedents but also after vocatives (§ 16.3): for example,

(j)m(j)-r pr wr nb.j, nb sjz.f grg, shpr m3°t

"Chief steward, my lord! (You) lord who makes lying easy! Bring about Maat!"21

Here the noun phrase nb sjz.f grg — literally, "a lord who makes lying easy" — is used as a third scative after (j)m(j)-r pr wr "chief steward" and nb.j "my lord."

- The first part of this sentence, smw snwtt rn.s rd.s hr ht.s mj q3dwt "a plant called snwtt, which grows on its belly like creepers," is actually the subject of jr.s "it makes": it has been preposed because of its length, and is repeated by the suffix pronoun of jr.s (feminine because it refers to snwtt rather than smw).
- The title jmj-r pr wr "chief steward" is literally "great overseer (§ 8.9) of the house." The verbs sjzj and shpr are causatives: literally, "cause to be easy" and "cause to happen."

The imperfective is also used as an unmarked relative clause after proper names. The most common example of this use occurs on stelae, where the clause $\frac{1}{2} - \frac{d}{d}f$ "who says" (rarely also or $\frac{1}{2} - \frac{1}{2} - \frac{1}$

htp-dj- $(n)swt \dots n \ k3 \ n \ jm3hy <math>(j)m(j)$ - $r \ pr \ mntw$ -wsr. $(w) \ ms.n \ ^cb$ - $jhw \ dd.f$, $jnk \ m3w \ r \ jnd$

"A royal offering ... for the ka of the honored steward Mentu-woser, born of

Ab-ihu, who says: I am one who looks after the afflicted."22

It is possible to interpret the imperfective in captions (§ 20.11) as the same kind of relative clause: thus, *jmnt* ... shtp.s jb dj.s ^cnh w3s nb "Amaunet ... who contents the heart and gives all life and dominion."

Several different translations are also possible for the following example from a ritual text, in which the imperfective is used in an A pw nominal sentence:

"This is Horus, who takes his eye from Seth" or

"This is Horus taking his eye from Seth" or

"This means that Horus is taking his eye from Seth."

In the first translation, the $\delta d.f$ clause is taken as an unmarked relative clause modifying hrw; in the second, it is interpreted as an unmarked adverb clause, as in captions. In both of these translations the A part of the sentence is the noun hrw "Horus," and the $\delta d.f$ clause is added. A third possibility is to understand the A part of the sentence as the SUBJECT-imperfective construction $hrw \delta d.f$ in $m \circ sth$ "Horus is taking his eye from Seth," serving as an unmarked noun clause, which is the nominal predicate of pw (compare the use of the SUBJECT-stative construction as an unmarked noun clause in the same kind of sentence: § 17.11).

In the end, of course, these differences of interpretation only concern the English translation. No matter how the sentence is understood, the words in Egyptian are the same: hrw pw followed by a clause with the imperfective. This points up the need to remember the basic meaning of Egyptian verb forms. The imperfective is a single verb form, expressing basically imperfective action. This is true whether it is used in generalizations or for the imperfect; by itself or in the SUBJECT-imperfective construction; and in main clauses, noun clauses, adverb clauses, or relative clauses. Different English translations are necessary for these various uses only because of differences between the Egyptian and English languages, not because of differences in Egyptian itself.

20.15 The imperfective in negations

The normal negative counterpart of the imperfective is the negated perfect, which expresses same kinds of generalizations or imperfect actions that the imperfective does (§ 18.14). Competer example, the use of the affirmative SUBJECT-imperfective construction and the negated perfect in the following sentence:

jr z(j) nb nt(j) jm, j(m)"As for any man who

and he does not die for dependent clauses the imperior negatival complement

"Another (method) of

the already met a similar clauses (§ 19.11.3). The perfective vs. subjunctive on be distinguished by concomitant action (important whether the on nj sdm.f seem to express or completed action, in

nj jn.tw htpt r dmj, jw jn.tw Contentment is not broad close friends are broad

forms in the first two can be form in the first two can be form after frective as well. Although the wever, the perfective itself. It is possible, therefore, the one cited here, also can with distinctive imperfective (vs. perfective rdj), but no This is one of the areas in polete.

and jwf is spelled like the nount in early religious texts. The datase. The 4ae-inf verb mjnj "mod but the reed-leaf represents the medical text. sm3° is an infinite method" is understood after wisdom text describing the valuese, see § 20.7.

e examples of *nj m33*, but the mple would have to have fairly tes the normal Middle Egyptian

²² htp-dj-nswt is a formula we will examine in Lesson 24. ms.n 'b-jhw means literally "whom Ab-ihu birthed": the perfect relative, which we will also discuss in Lesson 24. m3w "one who looks" is a noun.

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 $jr \approx (j)$ nb nt(j) jm, j(w).f m33.f wsjr r^c nb, t3w m $fn\underline{d}$.f, nj mjn.n.f $\underline{d}t$

"As for any man who is there, he sees Osiris every day, with air in his nose, and he does not die forever."23

dependent clauses the imperfective is negated by using the imperfective of the negative verb tm the negatival complement: for example,

"Another (method) of making urine regular when it is not regular."24

have already met a similar construction as the negative counterpart of the subjunctive in dement clauses (§ 19.11.3). The two constructions have the same syntax, except for the form of imperfective vs. subjunctive). Although the imperfective and subjunctive of tm look the same, can be distinguished by their meaning. In the example cited here, the tm clause clearly exconcomitant action (imperfective) rather than purpose or result (subjunctive).

is uncertain whether the imperfective itself was ever negated. Occasional examples of the mon nj sdm.f seem to express a generalization or imperfect action, like the imperfective, rather past or completed action, like the negated perfective (§ 20.5): for instance,

nj jn.tw htpt r dmj, jw jn.tw cqw wn 3q

"Contentment is not brought to harbor,

and close friends are brought when there is a disaster."25

the one cited here, also contain the negated perfective. The question could be settled by with distinctive imperfective forms, such as 2ae-gem. m33 (vs. perfective m3 or m3n) or (vs. perfective rdj), but none have yet been identified with certainty in Middle Egyptian This is one of the areas in which our understanding of Middle Egyptian grammar is still polete.

word jwf is spelled like the noun jf "flesh": this is a common spelling of the particle jw with the 3ms suffix oun in early religious texts. The clause 13w m fnd f "air in his nose" is an adverbial sentence serving as an adduse. The 4ae-inf verb mjnj "moor" is a common euphemism for "die"; the verb is often spelled mnj (as it but the reed-leaf represents the second radical, not the last.

a medical text. $sm3^c$ is an infinitive, serving as the second noun of a direct genitive. The word phrt "presented, method" is understood after kt.

a wisdom text describing the value of friends. The first clause means "contentment never lasts"; for the sec-

are examples of *nj m33*, but these involve another verb form, which we will meet in the next lesson. A example would have to have fairly clear general or imperfect meaning and would have to come from a text makes the normal Middle Egyptian distinction between the negations *nj* and *nn* (see § 16.6.8).

20.16 The perfective of wnn

Like other verbs, the 2ae-gem. verb wnn "exist" has a perfective, wnn This form is sometime used like that of other verbs, with reference to the past in main clauses and after the negation often, however, wn is used in ways that the perfective of other verbs is not.

I. as a regular perfective

The perfective wn can have two meanings, like the subjunctive of wnn (§ 19.13). It is sometimes used to express the past existence of something: for example,

"Clamor over me did not exist" or "There was no clamor over me."27

More often, however, an accompanying prepositional phrase or adverb, or a following verb forms such as the stative or imperfective, is the important part of the clause rather than the verb wn itself. In this case, wn normally corresponds to the English verb forms was or were: for instance,

As we have seen, adverbial predicates can refer to past situations as well as to those that are true the present or are generally true (§ 10.2), and the imperfective can be used for past as well as predictions (§ 20.7–20.8). Theoretically, therefore, these sentences could have been expressed simply jw.j m smr "I was a courtier" and jw.j wšd.j "I kept addressing." The perfective wm, however, produced a way to indicate that the adverbial predicate and the imperfective refer specifically to a past tion and action, rather than allowing the context alone to supply the past reference.

2. as a perfect

The verb wnn is unusual in that it apparently has no regular perfect form (i.e., $\star wn.n$). place Egyptian uses the perfective wn. The perfective of wnn thus appears in some uses the typical of the perfect rather than the perfective — for example, as a past perfect, with reference a situation that existed before that of another past action (cf. § 18.7):

Since wmn is an intransitive verb, its perfective can express completed action, like the perfective other intransitive verbs (§ 20.4). It is probably for this reason that Egyptian uses the perfect rather than a regular perfect form.

28 Although it does have a perfect relative form, which we will meet in Lesson 24.

3. in generalization

The perfective the past. When un to other generalizations for instance,

The negative conthough this looks like not" or "there does not"

We have already met a noun phrase) or adverture is no one who of heart" (compare the between the negative cotimes prefers one negative exclusively in main clause alone has a broader use

The perfective wn is

"Miserable Kush ha north of miserable

Middle Egyptian often uses in the following example, o

²⁷ Meaning "I was not the cause of any commotion"; kj is the infinitive of a 22e-inf. verb (§ 13.5.1).

This passage describes how the king had 13 carrying-poles made for the processional bark of the god Essay 5); the verb msj "give birth" is often used of the production of statues and other paraphernalia. In jnjwb3 "carrying-pole" is in group writing (see Essay 17). The prepositional phrase hr h3t "previously erally "under the front." The spelling of jtj.f "his father," with two determinatives (a god and a king) and pronoun before them, is unusual.

An indirect relative clause: I saying "the lord of Maat, from

The adjective hzt is feminine tive used in an unmarked rescriminality" is a nishe form pertains to prison."

in generalizations

The perfective wn is often used to express the existence of something in general, not just in the past. When wn has this function in main clauses it is usually preceded by the particle jw, like other generalizations (§ 20.7); the construction jw wn normally means "there is" or "there exists": for instance,

"There is a snake on the brow of that mountain,"

The negative counterpart of jw wn as a general statement of existence is looptimes nn wn. Although this looks like the subjunctive negation nn sdm.f (§ 19.11.1), it normally means "there is not" or "there does not exist" rather than "will not exist": for example,

We have already met a nonverbal construction with similar meaning: namely, nn plus a noun (or noun phrase) or adverbial sentence (§ 11.4). Theoretically, Egyptian could also say nn sw m hrwy "There is no one who is free of an enemy" and nn jz n "wn-jb" "There is no tomb for the greedy of heart" (compare the second example in § 10.7). There seems to be little difference in meaning between the negative constructions with and without wn, and it is not clear why Egyptian sometimes prefers one negation and sometimes the other. The verbal construction nn wn is used almost exclusively in main clauses (or independent sentences), however, while the construction with nn alone has a broader use (§§ 12.11, 12.17).

The perfective *wn* is also common as a general expression of existence in dependent clauses. The following are two examples in marked relative and adverb clauses:

jr m3°t n nh m3°t, ntj wn m3°t nt m3°t.f

"Do Maat for the lord of Maat, the Maat of whose Maat exists"30

kš hzt w3.tj r bšt ... st wn wr hr mhtt kš hzt w3.f r tr hnrtt

"Miserable Kush has gone off to rebellion ... there being a chief on the north of miserable Kush who is going off to a time of criminality."

Middle Egyptian often uses wn as a general expression of existence in unmarked adverb clauses, as in the following example, cited in § 20.7 above:

"Close friends are brought when there is a disaster,"

An indirect relative clause: literally, "who the Maat of his Maat exists." This is a somewhat convoluted way of saying "the lord of Maat from whom all Maat conses."

The adjective hzt is feminine because names of places are normally feminine; § 4.4. The verb w3 f is an imperfective used in an unmarked relative clause after the undefined antecedent wr "a chief" (§ 20.13). The noun hnrtt "criminality" is a nisbe formed from the noun hnrtt "prison": the literal meaning is something like "that which pertains to prison."

literally, "when disaster exists." In this use *wn* expresses **concomitant** circumstance: that is, the existence of something at the same time as the action or situation of the governing clause. When the action or situation of the governing clause is present, as in this example, *wn* is also present. When the governing clause refers to a past event or situation, *wn* is past: for instance,

literally, "when day existed." This use is possible because, like other perfectives, wn itself simply denotes action and not a specific tense.

0.17 The imperfective of wnn

The verb wnn also has a regular imperfective, wnn. This form has a much more restricted use than the perfective wn. Unlike wn, it does not seem to be used to express the existence of someone or something. Instead, it is normally accompanied by a prepositional phrase or adverb, which is the important part of the clause. In this use it expresses the imperfect — action that is in some way habitual, incomplete, or ongoing: for instance,

Here the imperfective wnn denotes an ongoing state of distress (hence the translation "was continually"). This is a connotation that could not be expressed either by a nonverbal sentence such as jw t3 m znj mnt "the land (was) in distress" or by the more specific perfective construction wn t3 m znj mnt "the land was in distress."

The imperfective of wnn can also be used to add an imperfect connotation to the stative, in much the same way that the subjunctive of wnn allows the stative to function like a subjunctive (§ 19.13): for example,

m.t gm.n.j hm-(n)sw(t) sbkw-m-h(3)b, m.t wnn.f w-r.(w), m.t rdj.n.j sw n hnt n $s\underline{d}m$

"Look, I have found the royal servant Sebek-em-hab. He used to be a fugitive.

I have given him to the prison for trial."33

Here wnn.f indicates that the stative $w^c r.(w)$, from the verb $w^c r$ "flee," refers to an ongoing state that existed before the fugitive was apprehended: literally, "he was continually in flight." The normal SUBJECT-stative construction m.t.sw $w^c r.w$ would mean simply "he had fled" (§ 17.6).

Like the imperfective of other verbs, wnn can also be used in dependent clauses. The following is an example in an unmarked adverb clause:

"Everything belonged to me while I was alone."34

Here again the imperfective indicates that the stative $w^{\epsilon}.k(w)$ "I was alone" refers to an ongoing state: the creator's eternal existence alone before the creation. The imperfective adds a note of continuity that would not be expressed by an adverb clause such as $jw.j.w^{\epsilon}.kw$ "when I was alone."

- 32 The expression znj mni "distress" is a compound noun meaning literally "the surpassing of suffering."
- 33 From a letter addressed to a woman (see § 10.4.2). The word sdm "trial" is an infinitive: literally, "for hearing."
- 34 Speech of the creator. For nnk "belonged to me," see § 7.5.2.

The perfective and

As the discussion in are like those of other clauses and after the ence between wnn zations, while other function (§§ 20.7–20

Both forms of unbut as a way to give and imperfective. The has specific past references going, incomplete, or

By itself, an advertised denotes a state. Thus, "she," to the situation relates its subject, for time, mood, or aspect as for statements of generate that the relationship per is added, it indicates that

Sometimes it seems or stative by itself and to The adverb clause "whi Middle Egyptian:

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Although each of these ca in Egyptian, with different the English "I being alone the past, somewhat like En as ongoing or habitual, and "when I used to be alone."

A single English transla this does not mean that Eg constructions "I being alon essentially the same thing as same way, each of the Egyp of them can be translated in and to reflect them, insofar a

The perfective and imperfective of wnn: summary

As the discussion in the preceding two sections indicates, the perfective and imperfective of wnn are like those of other verbs in some respects: the perfective can be used as a past tense in main clauses and after the negation nj, and the imperfective expresses the imperfect. The major difference between wnn and other verbs is that Middle Egyptian uses the perfective of wnn in generalizations, while other verbs use the imperfective or the SUBJECT-imperfective construction for this function (% 20.7–20.8).

Both forms of wnn are also different in that they are often used not as verbs in their own right but as a way to give adverbial predicates or the stative the meanings expressed by the perfective and imperfective. Thus, the perfective can be used to indicate that an adverbial predicate or stative has specific past reference, and the imperfective can be used to give them the connotation of ongoing, incomplete, or habitual action.

By itself, an adverbial predicate simply describes the situation of its subject, and the stative just denotes a state. Thus, a statement such as jw.s m pr or m.k sj m pr simply relates the subject, .s or sj "she," to the situation m pr "in the house"; and a statement such as jw.f šm.w or m.k sw šm.w just relates its subject, .f or sw "he," to the state šm.w "gone." Such statements say nothing about the time, mood, or aspect of the relationship: this is why they can be used for different tenses as well as for statements of general validity. When the perfective is added to such statements, it indicates that the relationship pertains to a past or completed situation or state, and when the imperfective is added, it indicates that the relationship is somehow ongoing, incomplete, or habitual.

Sometimes it seems as if there is little difference in translation between an adverbial predicate or stative by itself and the same predicates introduced by the perfective or imperfective of wnn. The adverb clause "while I was alone," for example, can be expressed in at least three ways in Middle Egyptian:

- \leq $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ stative (cf. § 17.19)
- Stative with the perfective of wnn
- Stative with the imperfective of wnn.

Although each of these can be translated the same way, however, they are different constructions in Egyptian, with different meanings. The first is a simple adverb clause, meaning something like the English "I being alone." The perfective in the second indicates that the state $w^c.kw$ refers to the past, somewhat like English "when I was alone." The imperfective in the third marks the state as ongoing or habitual, and can be paraphrased by the English "during the time I was alone" or "when I used to be alone."

A single English translation — "while I was alone" — would make sense for all of these; but this does not mean that Egyptian had several different ways of saying the same thing. The English constructions "I being alone," "when I was alone," and "during the time I was alone" also mean essentially the same thing as "while I was alone," but each has a slightly different meaning. In the same way, each of the Egyptian constructions has a slightly different meaning as well, although all of them can be translated in much the same way. You should try to be aware of these differences and to reflect them, insofar as possible, in your translations.

20.19 The imperfective in questions

In predicate questions (when the verb itself is questioned), the perfective, and sometimes the imperfective, are introduced by the particle jn: for example,

"Are you unaware of my situation?" — perfective35

"Does a balance tilt?" - imperfective.

More often the imperfective, and the SUBJECT-imperfective construction, are introduced by the particles *jn jw* in predicate questions: for instance,

"Are troublemakers received inside a house?"

"Is the bull wanting to fight?"

The particles *jn jw* also introduce the perfective of *wnn* in predicate questions about the existence of something: for example,

"Is there another champion who could fight against him?"36

Middle Egyptian does not use the perfective and imperfective in adjunct questions (when something other than the verb is questioned); instead, it uses different forms, which we will meet later.

ESSAY 20. MIDDLE EGYPTIAN STORIES

Like all human cultures, the Egyptians told stories for entertainment and to convey a moral message — usually both. Storytelling in Egypt is undoubtedly as old as the civilization itself, but the earliest written stories we have date from the Middle Kingdom and were composed in Middle Egyptian, the classical language of Egyptian literature. Several of these have survived only in fragments, but four works have been preserved more or less complete.

The oldest Egyptian story known is that of the Shipwrecked Sailor. It exists in a single copy, on a papyrus now in St. Petersbug, Russia, which was written in the late 11th or early 12th dynasty. The story begins abruptly (the beginning of the papyrus may have been cut away) with an unnamed member of an expedition speaking to his leader, who is also unnamed. Their expedition has returned to Egypt safely, but apparently without achieving its mission, and the leader is despondent. To cheer him up, the narrator tells him how he himself once triumphed over adversity.

He had gone on another expedition by sea and the boat in which he was traveling was destroyed by a storm, leaving him the only survivor, washed up on a deserted island. After spending "three days

ane, with my heart my alor is at first terrified, the med when his entire fami that will bring the sail pt together with a cargo arded with a promotion The story ends with the mamph over adversity. But to a goose at dawn w mecked Sailor is unusual no and for the literary de By far the most famous - is the story of Sinuh Kingdom but survives in set in the reign of mahe, who was a servant of At the beginning of the sourcet, who at this point menemhat I, dies, and Senw whe overhears the message. to the coast of Syria. The in his own right. After ma which the Biblical tale of Davi resembles that of Moses After this success, Sinuhe be ling sends him a letter (wh over the pharaoh's invit doubting Senwosret's ability Sinuhe is championed by the property and station of The story ends with i.e., dying) came."

composition. It is primare considered as much a poer reasons for its popularity: a exercises.

the other two great works of the Eloquent Peasant is dom, although it is set in the

³⁵ hm is the opposite of th "know," and denotes the nonacquisition of knowledge. The perfective hm.k "you are unaware" thus means literally "you did not learn."

³⁶ h3 "who could fight" is a verb form we will meet in Lesson 23.

with my heart my (only) companion," the sailor encounters a giant serpent. Although the sat first terrified, the serpent reassures him by telling him his own story of how he had persember his entire family was destroyed by a meteor. The serpent then predicts the arrival of a that will bring the sailor back to Egypt. When this prophecy is fulfilled, the sailor returns to together with a cargo of marvelous goods from the island; he presents these to the king, and is add with a promotion and servants.

The story ends with the narrator encouraging his leader to take heart from these examples of much over adversity. But the leader refuses to be consoled, saying "What's the point of giving to a goose at dawn when it's going to be slaughtered that morning?" The tale of the Ship—ded Sailor is unusual not only for this adverse ending, but also for the anonymity of its charand for the literary device of a story within a story within a story.

ar the most famous ancient Egyptian tale — in the ancient Egyptians' eyes as well as our — is the story of Sinuhe (z3-nht "Son of the Sycamore"). It was composed in the early Mid-Engdom but survives in many copies, dating from Dynasty 12 to the Ramesside Period. The set in the reign of Senwosret I and is presented in the form of a tomb biography of who was a servant of the queen.

the beginning of the tale Sinuhe is on a military campaign in the Libyan desert, led by seret, who at this point is still the heir apparent. During the campaign Senwosret's father, emhat I, dies, and Senwosret is informed of the fact secretly by messengers from the palace.

The overhears the message. Fearing that rival factions will kill Senwosret and his followers, he the coast of Syria. There he is adopted by a local sheikh and eventually becomes a tribal in his own right. After many years, he is challenged to battle by the head of a rival clan. The of their fight — which Sinuhe wins by killing his challenger — foreshadows in some rethe Biblical tale of David's victory over Goliath, just as the story of Sinuhe's long exile desembles that of Moses in the story of the Exodus.

Mer this success, Sinuhe begins to long for home. His situation is reported to Senwosret, and begins sends him a letter (which the story reproduces in full) urging him to come back. Sinuhe over the pharaoh's invitation and returns to Egypt, though he is still afraid of punishment butting Senwosret's ability to gain control after his father's death. In an audience before the sinuhe is championed by the queen and the royal children. Senwosret pardons him, gives property and station of a high official, and orders a pyramid built for him in the royal try. The story ends with the words "I was under the blessing of the king until the day of ing (i.e., dying) came."

Although it is couched in the form of a tomb biography, the story of Sinuhe is clearly a careful composition. It is primarily written in the form of "thought couplets" (see Essay 18), and considered as much a poem as a prose tale. The elegance of its language was probably one reasons for its popularity: a number of the copies we possess were written by schoolboys as exercises.

The other two great works of Middle Kingdom fiction are written in the third person. The the Eloquent Peasant is preserved on four papyri dating from the end of the Middle dom, although it is set in the time of the pharaoh Nebkaure Khety (Dynasty 10). It tells the

story of a peasant from the oasis of Wadi Natrun (northwest of modern Cairo), who load donkeys with produce and sets out for Herakleopolis, the capital of Dynasty 10 in Middle E. On the way he passes the land of a tenant farmer, who covets the peasant's goods. The farmer some linen spread out on the road at a point where it passes between his grainfield and the of a canal. To avoid the linen, the peasant leads his donkeys through the field, and one of the eats a wisp of the grain. The farmer uses this as an excuse to seize the peasant's donkey as ment" for its transgression.

The peasant then goes to petition to the farmer's landlord, who is the chief steward in of the king's state property. The steward is so impressed with the peasant's eloquence that ports it to the pharaoh. The king then orders the steward not to reply to the peasant's compose that he will be forced to continue his eloquent petitions. The bulk of the story is taken eight more lengthy petitions, each of which is a literary discourse on the nature of Maat. After ninth petition, the steward finally grants the peasant's request. His petitions are recorded pyrus and given to the king, "and they were better on his heart than anything that is in this land." The story ends with the steward ordering the property of the covetous farmer to be to the eloquent peasant.

The last great work of fiction written in Middle Egyptian, like the first, exists only in a copy, on a papyrus dating from the Hyksos Period (Dynasty 15), now in the Egyptian Muse Berlin. It is is commonly known as **Papyrus Westcar**, after the name of its first modern. The beginning and end of the papyrus are lost. The surviving portion contains five related set in the Old Kingdom, during the reign of Khufu (Dynasty 4), builder of the Great P. Three of these are tales of magicians, told to Khufu by his sons, and the fourth relates performed for Khufu himself. At the end of the fourth tale, the magician predicts to Khufu of three kings of the next dynasty, to nonroyal parents. The fifth tale is about the minute birth of these kings and subsequent events in the life of their mother.

Middle Egyptian literature undoubtedly possessed many more stories than just these have survived merely in fragments, including the beginning of a story about a herdsmeneets a strange goddess in the marshes, and pieces of a tale about a pharaoh's adventure. Fayum oasis. The tradition of stories also continued well after the Middle Kingdom, and sess a number of other tales written in Late Egyptian and Demotic.

There are significant similarities and differences among the four great works of Middle tian storytelling. Each of them was written not merely for entertainment but also, if not to convey a "moral." The story of the Shipwrecked Sailor is about perseverance in the versity; the tale of Sinuhe reflects a genre of early Middle Kingdom texts extolling the loyalty to the king; the travails of the Eloquent Peasant are a vehicle for sermons on the Maat, particularly in relations between officials and their dependents; and the stories of Westcar contrast the power of kingship with the greater powers that mere commoners through learning, magic, or the intervention of the gods.

All of the stories are written in Middle Egyptian, but they differ in the kind of language and its literary refinement. Sinuhe and the Eloquent Peasant are careful compositions, each by an author in full command of the highest form of classical Middle Egyptian and the

arts, The Shipwred
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becoming Late Egyptian.

Transliterate and trans Middle Egyptian storie

- 2. # A P A A S "thick" he
- 4. 第四月日本月月第4—"there came" (\$ 14.14.
- from the story of Sinuh
- 7. BULLAR 2A 5 m s3 "run after" (a fugiti

arts. The Shipwrecked Sailor and the stories of Papyrus Westcar, on the other hand, are closer to the spoken language of their time, and read more like oral narratives committed to writing than deliberate literary compositions. Between them, the four works span the full range of classical Middle Egyptian. The tale of the Shipwrecked Sailor shows us literary Middle Egyptian in its earliest form, those of Sinuhe and the Eloquent Peasant reflect the language at its literary apex, and the stories of Papyrus Westcar give us a look at the speech of the Middle Kingdom on its way to becoming Late Egyptian.

EXERCISE 20

Transliterate and translate the following sentences. A number of the examples are taken from Middle Egyptian stories.

- I. of A Particular and the property of Sinuhe:

 SHTP-JB-R° throne name of Amenemhat I; jr "the one who made"; Z(j)-N-WSRT Senwosret (I); hpr "that had happened."
- 3. 食食液 [] from the story of Sinuhe: jb "the thirsty"
- 4. A BALLA (90 a MALA). (14.14.2); (1) there came" (\$ 14.14.2); (1) there came (\$ 14.14.2); (1) the "Regionu" (see Exercise 8, no. 18)
- from the story of Sinuhe: hr-nswt "king's possessions"

- 8. Sinuhe (speaking to the king)
- 9. OF THE ANGLE OF THE Papyrus Westcar: for jr m ht see n.
 14 in this lesson; h3w "goes down"
- 10. 212-110
- 11. 42 0 512 21
- 12. 心性之間 (personal name)
- 14. 19 on a something that has happened"
- 16. 10 ★ 0 2 2 0 0 a prophecy about the sun
- beginning of the Eloquent Peasant: zj pw wn.(w) "there was a man" (literally, "it is that a man existed"); hw.n-jnpw a name meaning "He whom Anubis has protected"
- 18. [2010] from Papyrus Westcar: dd-SNFRW "Snefru Endures," a town near Memphis
- 19. MATO I APA from the serpent's story in the Shipwrecked Sailor
- 20. 19 Th Add 184-194-19 from the Shipwrecked Sailor
- 21. \$11 5 24 42 44 344
- 22. The Herdsman

- 25. 8 19 1 Mo M-1 To MI description of a builder, from the Instruction of Khery: ne rest in "out in" (literally, "in the outside of")
- 26. 160 From a medical text
- 27. & 2 _ _ _ _ _ _ title of a prescription for encouraging a baby to nurse
- 28. O. A. M. T. A. M. T. A. M. T. A. M. T. M. T.

Conitions

lesson we will consider the passive, and the passive, and the passive denotes a construction of the prospective denotes are respect to another action esponds to the future of the prospect of of the passive counterpart, the passive counterpart, the passive counterpart, the passive passive passive counterpart, the passive passive counterpart, the passive passive

Largely the same meaning of the suffix conjugates, active sdm.f "he hear of passive voice (§ 13. passive: it is passive in its

above, the prospective is ms have the ending w (and the prospective is sometime, since the 3-lit. class (to wending w. The verbs of the ending w. The verbs of the ending it is a "weak" consonant the prospective can therefor an have the w ending. The prospective passive looks like the soft the 2-lit., 3-lit., and 4 mated stem; because of the edgem-EM-eff").

21. The Prospective and Passive

itions

Lesson we will consider three further forms of the $s\underline{d}m.f$ (§ 19.3): the prospective, the propassive, and the passive. These can look like the other $s\underline{d}m.f$ forms we have met in the last sons, but they have different meanings and uses.

prospective denotes action that has not yet happened, either at the time of speaking respect to another action or situation. This is an aspect, not a tense. The prospective usuresponds to the future tense in English, but it can also refer to an action in the past, which yet happened from the viewpoint of another past action or situation. This form is a from Old Egyptian. In Middle Egyptian it has largely been replaced by the subjunctive reudoverbal construction with r plus the infinitive (jw.f r sdm). It is mostly found in older texts, but still survives in a few common Middle Egyptian constructions. The prospective a passive counterpart, the prospective passive, which is even rarer than the prospective it—Middle Egyptian.

passive denotes completed action. It is the normal passive counterpart of the perfect, largely the same meanings and uses as the perfect. In the past few lessons we have seen that of the suffix conjugation can be made passive by adding the suffix tw to the active active sdm.f "he hears," passive sdm.tw.f "he is heard." In such cases the suffix tw adds are of passive voice (§ 13.3.4) to what are otherwise active forms. The passive, however, is passive: it is passive in itself, and does not need the suffix tw to make it passive.

THE PROSPECTIVE

above, the prospective is actually two forms: an active and a passive. In most verb classes have the ending w ($\frac{h}{h}$ or $\frac{h}{h}$), which is added directly to the verb stem. Because of this the prospective is sometimes called the " $s\underline{d}mw.f$ " ("sedgem-OO-eff") although that is a prospective is sometimes called the " $s\underline{d}m$ belongs) is one of the few classes that actually do not ending w. The verbs of the 2-lit., 2ae-gem., and 3-lit. classes do not have an ending in spective; the anomalous verbs rdj "give" and rdj "give" rarely do.

The prospective can therefore appear with no ending at all, even if the verb belongs to a can have the w ending. The ending can also be written as y ($|\{l\}|$) rather than w. This is any common in verbs of the 3ae-inf. and 4ae-inf. classes and their causatives.

prospective passive looks like the active in classes that have an ending and in the 2ae-gem. The soft the 2-lit., 3-lit., and 4ae-inf. classes are easily recognized in this form by their unminated stem; because of this feature, the prospective passive is sometimes known as the sedgem-EM-eff").

The following table shows examples of typical prospective forms for the various verb classes.

Middle Egyptian:

1. Prospective Active

2-LIT. Die will reach" — no prefixed forms

2AE-GEM. #33.k "you will see," wnn.j "I will be" —

geminated

3-LIT. [[] hw3.sn "they will rot"

4-LIT. Share & gmgmw "will break"

4AE-INF. Uhah hmsw "will sit"

5-LIT. "I will burn up"

CAUS. 2-LIT. Smlgw "will forget," [Snqy.s "she will suckle"

ANOM. The verb rdj "give, put, make, allow" always uses the base stem

rdj.j "I will make"; the ending w is rare: and rdjw.t(w) "will be allowed." The verb jwj/jj "come" uses on base stem jw: // jw.f "it will come"; rarely with the end

All jwy. f"let him come."

2. Prospective Passive

2-LIT. If will be reached" — germinated stem

2AE-GEM. 3mm "will be seized" — geminated stem

3-LIT. " nhmm.f"he will be taken away" — geminated ...

3AE-INF. Tw.f and The ity f"he will be taken"

AAE-INF. "I will be grabbed"

CAUS. 2-LIT. A shdw.j "I will be inverted"

CAUS. 4-LIT. Shall dw "will be inverted," Shall shall shall shall be inverted," Shall shall be inverted.

will be inverted"

ANOM. The verb rdj "give, put, make, allow" normally has the same

as the active: E rdj.k "you will be put"; rarely with the end-

rdjw.j "I will be given."

As these tables show, the ending of the prospective, when there is one, is normally written better the determinative.

21.3 Subject and word order

The prespective forms behave like other forms of the suffix conjugation with respect subjects and the word-order of their clauses (§ 18.4). Middle Egyptian can use the sufficient the passive of the prospective, as it does with the subjunctive (§ 19.4) and the perfective.

the same meaning and marry both mean flix tw to the active (r. (ndrr), which is passive prospective passive. But form and the newer

meaning of the prospected in § 21.1, the prospected in § 21.1, the prospective to an action the terence to an action the prospective is largely in Old Egyptian texts, he or by the pseudoverbod of find the prospective do find the prospective normally uses the substitute occur in early Middle such as religious texts, he prospective form.

a prospective negated

normal negation of the normal negation of the (§ 19.11.1). This construction voluntary action enotes action that is some subjunctive negation was the prospective, was use (—) and the prospective

You will not grasp me, you

will not be grasped by Sh

TES-AMA TO SE

I will not be grabbed by the

ord: compare the use of the na represent the forces of the ear ndrw.t(w).j "I will be grabbed." This form has exhe same meaning and uses as the prospective passive itself: thus, ndrw.t(w).j and
ndrr.j both mean "I will be grabbed." In the first case, the passive is made by adding
fix tw to the active (ndrw + tw); in the second, it is expressed by means of the prospective
(ndrr), which is passive in itself. Originally the prospective formed its passive only by means
prospective passive. By Middle Egyptian, however, the prospective passive was largely an
form and the newer construction, with the suffix tw, was used in its place.

meaning of the prospective

din § 21.1, the prospective denotes action that has not yet happened. In this respect it is the original indicative counterpart of the subjunctive. When the subjunctive is used reference to an action that has not yet occurred, it marks that action as somehow contingent, or uncertain (§§ 19.1, 19.5.2). The prospective is an indicative form: it simply indicates action has yet to happen, without any notion of uncertainty or desirability.

prospective is largely obsolete in Middle Egyptian. Its original uses, which can be obtain Old Egyptian texts, have been mostly taken over in Middle Egyptian either by the subor by the pseudoverbal construction with r plus the infinitive. With few exceptions,
we do find the prospective in Middle Egyptian it is in a use or construction for which the
normally uses the subjunctive or the pseudoverbal construction. Most examples of the
normally uses the subjunctive or the pseudoverbal construction. Most examples of the
normally uses the subjunctive or in those that reflect an older stage of the lansuch as religious texts, but there are a few cases in which standard Middle Egyptian still
prospective form.

prospective negated

scussion of the subjunctive we saw that the negative construction of nn plus the subjunctive normal negation of the future in Middle Egyptian: for example, nn dj "I will (§ 19.11.1). This construction is the standard negative counterpart of both the subjunctives are voluntary action, and the pseudoverbal construction with r plus the infinitive, denotes action that is somehow compulsory or inevitable (§ 19.5.2).

subjunctive negation was originally used only for voluntary actions, and a different negative the prospective, was used for the regular future. This construction involves the negative of (---) and the prospective forms, both active and passive: for example,

You will not grasp me, you will not seize me."1

will not be grasped by Shu, I will not be seized by the earth-gods."

I will not be grabbed by the earth-gods."

jar in ht. in-wj and 3mm. in-wj shows that the dependent pronoun wj was pronounced as part of the preword: compare the use of the ns-sign in the adjectival predicate n(j)-sw (§ 7.5.1).

represent the forces of the earth, often imagined as serpents.

Each of these negations expresses a statement of fact about action that has not yet happened than the desire or intention of the verb's subject. The difference is somewhat difficult to English, which does not normally make such a distinction, but it exists in the Egyptian tions nonetheless.

The future negation with the prospective is found mostly in older texts that do not make a regular Middle Egyptian distinction between the negatives - nj and _ nn (see § 16.6.8) result, it is not always possible to know whether a future negation in such texts is using spective nj sdm.f or the subjunctive nj sdm.f (the ancestor of Middle Egyptian nn sdm.f). In example cited above, for instance, nj hf tn could involve either form: only the parallel neg 3mm.tn in the second clause indicates that the verb is prospective, since the subjunctive have the form nj (later nn) 3m.tn (2ae-gem.: see § 19.2).

21.6 Other uses of the prospective

The future negation with the prospective is one of the few uses in which the prospective can still be found in Middle Egyptian. The active form (and the passive with tw), however somewhat more frequent in regular Middle Egyptian texts. In most cases it occurs in the kinds of constructions as those for which the subjunctive is normally used: for example,

"If only I will be allowed to inform you" - after h3 (§ 19.6)

"Then I will make water of 4 cubits happen upon the sandbanks" — after k3 (§ 19.6.)

Each of these examples involves a context in which Middle Egyptian normally employs junctive. Only the form of the verb shows that the prospective rather than the subjunctive used: m33.k "you will see" instead of subjunctive m3.k "you will see," rdj.t(w) "will be all will see," rdj.t(w) "will see," rdj. instead of subjunctive dj.tw "might be allowed," and rdj.j "I will make" instead of subjunctive "I will make."

The most common use of the prospective as an alternative to the subjunctive is in the of conditional sentences, after \ ir "if" (see \ 19.7): for instance,

jr jw ... z(j) nb n h3w.j r mdt m t3 jmt-pr ... m rdj sam.tw n.sn

"If any man of my family will come to contest this will ... don't let them be listened as

Here the form of the verb after jr shows that it is the prospective (jw) rather than the subsection (jut: cf. the first example in § 19.7). The distinction in meaning between the two forms bly not much different than that of English "if any man will come" (prospective jw) man should come" (subjunctive jur).

Literally, "look, it is a remedy of true existence."

Literally, "if only it will be given that I make sound your hears" (cf. § 19.10).

Literally, "don't give that one listen to them"; mdwj m "contest" means literally "speak in" (the matter

One place in which is an adverb clause of f

> 1.c-192 jw.f r smr mm

> > "He is to be a c

Here the second clause officials," but with refe translate literally as an a as "for he will be put" because the subjunctive stance (§ 19.8). Such di form describing concor-

The prospective of Although the prospection spective of wnn "exist" be used as a verb in its on

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The prospective of wnn function in ways that the no estance, as the protasis of a

[&]quot;nht and wnnt are complement

dd "he who says" is a verb for

One place in which Middle Egyptian still seems to use the prospective and not the subjunctive is an adverb clause of **future circumstance**: for example,

jw.f r smr mm sr(j)w, rdj.t(w).f m q3b šnyt

"He is to be a courtier among the officials, for he will be put in the midst of the court."

Here the second clause, with the prospective, describes how "he is to be a courtier among the officials," but with reference to something that has not yet happened. This use is impossible to translate literally as an adverb clause in English; instead, we have to use a second main clause such as "for he will be put" or "and he will be put." The prospective is used instead of the subjunctive because the subjunctive in an adverb clause expresses purpose or result rather than future circumstance (§ 19.8). Such clauses with the prospective are fairly rare: normally Middle Egyptian uses a form describing concomitant circumstance, such as the imperfective (§ 20.10).

The prospective of wnn

Although the prospective of most verbs is used only occasionally in Middle Egyptian, the prospective of wnn "exist" is still a regular part of the Middle Egyptian verbal system. This form can be used as a verb in its own right, to express the future existence of its subject: for example,

"I shall truly live, I shall truly exist."6

Most often, however, it is used like the subjunctive, perfective, and imperfective of *wnn*: with a following adverb, prepositional phrase, or stative as the important part of the clause rather than the verb itself. In such cases the prospective of *wnn* allows an adverbial predicate or stative to function like a prospective.

Usually the prospective of wnn corresponds to the simple English future "will be," and indicates specifically that the situation expressed by the adverbial predicate or the state expressed by the stative has not yet happened: for instance,

"I am an excellent official on earth; I will be an excellent akh in the necropolis"

"He who says this spell will be alive in the necropolis."

In the first of these examples, the prospective allows the adverbial predicate of the second clause to function as a specific future statement in contrast to the atemporal statement of the nominal predicate in the first clause; in the second, it allows the atemporal stative 'nh.(w) "alive" to refer specifically to the future.

The prospective of wnn can also make it possible for an adverbial predicate or the stative to function in ways that the normal adverbial sentence or SUBJECT-stative construction cannot — for instance, as the protasis of a conditional sentence:

^{6 &}quot;nht and wnnt are complementary infinitives (§§ 14.19-14.20).

⁷ dd "he who says" is a verb form we will meet in Lesson 23.

Here the prospective wnn allows the adverbial sentence $jbfr^ch3$ "his mind is toward fighting" to serve as the protasis after jr — something that the adverbial sentence cannot do by itself. The prospective of wnn also allows a pseudoverbal predicate to function in the same way:

jr grt wnn mr-snfrw hr mrt wnn m s3 n3 n jhw, hr.k dj.k sw m s3 jr(j)

"Now, if Mer-Snefru will be wanting to be in charge of those cattle, you'll have to put him in charge of them."

The prospective (*unn*) is the normal form of the verb *unn* after *jr* "if, when" in Middle Egyptian, rather than the subjunctive (*unn*).

The prospective of wnn is also used in the negation nj wnn "will not exist" or "will not be": for example,

jr grt ḥm-k3 r(m)t nbt hnnt(j).sn st, nj wnn.f, nj wnn z3.f hr nst.f

"Now, as for the ka-priest of any people who shall disturb it,

he will not exist; his son will not be in his place."10

The verb wmn is unusual in Middle Egyptian because it still regularly uses the older prospective negation nj wnn as the negation of the future instead of the standard Middle Egyptian negation with the subjunctive after mn that is used by other verbs. As we saw in the last lesson (§ 20.16.3), mn wn normally expresses generalizations ("there is not") rather than the future, even though it looks like the normal subjunctive negation mn sdm.f (§ 19.11.1).

THE PASSIVE

1.8 Form

Unlike the prospective, which has two forms (active and passive), the passive is a single form. It often looks like the active forms of the sdmf and has to be distinguished by the context in which it is used rather than by its appearance. In many verb classes the Middle Egyptian passive apparently had an ending w (\mathcal{P} or \mathcal{P}), added directly to the verb stem as in the prospective. The passive can have this ending even in classes that do not have an ending in the prospective, such as the class of 2-lit. verbs. Like the prospective, the passive can have the ending γ (\mathcal{P}) rather than w, but in normal Middle Egyptian texts this ending appears only on verbs with a final radical j, such as those of the 3ae-inf. class and the anom. verb rdj.

The following table shows typical examples of the passive for the different verb classes in Middle Egyptian:

8 Literally, "If his heart will be toward fighting, give that he say (§ 19.10) what his heart has"; brt is a nisbe of the preposition br "near, by, with."

The second wnn is an infinitize, object of mrt (§ 14.12). m \$3 "in charge" means literally "in back of"; jr(j) is a prepositional adverb: literally. "thereunto" (§ 8.15). For lirk dj.k "you'll have to put" see § 20.9.1.

ro hnnt(j).sn. "who shall disturb" is a verb form discussed in Lesson 23. hr nst.f "in his place" means "as his successor."

2-LIT.

2AE-GEM.

3-LIT.

3AE-INF.

4-LIT.

4AE-INF.

CAUS. 2-LIT.

CAUS. 3AE-INF.

CAUS. 4AE-INF.

the determinative.

word order of the word order of its clause word order of its clause with the passive suffix when the subject does any subject it): for example

"(it) was done like his sa d, is introduced by the proimportant peculiarity of Normally the subject of the a suffix pronoun. Middle the subject is a personal

the first clause is the station *13w.j "I was shaved."

"arm" sign is for the biliter arb <u>13j</u> is 3ae-inf.; it actually ref

2-LIT.	$\stackrel{\text{def}}{=}$ wn "has been opened," $\stackrel{\text{def}}{=}$ $\stackrel{\text{def}}{=}$ $\stackrel{\text{def}}{=}$ w "was cut off" — no
	prefixed forms
2AE-GEM.	≥ 1 m3 "has been seen" — base stem
3-LIT.	IIII šzp "has been taken," ▮∭® ∰ wḥmw "has been repeated"
3AE-INF.	→ jr "was made," e jrw "have been made," → 🎙 jry "was made"
4-LIT.	TATA gmgm "have been broken"
4AE-INF.	—8 1 1 cw3 "has been robbed," <u>□ le hwsw</u> "was built" 11
CAUS. 2-LIT.	∫ shr "was felled"
CAUS. 3-LIT.	¶ ∫ s ^c h ^c "was installed"
CAUS. 3AE-INF.	
CAUS. 4AE-INF.	"was sent upstream" (root sm3wj), I shntw
ANOM.	The verb rdj "give, put, cause" uses both base stems: rdj "was caused," $rdjw$ "was caused," $rdjw$ "was caused," $rdjw$ "was caused," $rdjw$ "was caused."

the prospective forms, the ending of the passive, when there is one, is normally written the determinative.

and word order of the passive

word order of its clause (§ 18.4). Since it is a form that already has passive meaning, it is with the passive suffix tw. The passive is quite often used without an expressed subject, when the subject does not refer to anything in particular (corresponding to the English subject it): for example,

(it) was done like his saying" ($\underline{d}d$ is the infinitive). The agent of the passive, when it is is introduced by the preposition $\underline{j}n$ (see § 8.2.2; for an example see § 21.14 below).

important peculiarity of the passive is that it is rarely used with a personal pronoun as Normally the subject of the passive is a noun (or noun phrase) or demonstrative pronoun, suffix pronoun. Middle Egyptian regularly uses the stative instead of the passive esubject is a personal pronoun: for example,

werb in the second clause, with a nominal subject (šnw.j "my hair"), is the passive, while the first clause is the stative because it has a personal pronoun as its subject: thus, t3.kw m*t3w.j "I was shaved." 12

[&]quot;arm" sign is for the biliteral sign Au hw.

t3j is 3ae-inf.; it actually refers to hairs being plucked out rather than to shaving:

21.10 The meaning of the passive

In Lesson 18, we saw that the suffix tw could be used to make a passive form of the perfect. The actually a specialized form of the passive: in most cases the sdm.n.tw.f is not the perfect itself the perfect relative, which we will discuss in detail later. The normal passive counterpart of perfect is the passive with a nominal subject, or — as we have just seen — the stative when subject is a personal pronoun: e.g.,

SUBJECT ACTIVE PASSIVE

nominal¹³ m3.n r^c "Re saw" m3 r^c "Re was seen" (passive)

personal pronoun m3.n.f "he saw" m3.w "he was seen" (stative).

As the normal passive counterpart of the perfect, the passive has essentially the same means as the perfect (§ 18.3). It denotes completed action, and as such it often corresponds to an Experfect or past tense. Thus, a passive such as m3 r^c can mean "Re was seen" (past), "Re has seen" (present perfect), or "Re had been seen" (past perfect), depending on context. Like perfect, however, the passive expresses an aspect, not a tense; it can therefore refer to the perfect of future as well as to past actions.

Since the passive voice indicates that an action is performed on its subject (§ 13.3.4) transitive verbs can appear in the passive: intransitive verbs can only denote an action performed by the subject (§ 13.2). Egyptian, like English, however, has some verbs that can be either tive or intransitive. An English example is the verb join: it is transitive in the sentence Jack the two parts together and intransitive in the sentence The two parts joined together nicely. The tian verb \(\sum_{\text{off}} = \text{zm3}^{\text{"join"}} \) is used in the same way. This peculiarity can make it difficult know whether a particular example of the sdm f of such a verb is the passive (transitive) or an (intransitive) form. In the sentence \(\sum_{\text{off}} = \text{Sacred Eye} \) has been joined with his Sacred Eye" (sacred Eye has joined with his Sacred Eye" (perfective). In an example like this, without context, it is impossible to decide between the two. Fortunately, however, the context provides some clues as to which form is meant. It is also important to remember how the forms are used: in the sentence just cited, for example, the passive is more likely because common Middle Egyptian form, while the perfective is unusual in main clauses (§ 20.4).

21.11 The passive in main clauses

As the passive counterpart of the perfect, the passive is used in the same constructions as the fect, and with the same meanings. The following examples illustrate the use of the passive in clauses expressing completed action and as a past tense (cf. §§ 18.7, 18.9):

Like the perfect, the sort, most often jw,

The passive can also em

The passive in depend

The uses and meaning clauses. The following

bjk h f hn s
"The falcon walthough the k
"because in the marked by nn (

Most dependent clause the passive in this use

"Then they was

The passive can also be antecedent (cf. § 18.12)

MA AMU

This use is possible only and those after a defined

Unlike the perfect (of a verb or preposition forms, such as the infinite

Here the object of rdj, sal rather than the passive be

¹³ That is, a noun or noun phrase, anything that is equivalent to a noun or noun phrase (such as an infinite noun classe), or any pronoun except a personal pronoun.

¹⁴ For the first two clauses se for the king's children."

¹⁵ For rf "in that respect" see meet in Lesson 21.

¹⁶ From the description of all

Like the perfect, the passive in main clauses is usually preceded by an introductory word of some sort, most often jw, m.k, or chc.n (cf. §§ 18.7, 18.9): for example,

Medill m.k ms n.k hrdw 3 "Look, 3 boys have been born to you"

"Then its neck was cut."

The passive can also express an action contrary to fact, like the perfect (§ 18.8):

hw zn zh3w "If only the writings had been opened."

The passive in dependent clauses

The uses and meaning of the passive are also comparable to those of the perfect in dependent clauses. The following are two examples in marked dependent clauses:

"The falcon was flying off with his followers, without letting his army know it, although the king's children had been sent for"14 — adverb clause after jst (cf. § 18.11)

"because in that respect what has been said has been repeated"15 - noun clause marked by ntt (cf. § 18.13).

Most dependent clauses with the passive are unmarked adverb clauses. Like the perfect (§ 18.11), the passive in this use expresses prior circumstance: for example,

"Then they washed him, after his umbilical cord had been cut."16

The passive can also be used like the perfect in an unmarked relative clause after an undefined antecedent (cf. § 18.12): for instance,

This use is possible only for indirect relative clauses, as in this example. For direct relative clauses, and those after a defined antecedent, Egyptian uses different forms, which we will meet later.

Unlike the perfect (§ 18.13), the passive is rarely used in unmarked noun clauses as the object of a verb or preposition. Examples that appear to be the passive in such uses are usually other forms, such as the infinitive: for instance,

Here the object of rdj, st3.f, is probably the infinitive (literally, "don't allow the bringing of him") rather than the passive because it has a suffix pronoun (cf. § 21.9).

¹⁴ For the first two clauses see Exercise 20, no. 1. The passive in the final clause has no subject: literally, "(it) was sent for the king's children.'

For r.f "in that respect" see § 16.7.2. The subject of the passive, dddwt "what has been said," is a verb form we will meet in Lesson 23.

¹⁶ From the description of a birth; $j^c.jn.sn$ "then they washed" is a verb form we will meet in the next lesson.

21.13 The negated passive

Like the perfect, the passive can be negated by the negative particle — nj. This construction expresses the negation of action, ability, or necessity and is normally translated by the present tense in English, as in the corresponding construction with the perfect (§ 18.14): for example,

Although it usually corresponds to the English present tense, however, the negated passive can occur in contexts that require a past tense in translation: for instance,

nj srh.tw.j mm šnyt, nj gm wn.j m rw-prw

"I was not denounced in the court, no fault of mine could be found in the temples."

Note the difference here between the past negation *nj srh.tw.j* "I was not denounced," with the passive form of the perfective (§§ 20.3, 20.5), and the negated passive *nj gm* "could not be found": the former expresses the negation of a past event; the latter, the negation of ability.

Like the negated perfect, the negated passive can also be used in dependent clauses: for instance,

[swd3 jb pw] n nb.j $^{\circ}$ nh.(w) (w)d3.(w) s(nb.w) hr ntt nj gm n3 n hrdw

"It is (a communication) to inform my lord, lph, about the fact that those boys could not be found"

17

"A heap of bodies was made of them, the number being unknown."

In the first example the negated passive is used in a marked noun clause introduced by *ntt*. In the second, it is used in an unmarked adverb clause. Note that the passive of *rlt*, like the perfect, expresses the idea of "knowing" as the completed action of "learning" (§ 18.10): *nj rlt tnw* means literally "the number could not be learned" — thus, "could not be known."

The negated passive is one construction in which the passive is sometimes used with a suffix pronoun as its subject: for example,

"It has been given to me; it cannot be taken away from me."

Normally, however, Middle Egyptian prefers the passive form of the perfect (e.g., nj nhm.n.tw.f) in such cases. In fact, the negated passive itself is relatively uncommon in Middle Egyptian, except in religious texts: the normal passive counterpart of the perfect after the negative particle nj is the sdm.n.tw.f form, not the passive.

21.14 The passive in questions

Like the perfect, the passive can be used in predicate questions, where the action of the verb itself is questioned (§ 18.18). In this use it is usually introduced by the particles *jn jw*: for example,

17 Literally, "It is making sound the heart of my lord" (see n. 4 above): swd3 jb is a noun clause with the infinitive, used as the A part of an A pw nominal sentence.

(j)n jw wd sde "Has it been

The passive is not sign. n.tw.f form, which

Forms

We have now met all prospective passive, and fact, there is no verb class does have at least past two lessons. To he classes, the following the

2-LIT. dd "say" 2AE-GEM. tmm "close" 3-LIT. mhm "remove" 3AE-INF. jij "take" 4/5-LIT. gmgm "break" 4AE-INF. mdrj "grab" CAUS. 2/3/4-LIT. shr "fell" CAUS. 2AE-GEM. sqbb "cool" CAUS. 3/4AE-INF. #3j "bring down" ANOM. rdj rdj "give, put, cause" ANOM. jwj/jj jj, jw "come"

Literally, "has the hearing of The noun rmt "people" is "sheriff" means literally "over

When there is more than one ture: thus, <u>dd(w)</u> means that the rare. An asterisk marks forms to

EN SUPERINTER STORY

(j)n jw $w\underline{d}$ $s\underline{d}m$ $j\underline{t}$ 3 jn $r(m)\underline{t}$ nbt wpw hr (j)m(j)-r-snt

"Has it been ordered that a thief be tried by any people except the sheriff?"18

The passive is not normally used in adjunct questions: for these Middle Egyptian prefers the $s\underline{dm.n.tw.f}$ form, which is actually the perfect relative. This use will be discussed in Lesson 25.

THE SDM.F FORMS

III.15 Forms

We have now met all six forms of the $s\underline{d}m.f$: perfective, imperfective, subjunctive, prospective, prospective passive, and passive. As you have seen, these forms often look alike in many classes. In fact, there is no verb class in which each of the six forms has a distinctive appearance. But each class does have at least two written forms, as you can see by comparing the tables in this and the past two lessons. To help you remember what the six $s\underline{d}m.f$ forms look like in each of the major classes, the following table compares all six, using a sample verb from each class: ¹⁹

	PERFEC- TIVE	IMPERFEC- TIVE	subjunc- tive	PROSPEC- TIVE	PROSPECTIVE PASSIVE	PASSIVE
2-LIT. <u>d</u> d "say"	<u>d</u> d	<u>d</u> d (j. <u>d</u> d)	<u>d</u> đ (j. <u>d</u> d)	<u>d</u> d	<u>d</u> dd	<u>d</u> d(w)
2AE-GEM. tmm "close"	tm m3n*	tmm	tm m3n*	tmm	tmm	tm
3-LIT. nḥm "remove"	nḥm	nḥm	nḥm	nḥm	nḥmm	nḥm(w)
3AE-INF. jtj "take"	j <u>ŧ</u>	<u>jt</u> (<u>jt</u> γ)	j <u>t, jt</u> y jnt*	<u>jt(</u> w), <u>jt</u> y	<u>jt(</u> w), <u>jt</u> γ	<u>jt(</u> w), <u>jt</u> y
4/5-LIT. gmgm "break"	gmgm	gmgm	gmgm	gmgm(w)	gmgm(w)	gmgm(w)
4AE-INF. n <u>d</u> rj "grab"	n <u>d</u> r	ndr (ndry)	n <u>d</u> r, n <u>d</u> ry	n <u>d</u> r(w), n <u>d</u> ry	n <u>d</u> rr	n <u>d</u> r(w)
CAUS. 2/3/4-LIT. shr "fell"	shr	shr	shr	shr(w), shry	shr(w), shry	shr(w)
CAUS. 2AE-GEM. sqbb "cool"	sqbb	sqbb	sqbb	sqbb(w), sqbby	sqbb(w), sqbby	sqbb(w)
CAUS. 3/4AE-INF. sh3j "bring down"	sh3	sh3 (sh3y)	sh3, sh3y	sh3(w), sh3y	sh3(w), sh3y	sh3(w)
ANOM. rdj "give, put, cause"	rdj	dj	dj	rdj (rdjw, rdy)	rdj (rdjw, rdy)	rdj(w), dj(w) (rdy, dy)
ANOM. jwj/jj "come"	jj, jw	jw, jγ, jj	jwt	jw (jwy)	_	_

¹⁸ Literally, "has the hearing of a thief been ordered": sdm is the infinitive, serving as the subject of the passive wd.

The noun rmt "people" is sometimes treated as a collective (§ 4.6), and therefore feminine. The title jmj-r šnt "sheriff" means literally "overseer of disputes."

¹⁹ When there is more than one written form, the most common is listed first. Parentheses indicate an optional feature: thus, $\underline{d}d(w)$ means that the form can either be $\underline{d}dw$ or $\underline{d}d$. Parentheses around an entire form means that it is rare. An asterisk marks forms that are special to particular verbs.

As you can see from this table, there are very few written forms that are used for only one of the six sdm.f forms: these include the geminated 2-lit, 3-lit, and 4ae-inf. forms, which are used only for the prospective passive; the -w forms of 2-lit and 3-lit verbs, which are used only for the passive; the -t forms of the verbs jnj "fetch" and jwj "come" (jnt, jwt), which are used only for the subjunctive; the forms djw and dy of the verb rdj "give," which are used only for the passive; and the rare form jwy of the verb jwj "come," which is used only for the prospective. All the other written forms are used for at least two forms of the sdm.f, and some can be used for all six.

Despite this drawback of the Egyptian writing system, however, Egyptologists have been able to identify the six forms of the sdm f by means of their paradigms (see § 7.12 end). The perfective and subjunctive, for example, look exactly alike in most classes, but the differences that exist in the 3ae-inf. verb jnj "fetch" (perfective jn vs. subjunctive jnt) and the anomalous verbs rdj "give" and jwj/jj "come" (perfective rdj vs. subjunctive dj, perfective jj or jw vs. subjunctive jwt) point to the existence of two distinct sdm f forms beneath the single written form of the other classes. The spoken language, of course, probably distinguished between all six forms of the sdm f in ways that are not reflected in writing: for example, by the use of different vowels or by differences in which syllable of the form was stressed, or both.

21.16 Meanings

Of course, the identification of the six sdm.f forms also depends on their meaning. We have been able to identify the subjunctive as a distinct form, for example, not only by its distinctive written form in the 3ae-inf. verb jnj and the anomalous verbs but also by the fact that this distinctive form has a different meaning and use than the corresponding forms of the perfective. If it did not, we would have to conclude (as earlier Egyptologists did) that the perfective and subjunctive were only a single form, and that the three verbs jnj, rdj, and juj/jj had two written representations of this form for reasons unknown, such as optional or dialectical differences in pronunciation.

Through careful study of Middle Egyptian texts, however, Egyptologists have been able to discover not only the six different paradigms but also the fact that these six paradigms do in fact correspond to consistent differences in meaning. This has been — and still is — an ongoing process of refinement in our understanding of Middle Egyptian. The prospective, for example, was first identified as a distinct form in the 1950s, and its full paradigm has been known only since 1979.

To help you remember the different meanings of the six sdm.f forms, their basic values can be summarized as follows:

- PERFECTIVE action; normally used with reference to past actions
- IMPERFECTIVE imperfective action (incomplete, habitual, or ongoing); often present
- SUBJUNCTIVE action viewed as contingent, possible, or desirable; often future
- PROSPECTIVE action that has not yet happened; usually future
- PROSPECTIVE PASSIVE passive counterpart of the prospective
- PASSIVE completed action performed on its subject; normally perfect or past

Each of these meanings represents a mood (subjunctive) or an aspect, not a specific tense. As a result, all of the forms can be used with reference to past, present, or future actions even though they are normally associated with one or another of these tenses.

as a statement of fact indicative: it denotes counterpart of this form.

As such, they contrast with

recounting of past events and importance, such as and on stelae that recount were not written as an attract events are mentioned in intended to demonstrate their biographical inscript completion of assignment ound vain or exaggerated

I am wealthy and well su my things. I am an owner sheep. I am rich in barley all my wealth.

I returned from the sea hat for him every product I for this done by any king's acquired by the period of the peri

word. It denotes a depend word. It denotes a depend word is worthy of the atter by means of the preposit by" the king or a god; a way of this quality entitled a prete expression of that rem on was based on a person's Except for the subjunctive, each of the six $s\underline{d}m.f$ forms is indicative, expressing the action of the verb as a statement of fact. The other form of the suffix conjugation we have met, the perfect, also indicative: it denotes completed action performed by its subject; the passive $s\underline{d}m.f$ is the passive counterpart of this form. The six forms of the $s\underline{d}m.f$, as well as the perfect, all describe action. As such, they contrast with the stative, which basically denotes a state.

ESSAY 21. HISTORICAL TEXTS

The ancient Egyptians did not write history in the modern sense of the word: that is, as an obtive recounting of past events. Many Egyptian texts do in fact record historical events, from those national importance, such as military campaigns of the pharaohs, to the more personal texts in the sand on stelae that recount significant events in the lives of their authors. But such texts norwere not written as an attempt to record or understand what happened in the past. When the point events are mentioned in texts, from the deeds of the pharaohs to official autobiographies, are intended to demonstrate the exemplary behavior of their subjects.

In their biographical inscriptions officials usually record their material achievements, the sucmust completion of assignments, and their recognition by superiors or the king himself. These ten sound vain or exaggerated to modern ears: for example,

I am wealthy and well supplied with fine things: there is nothing I am missing in all my things. I am an owner of cattle, with many goats, an owner of donkeys, with many sheep. I am rich in barley and emmer, fine in clothing: there is nothing missing firms all my wealth.

I returned from the sea having done what His Incarnation had commanded, bringing for him every product I found on the shores of the god's land ... Never was the like of this done by any king's acquaintance sent on a mission since the time of the god.

Egyptians themselves were somewhat aware of this tendency: occasionally biographies include ments such as "This is what I really did: there is no boasting and no lie in it."

Such autobiographies, however, were not written as egotistical memoirs. Their purpose is asserted with a concept expressed by the Egyptian word $\bigcap_{i=1}^{\infty} jm3h$: they were meant to demonstrat their author was $\bigcap_{i=1}^{\infty} jm3h$, an adjective meaning the same thing as the noun phrase nb jm3h "possessor of jm3h." The concept of jm3h cannot be rendered easily by a single jm3hy is worthy of the attention, respect, and care of the other. The relationship itself is used by means of the preposition. jm3hy jm "by, near." An official can be jm3hy jm "worthy of jm by" the king or a god; a wife can be jm3hy jm "worthy of respect by" her husband. The sion of this quality entitled a person to be remembered by future generations and to receive concrete expression of that remembrance in the form of funerary offerings at the tornb. Its sition was based on a person's behavior and accomplishments during life: this is what the longraphies are meant to establish.

During the Old Kingdom most such autobiographies were inscribed on the walls of the chapel, where they could be read by visitors; for this reason they are often called "tomb biographies." This practice continued after the Old Kingdom, but during the First Intermediate Penbiographies were often inscribed on stelae instead, and most Middle Kingdom biographical are preserved on such stelae. These were erected not just at the tomb itself but in many cases private memorial chapel (called a "cenotaph") near the temple of Osiris in Abydos. Most of Middle Kingdom stelae now in museums around the world come from these Abydos cenotaphs.

Closely related to the biographies in form and content, though not in intent, is the general graffiti. These were inscribed on cliff walls and rocks at various significant locations through Egypt. The most important groups of such graffiti are to be found in the ancient alabaster quant Hatnub, in Middle Egypt; in the Wadi Hammamat, a valley route through the desert from Nile to the Red Sea, just north of Thebes; on granite boulders at Aswan, the southern border ancient Egypt; and in several ancient mines and quarries in Nubia, south of Aswan. They recent the visits of expeditions to and through these sites, and range from the simple names and title expedition members to longer texts describing the purpose of the expedition and extolling accomplishments of its leaders.

Because they describe notable events in the lives of their authors, the biographical texts graffiti are a primary source for our knowledge of Egyptian history. Often they provide the record of historical events that are not mentioned, or have not survived, in official accounts. In when they do reflect events known from other sources, they offer a valuable perspective on events from the viewpoint of people who lived through or participated in them. The graffiti particularly important in this respect. Those dating to the beginning of the Middle Kingdom us about the political and economic situation in Egypt during the period when the Theban Donasties 11 and 12 were trying to regain control of the entire country after the divisions of the Intermediate Period — struggles that are barely reflected in the official records of the kings the selves.

Like the biographies and graffiti of officials, the royal inscriptions that mention histonevents were written not to record those events but to demonstrate the pharaoh's role in energy and preserving Maat (see Essay 10). One example of this purpose is the genre of texts describe the restoration of order. Often composed during a king's first year on the throne, these institutions contrast the chaotic situation that existed in the country before the king's accession with peace and order established by the new regime. They reflect the Egyptian view of the accession the equivalent of the creation, when the order of the world was first established after the chaothe precreation universe (see Essays 9 and 11). The most famous example of this genre is Restoration Stela of Tutankhamun, which describes that king's efforts to restore the traditional religious institutions of Egypt after the disruption of Akhenaten's reforms (see Essay 16).

Many royal historical texts deal with the king's military campaigns. These usually describe and battles in the countries surrounding Egypt — Asia Minor to the east, Libya to the west. Nubia in the south — but in some cases they record struggles within Egypt itself, such as thou Dynasty 17 and early Dynasty 18 against the Hyksos domination of the north (see Essay 1). Such campaigns often occupied the king's first few years on the throne, when foreign powers

tempted to test the the king's efforts seem usually to hand maintain control Dynasty 18, when the Minor, as a hedge of northern Egypt Dynasty 12 establishment that is recorded

By far the most of Dynasty 18. During ducted sixteen separate of the Euphrates River ment. Officials accomment. Officials accomments were presurvived. We know of the walls of the temperature of each victory.

Year 30, when campaign of vic cutting down in of Tsumura, am His Incarnation 36 men; male a silver and painte

More often, the battle at scription is not to record Egypt. In fact, the imporbut the list of tribute, mo

Because such texts we using them to reconstruction a way we would not a battle at the Syrian town side the city in preparation by an attack of Hittite cha a stalemate, but the battle since it eventually led to a treaties in recorded historic the battle itself, but the fithe order and harmony of

tempted to test the ability and resolve of the new pharaoh. Although they are often described as the king's efforts to PPP Subject Swsh t3sw "broaden the borders" of Egypt, these campaigns seem usually to have been motivated not by the desire for conquest but by the need to establish and maintain control over access to Egypt by foreign peoples. Many texts of this type come from Dynasty 18, when the pharaohs attempted to create a "buffer zone" of Egyptian influence in Asia Minor, as a hedge against the kind of immigration or invasion that had led to the Hyksos control of northern Egypt during the Second Intermediate Period. For similar reasons, the pharaohs of Dynasty 12 established a series of frontier forts along the river in northern Nubia, an accomplishment that is recorded in several royal stelae from these forts.

By far the most extensive military records come from the reign of the pharaoh Thutmose III of Dynasty 18. During the course of his 54-year reign (ca. 1479–1425 BC), Thutmose III conducted sixteen separate military campaigns, mostly in Asia Minor, at one point reaching the banks of the Euphrates River in Mesopotamia, where he set up a stela commemorating the achievement. Officials accompanying the pharaoh on these campaigns kept a kind of daily diary of events. Such records were probably kept in one form or another by all pharaohs, but almost none have survived. We know of Thutmose III's day book only because he eventually had it transcribed on the walls of the temple of Amun at Karnak. The text records each campaign in order, describing the pharaoh's progress and battles at various sites and ending with a list of tribute received as a result of each victory. One of its more abbreviated entries reads as follows:

Year 30, when His Incarnation was in the mountain country of Retjenu on the sixth campaign of victory of His Incarnation. Arrival at the town of Qadesh, destroying it, cutting down its trees, plundering its grain. Proceeding past Rayat, arrival at the town of Tsumura, arrival at the town of Arad, doing the same to it. List of tribute brought to His Incarnation by the chiefs of Retjenu ...: children of the chiefs brought in this year: 36 men; male and female servants, 181; horses, 188; chariots wrought with gold and silver and painted, 40.

More often, the battle at each site is described in detail. Here again, however, the purpose of the inscription is not to record history but to demonstrate the pharaoh's fulfillment of his duty to defend Egypt. In fact, the important part of the text is not what we would regard as its historical accounts but the list of tribute, most of which was given to the temple of Amun.

Because such texts were not written as purely historical accounts, scholars need to be careful in using them to reconstruct ancient history. They give us only one side of the story, and even that in a way we would not always regard as accurate. The best example is Ramesses II's account of the battle at the Syrian town of Qadesh, which took place in his Year 5 (ca. 1274 BC). Camped outside the city in preparation for a siege, the king and his army were surprised and nearly annihilated by an attack of Hittite chariotry. Ramesses managed to survive and eventually fight the Hittites to a stalemate, but the battle is presented in Egyptian records as a great victory. In a sense it was, the eventually led to a peace treaty between the Egypt and the Hittites — one of the first such

EXERCISE 21

Transliterate and translate the following sentences.

- I. 'ENICATION' |

 TRANSTITUTE |

 EQUIDATION |

 FIRE THE SALE OF TH
- 3. 4 | wdt nbt hm f "all that His Incarnation commanded"
- 4. MACCAPACHE BUTINE RECOLERAND
- 5. 810 HAT 693 21 (11 --
- 6. = APA ~ AP LATT
- 8. 122-1244
- 10. 4 [] I and jm refer to the next life
- 11. 111/29 2 = 09 09 1 4 1 20 0 0 zpp zj "when a man survives"
- 13. 79201 -0 8904 91
- 14 401200
- 15. Parallel of the northern sector" (a representative of the king, stationed in northern Thebes)
- 17. LY BAY SOFT AS A CARRACTURE TO THE STATE OF THE STATE
- 18. \$ 34 ANYA-14-17 BU-AVAS-1

22. Other I

Definitions

have now met seven form Besides these, the Middle as belonging to the suff forms we have already or the perfect and the six to logists refer to them by same way that the perfect is Three of the forms are mark like the suffix n of the p suffixes. Because of their f, and sdm.k3.f collective ending -t attached directly to can be used with passive as ending and often looks the simt.f.

on the most part, the same on that happens after or as ard") but can be used for or ("then he will hear"). The translated with an English to hear"). Despite their use tenses in themselves: like tenses in themselves: like to most necessing same for expresses completions, however, its use is ventary to the perfect and passive are not.

to the verb stem, before any classes. The following are to be Egyptian:

22. Other Forms of the Suffix Conjugation

mitions

Besides these, the Middle Egyptian verbal system has another four forms that Egyptologists as belonging to the suffix conjugation. These generally occur less often than most of the forms we have already considered, but like the perfect they are relatively easy to identify. The the perfect and the six sdm.f forms, none of them has a common or self-evident name. Tologists refer to them by means of a hypothetical example based on the verb sdm "hear," in the way that the perfect is often called the sdm.n.f.

Three of the forms are marked by a suffix, like the perfect: the sdm.jn.f, with the suffix jn; the f, with the suffix hr; and the sdm.k3.f, with the suffix k3. These biliteral suffixes behave like the suffix n of the perfect (§ 18.2): they follow the verb stem itself, and precede any suffixes. Because of their common feature of a biliteral suffix, we can refer to the sdm.jn.f, and sdm.k3.f collectively as the biliteral suffixed forms. The fourth form is marked by ding -t attached directly to the verb stem; it is known as the sdmt.f ("sedgem-TEFF"). This can be used with passive as well as active meaning. The sdmt.f with passive meaning has the ending and often looks the same as the active; it is called — for obvious reasons — the pasamt.f.

the most part, the sdm.jn.f and sdm.k3.f express subsequent or consequent action: that that happens after or as the result of another action. The sdm.jn.f is normally past ("then ard") but can be used for other tenses; the sdm.k3.f is regularly used with reference to future ("then he will hear"). The sdm.hr.f expresses necessary or normative action; it can usutanslated with an English present tense using the auxiliaries must or have to ("he must hear, to hear"). Despite their usual associations with particular tenses, however, these three forms tenses in themselves: like the other forms of the suffix conjugation — and unlike English ms — they do not necessarily associate the verbal action with a particular point in time.

sdmt.f expresses completed action, like the perfect and the passive. Unlike the latter terms, however, its use is very restricted in Middle Egyptian. In general, the sdmt.f is comparaty to the perfect and passive: it is used in constructions and with meanings that the perpendicular passive are not.

THE SDM.JN.F

perfect, the $s\underline{d}m$ in f is easily recognized by its suffix, in (f or f), which is added ditted the verb stem, before any other suffixes. The verb stem itself appears in the base stem in classes. The following are typical examples of the $s\underline{d}m$ in f for the various verb classes in Egyptian:

dd.jn.f "he said" 2-LIT. m3.jn.f "he saw," wn.jn.f "he was" — base 2AE-GEM. hpt.jn "embraced" 3-LIT. 3AE-INF. nll hbhb.jn.k "you knead" 4-LIT. | scq.jn "introduced" CAUS. 2-LIT. The verb rdj "give, put, allow" regularly uses the base stem ANOM. They put"; the base stem dj is much less come mon: [dj.jn.f "he put." The verb jwj/jj "come" normally uses the base stem jw:

jw.jn "came"; the base stem jj is rare: ¶♪↑↓ "came."

As these examples illustrate, the suffix jn is always written after any determinative that the stem may have.

22.3 Subject and word order

The sdm.jn.f follows the normal rules regarding its subject and the word order in its clause. It is be used with the suffix tw as the impersonal subject "one": for example,

"Then one came to report to His Incarnation."

The same suffix is used to make the passive form of the same.jn.f: for instance,

"Then it was fetched for him immediately."2

22.4 Meaning and use of the sam.jn.f

The <u>sdm.jn.f</u> normally denotes past action that is <u>subsequent or consequent</u> to a preceding tion or state, a notion that English expresses by means of the adverb <u>then</u> plus the past tense he heard"): for example,

 $\underline{d}d.jn \ \underline{h}m.f \ {}^{c}n\underline{h}.(w)-(w)\underline{d}3.(w)-s(nb.w) \ j.z(j) \ jn \ n.j \ sw$

st3.jn.tw.f n.f hr 'wj

wn.jn.f hr ht.f m b3h hm.f nh.(w)-(w)d3.(w)-s(nb.w)

"Then His Incarnation, lph, said: 'Go, get him for me.'

Then he was brought to him immediately.

Then he was on his belly before His Incarnation, lph."

The suffix tw is written tw: see § 2.8.3.

and is normally the its function seems to has much the same werbal predicate (§§ 15 most cases there seems construction. While both a connotation of consecution that simply follows. A cre wn.jn plus the SUBJECT

the n jn n f smn wde d3

the n rdj p3 smn r gb3 jn

the n dd n ddj ddwt f m

m jn p3 smn he (w) hr

Then a goose whose he

Then the goose was put

Then Djedi said his sayin

Then (as a result) the good

these sentences describes

the action is not only see sam. jn. f of wnn "exist" is means of allowing another be seen in the two passace and the SUBJECT-stative structions with wn. jn are Egyptian. Most examples the two or the sam. jn. f of the this section). For other vere Egyptian usually prefers a vere verb: thus, in the passace (w) rather than jn.jn.tw, rdj. tough it is most often used

f itself is tenseless. As a

contexts: for example,

If you examine a man suffer

examine" is abbreviated

² hr c (or dual hr w) "upon the hand/hands" is a common idiom for "immediately": compare the English sion at first hand.

and is normally the first word in the sentence. It occurs most often in narration (as here), its function seems to be to move the story from one event to the next. In this respect the has much the same meaning as the introductory word has normally the first word in the sentence. It occurs most often in narration (as here), its function seems to be to move the story from one event to the next. In this respect the has much the same meaning as the introductory word has no "then" plus a verbal or has predicate (§§ 15.6, 17.6, 18.9, 20.4, 21.11).

most cases there seems to be little or no difference in meaning between the sdm.jn.f and an construction. While both can denote subsequent action, however, the sdm.jn.f sometimes has connotation of consequence — action that results from a previous action or situation rather that simply follows. A good example of the difference is the first passage cited in Exercise wn.jn plus the SUBJECT-stative construction follows three sentences introduced by chc.n:

"h".n jn n.f smn wd d3d3.f

hc.n rdj p3 smn r gb3 jmntj n w3hj ...

h .n <u>d</u>d.n <u>d</u>dj <u>d</u>dwt.f m ḥk3w

wn.jn p3 smn chc.(w) hr hb3b3

"Then a goose whose head had been severed was fetched for him.

Then the goose was put on the west side of the columned hall ...

Then Djedi said his sayings of magic.

Then (as a result) the goose stood up waddling."

these sentences describes an action that happened in sequence, one after the other. In the sentences, with ${}^{c}h^{c}.n$, the action is simply sequential; in the fourth sentence, with wn.jn, the action is not only sequential but also the result of the preceding one.

means of allowing another verb form or construction to function like the <u>sdm.jn.f.</u> Exambe seen in the two passages cited in this section, where <u>wn.jn</u> is used with an adverbial and the SUBJECT-stative construction.

Egyptian usually prefers a verb form introduced by ${}^ch^c \cdot n \cdot rdj$, ${}^ch^c \cdot n \cdot dd \cdot n$, and $wn \cdot jn \cdot f$ (w) rather than $jn \cdot jn \cdot tw$, $rdj \cdot t$

Though it is most often used in contexts that require a past tense in the English translation, in fitself is tenseless. As a result, it can also express subsequent or consequent action in contexts: for example,

"If you examine a man suffering in his stomach, and you put your hand on it."3

examples of this use occur in particular medical texts, such as the one cited here.

werb h3j "examine" is abbreviated L1; for the first clause, see § 15.10.2.

THE SDM.HR.F

22.5 Forms

The $s\underline{d}m.hr.f$ is distinguished by the suffix $\stackrel{\bullet}{=}$ hr, which is added directly to the verb stem any other suffixes. The verb stem is generally the same as that of the $s\underline{d}m.jn.f$. The following typical examples of this form in Middle Egyptian:

2-LIT.	dd.hr.k "you have to say"
2AE-GEM.	m33.hr.k "you have to see" — geminated stee
	verb wnn "exist" normally uses the base stem: wn. wn.
	be"; the geminated stem is common in New Kingdom texts
	wnn.hr "has to be."
3-LIT.	tnm.hr.f "he must be going astray"
3AE-INF.	jr.hr.k "you have to make"
4-LIT.	IN INT - e h3h3.hr.tw "one has to winnow"
4AE-INF.	ndr.hr.k "you have to fasten"
CAUS. 2-LIT.	∫ smn.hr.tw "one has to set"
CAUS. 2AE-GEM.	I Simm.hr.k "you have to heat" — geminated
CAUS. 3-LIT.	srwh.hr.k "you have to treat"
ANOM.	The verb rdj "give, put, allow" uses the base stem rdj:
	stelli jw. 3.1 jw.ti Had to come.

As with the suffixes of the perfect and the $s\underline{d}m.jn.f$, the suffix of the $s\underline{d}m.hr.f$ is written determinatives that the verb may have.

22.6 Subject and word order

As a form of the suffix conjugation, the <u>sdm.hr.f</u> follows the normal rules regarding its <u>sub</u> the word order in its clause. The <u>sdm.hr.f</u> can be used with the suffix <u>tw</u> as the impersonal "one": for example,

dd.hr.t(w) n.f j.nd hr.k "One has to say to him: Hail!"

The same suffix is used to make the passive form of the same.hr.f: for instance,

rdj.hr.t(w).f.hr gs.f w^c "He has to be put on his one side."

22.7 Meaning and use of the sdm.hr.f

The $s\underline{dm}.\underline{hr}.f$ is the ancestor of two constructions we have already met: $\underline{hr}.\underline{s\underline{dm}}.f$, with the tive (§ 19.6.2), and $\underline{hr}.f.\underline{s\underline{dm}}.f$, with the imperfective (§ 20.9.1). The two younger constructions have replaced the $s\underline{dm}.\underline{hr}.f$ in standard Middle Egyptian, but religious and scientific texts prefer the older verb form, and it shows up occasionally in other Middle Kingdom texts as

For j.nd hr.k "hail!" see § 16.8.2.

Like the *sdm.jn.f*, to or independent sentence construction, and can before the verb itself:

jr tm.f wšš st m will find the doesn't conformation.

Like the *hr sdm.f* construsion come action or situation

1-1210-

In such cases the sdm.hr.f than by the English "musin cases where the sdm.hr necessarily) true: for exam-

jr r.f.m tr n mšrw p "So, at the time of and a stoppage ine

Although it can usuall self is actually tenseless. For instance,

wn.j wšd.j hmwt hr.s
"I kept addressing tin this mine!" and the

nḥm.k wj m c ntrwj j "May you save me fi 'How great is he!.'"

In these examples the tense turn influences the tense of inevitably said," nhm.k wj ...

For the construction in the fir

From a description of the sun seeks to stop the progress of the

The first clause contains the pois a collective (§ 4.6).

jpwj is an archaic dual form of

Like the sdm.jn.f, the sdm.hr.f is usually the first word in its clause, and is used in main clauses or independent sentences. The sdm.hr.f basically expresses necessary action, like the hr.f sdm.f construction, and can generally be translated in English with the expressions "must" or "have to" before the verb itself: for example,

ir tm.f wšš st m hsbwt, jr.hr.k n.f zpw nw wšš

"If he doesn't excrete them as worms, you have to make for him concoctions for excretion."

Like the <u>hr sdm.f</u> construction, the <u>sdm.hr.f</u> can also denote the inevitable (i.e., necessary) result of some action or situation: for instance,

In such cases the *sdm.lpr.f* is often better translated by the English present tense (as in this example) than by the English "must" or "have to" constructions. The same translation is usually appropriate in cases where the *sdm.lpr.f* denotes **normative action** — that is, action that is normally (and thus necessarily) true: for example,

jr r.f m tr n mšrw pn°.hr.f jrt.f r r°, hpr.hr °h°w m jzwt

"So, at the time of evening, he inevitably overturns his eye against Re, and a stoppage inevitably happens in the crew (of the sun-boat)."

Although it can usually be translated by an English present-tense construction, the sam.hr.f itself is actually tenseless. For that reason it can also be used with reference to past or future actions: for instance,

wn.j wšd.j ļmwt ļr.s, sbqw(j) ntj m bj(3) pn, $\underline{d}d$. \underline{h} r.sn jw mfk3t m $\underline{d}w$ r n \underline{h} \underline{h}

"I kept addressing the craftsmen about it (with the words) 'How precious is what is in this mine!' and they inevitably said: 'Turquoise is in the mountain forever.'"

nhm.k wi m " nerwi ipwi "3wi ... dd.hr.sn "3wi sw

"May you save me from those two great gods ... and they will have to say:

'How great is he!.' "8

In these examples the tense is set by the verb form or construction in the first clause, and this in turn influences the tense of the sdm.hr.f form: um.j wšd.j ... dd.hr.sn "I was addressing ... and they inevitably said," nhm.k wj ... dd.hr.sn "May you save me ... and they will have to say."

For the construction in the first clause, see § 19.11.3.

6 From a description of the sun's nightly journey. The one who "overturns his eye against Re" is the serpent who seeks to stop the progress of the sun-boat. The first clause means literally, "so, as for in the time of evening."

7 The first clause contains the perfective of unn followed by the imperfective wid.j: see § 20.16.1. Immut "craftsmen" is a collective (§ 4.6).

8 jpwj is an archaic dual form of the demonstrative pronoun pw (cf. § 3-10.2).

The sdm.hr.f of the verb wnn "exist" is normally used not as a verb in its own right (e.g., "he has to exist," "he inevitably exists") but as a means of allowing other verb forms and constructions to function like the sdm.hr.f. In the following sentence, for example, it imparts the meaning of the sdm.hr.f to a pseudoverbal predicate (in the first clause) and the SUBJECT-stative construction (in the second clause):

wn.hr.f hr sjn hc(w).f jm, wn.hr hcw.f w3d.(w) mj wc jm.sn nb

"He has to be rubbing his body with it, and his body is inevitably freshened like every one of them."

Such uses occur mostly in Middle Kingdom texts; by the time of the New Kingdom, wn.hr often seems to be little more than a stylistic variant of wn.jn (see §§ 15.6, 17.6).

THE SDM.K3.F

22.8 Form

The sdm.k3.f is distinguished by the suffix k3, which is added directly to the verb stem, before any other suffixes. The suffix is regularly written \sim , with two uniliteral signs, and not with the biliteral sign $\bowtie k3$. The verb stem itself is generally the same as that of the sdm.jn.f and sdm.jn.f. The following are typical examples of this form in Middle Egyptian:

2-LIT.	₫d.k3 "will say"
2AE-GEM.	wn.k3 "will be" — base stem (no other 2ae-gem. verbs
	are attested in the $s\underline{d}m.k3.f$ form)
3-LUF.	- h.k3.k "you will stand up"
3AE-INF.	She gm.k3.k "you will find"
4-LTT.	wnwn.k3 "will move about"
4AE-INF.	hms.k3 "will sit down"
CAUS. 2-LIT.	Manager Shd.k3.k "you will brighten"
CAUS. 3-LIT.	$\mathbb{R} = \mathbb{R}^{2}$ swd3.k3.t(w) "will be made sound"
ANOM.	The verb rdj "give, put, cause" uses the base stem rdj: rdj.k3.t(w) "will be put," rdj.k3.j "I will cause." The verb jwj/jj "come" uses the base stem jw: rdj.k3.j "I will cause." The will come."
	will come.

As with the suffixes of the perfect and the <u>sdm.jn.f</u> and <u>sdm.hr.f</u>, the suffix of the <u>sdm.k3.f</u> is written after any determinatives that the verb may have.

As a form of the suffix comes word order in its classes when the word order in its cla

"The choice cuts

The sdm.k3.f is the ancest anctive (§ 19.6.3), and k3. The same have replaced the sdm.

Like the sdm.jn.f and sexpenses future consequences of a conditional sexpenses.

"If you find the god

Less often the sdm.k3.f expres

jt.k š(j)wj dmdwj, sh "You shall take posse to stand on that great

the sdm.k3.f always seems to the forms of the suffix con the future tense specific. The negative counterpart

ative verb tm plus the neg

jr wdf ht(m) wd pw ...
"If the sealing of this choice cuts of beef will

der future negation nj sdm.

consion of the text just eited he
fowl will not enter the go

⁹ This text has several unusual spellings, including the writing of the suffix of the sdm.ltr.f with a bookroll determinative and the d-sign spelling out the final radical of w3d "become fresh" (a variant form of the verb w3d: see § 2.2.8.3). For we jm.sn "one of them," see § 9.4; nb "every" modifies we, even though it is placed after the prepositional phrase jm.sn.

For 1.k see § 16.7.2.

The "two united lakes" refers to horizon. The passage as a whole

Subject and word order

As a form of the suffix conjugation, the $s\underline{d}m.k3.f$ follows the normal rules regarding its subject and the word order in its clause. The suffix tw is used to make the passive form of the $s\underline{d}m.k3.f$: for example,

"The choice cuts of beef will be taken off the gods' altars."

Meaning and use of the sam.k3.f

The $s\underline{dm.k3.f}$ is the ancestor of two constructions we have already met: k3 $s\underline{dm.f}$, with the subjunctive (§ 19.6.3), and k3.f $s\underline{dm.f}$, with the imperfective (§ 20.9.2). These two younger constructions have replaced the $s\underline{dm.k3.f}$ in standard Middle Egyptian. The older form is mostly limited to religious texts and a few royal inscriptions that use archaic language, but it sometimes appears in other Middle Egyptian texts as well.

Like the $s\underline{d}m.jn.f$ and $s\underline{d}m.hr.f$, the $s\underline{d}m.k3.f$ is almost always the first word in its clause. It basically expresses **future consequence**, like the k3 $s\underline{d}m.f$ construction. In most cases it is used in the modosis of a conditional sentence (see § 19.7): for example,

"If you find the gods seated, you shall sit down with them."10

Less often the sdm.k3.f expresses subsequent action, like the k3.f sdm.f construction: for instance,

jt.k š(j)wj dmdwj, chc.k3.k r.k hr wcrt tw wrt hntt jzkn

"You shall take possession of the two united lakes, and then you shall come to stand on that great desert flank that is in front of *[zkn.*""

The sdm.k3.f always seems to refer to future action. Nevertheless, it is probably tenseless, like the other forms of the suffix conjugation, denoting merely consequence or subsequent action rather than the future tense specifically.

The negative counterpart of the $s\underline{dm.k3.f}$ can be expressed by means of the $s\underline{dm.k3.f}$ of the segative verb tm plus the negatival complement: for example,

ir wdf ht(m) wd pw ... tm.k3 cq stpwt r nmt-ntr

"If the sealing of this decree is delayed ...

choice cuts of beef will not enter the god's slaughterhouse."

ually, however, it is expressed by the future negation $nn \ sdm.f$, with the subjunctive, or the der future negation $nj \ sdm.f$, with the subjunctive or prospective (see § 21.5). Thus, a different ension of the text just cited has $nj \ sdm.f$ with the prospective negation $nj \ sdm.f$ with the prospective negation $nj \ sdm.f$.

For r.k see § 16.7.2.

jt.k "you shall take possession" is a subjunctive; dmdwj "united" is a verb form we will meet in the next lesson. The "two united lakes" refers to the day and night sky (see Essay 2). jzkn is a region of the eastern sky near the horizon. The passage as a whole refers to the deceased's identification with the sun in its daily cycle.

22.11 The suffixed forms of the suffix conjugation

As we saw in § 21.15, the six forms of the $s\underline{dm}.f$ are distinguished by differences in the verb stem itself or by means of an ending, or both. In contrast to these, the $s\underline{dm}.jn.f$, $s\underline{dm}.kr.f$, $s\underline{dm}.k3.f$, and the perfect $(s\underline{dm}.n.f)$ are distinguished primarily by means of a suffix. The shape of the verb stem itself is therefore of less importance in these four forms. As it turns out, the four suffixed forms generally use the same verb stem. In most classes this is the base stem (§§ 18.2, 22.2, 22.5, 22.8), although the classes with geminated roots (2ae-gem., 3ae-gem., and caus. 2ae-gem.) generally use the geminated stem, as far as they are attested at all.

The major differences between the four suffixed forms in terms of their verb stem occur in the 2ae-gem. verbs m33 "see" and wnn "exist, be" and the anom. verbs rdj "give, put cause" and jwj/jj "come." These can be summarized as follows:

m33 "see"	base stem in the perfect and sdm.jn.f: m3.n.j, m3.jn.f geminated stem in the perfect (rare) and sdm.hr.f: m33.n.k, m33.hr.k
wnn "exist, be"	base stem in most forms: wn.jn.f, wn.hr, wn.k3 (no perfect: § 20.16.2) geminated stem in the sdm.hr.f: wnn.hr (New Kingdom texts)
rdj "give, put, cause"	base stem rdj in all forms: rdj.n.j, rdj.jn.sn, rdj.hr.k, rdj.k3.j base stem dj also in the perfect and sdm.jn.f: dj.n.j, dj.jn.f
jwj/jj "come"	base stem jw in most forms: jw.n.n (rare), jw.jn, jw.hr, jw.k3.f base stem jj in the perfect: jj.n.sn — rare in the sdm.jn.f: jj.jn.

As you can see from this list, Middle Egyptian is generally consistent in the verb stem it uses for the four suffixed forms. There are only a few cases in which a suffixed form appears with more than one verb stem: these include the perfect of 2ae-gem. verbs (base and geminated stems), the sdm.hr.f of wnn, and the perfect and sdm.jn.f of rdj and jwj/jj.

No one has yet discovered why this duplication occurs. In some cases it is apparently chronological. Thus, the sdm.hr.f of wnn usually appears with the base stem in Middle Kingdom texts and the geminated stem in New Kingdom sources; similarly, some New Kingdom copies of Middle Kingdom texts also use a geminated form of the perfect of m33 (m33.n.f) rather than the normal Middle Egyptian form with the base stem (m3.n.f). This and the other instances of duplicate stem could also reflect different dialects, in the same way that English dialects sometimes vary between verb forms (for example, dove and dived as the past tense of the verb dive). In any case, for those suffixed forms that do have more than one verb stem there is no perceptible difference in meaning between the two stems.

THE SDMT.F

22.12 Forms

The $s\underline{dmt}.f$ is distinguished by the ending t, which is added directly to the verb stem. This feature is identified as an ending rather than a suffix because it is normally written as part of the verb stem itself, before any determinatives, unlike the suffixes n, jn, hr, and k3. The $s\underline{dmt}.f$ has the following forms in Middle Egyptian:

2-LIT.

2AE-GEM.

3-LIT.

3AE-INF.

4AE-INF.

CAUS. 2-LIT.

CAUS. 3-LIT.

CAUS. 5-LIT.

ANOM.

The active and passive and passive and passive and passive and the show that it was pronour and and and and and and and are begotten" (probably for the state of the state of

The samt.f negated

The most common use of the construction *nj sdmt f* is nor heard," "before he has heard."

"before people had been be marked, as in this example.

Besides its adverbial function usually has to be type theard"). The following

The root is 3-lit. wtt, originally w m3w.n is a verb form we will me

2-LIT.	rht.f "he knew"
2AE-GEM.	base stem: were tied up" — geminated stem. The verb wnn uses the base stem: wnn "was"; m33 has the form m3nt "saw."
3-LIT.	De sdmt "heard"
3AE-INF.	if $jrt.j$ "I made." The final radical j can be written as a double reed-leaf — usually in the passive $sdmt.f$ but rarely also in the active: $jryt$ "was made" $jryt$ "was made" $jryt$ "was made" $jryt$ "was made"
4AE-INF.	豆分量 hmst.j "I sat down"
CAUS. 2-LIT.	srdt.k "you have caused to grow"
CAUS. 3-LIT.	snhnt.j "I reared"
CAUS. 5-LIT.	f snhht.j "I caused to mature" (root snhjhj)
ANOM.	The verb jwj/jj "come" normally uses the stem jj , but examples with the stem jw also occur: $j=jt$, $j=jt$ "came," $j=jt$ "came," $j=jt$ "it came," $j=jt$ "we have returned." The verb $j=jt$ "give, put, allow" does not seem to be attested in the $j=jt$ form.

The active and passive $s\underline{d}mt.f$ usually look alike except in the 3ae-inf. class, where the passive normally has a double reed-leaf before the ending -t. The ending -t is sometimes written as -tw, show that it was pronounced (see Essay 17): for example, $\underline{\mathscr{L}} = \mathbb{C} \underbrace{\mathscr{L}}_{s} s\underline{d}mtw.j$ "I have heard" (for $\underline{d}mt.j$). Only rarely is it omitted, but this can happen when the verb stem ends in t or d: $\underline{\mathscr{L}} = \underline{\mathscr{L}}_{s} t$ with were begotten" (probably for $\underline{*wVtVtV}$ or $\underline{*wVtVtV}$), $\underline{\mathscr{L}} = \underline{\mathscr{L}}_{s} t$ of "grew" (perhaps for $\underline{*rVdtV}$).

The samt.f negated

The most common use of the <u>sdmt</u> f in Middle Egyptian is after the negative particle <u>nj</u>. The construction <u>nj</u> <u>sdmt</u> f is normally used in adverb clauses, where it has the meaning "before he <u>heard</u>," "before he has heard," or "before he had heard": for example,

"before people had been born, before the gods had evolved." Such adverb clauses are usually marked, as in this example. Rarely, however, they can be marked by *ist*: for instance,

jnk w^c m nw n fntw qm3w.n jrt nb-w^c, jst nj hprt jst

"I am one of those worms that the Sole Lord's Eye created even before Isis evolved."13

Besides its adverbial function, *nj sdmt.f* can also be used in relative clauses. In this case the construction usually has to be translated as "not yet" with an English perfect tense ("he has/had not yet heard"). The following is an example in a marked relative clause:

The root is 3-lit. wtt, originally wtt.

qm3w.n is a verb form we will meet in Lesson 24.

MA M m w3 ntt nj jjt "Don't brood over what has not yet come." 14

The nj sdmt.f construction has the same meaning in unmarked relative clauses: for instance,

$$\{ \sum_{i=1}^{n} (j) = \sum_{i=1}^{n} (j) \}$$
 (j) $(j$

"He is like a man who has not yet completed emerging."

Like other unmarked relative clauses, this use of *nj sdmt.f* occurs after an undefined antecedent, as in this example.

22.14 The samt f after prepositions

Besides the negation $nj \ s\underline{d}mt.f$, the $s\underline{d}mt.f$ is also used as the object of a few prepositions in Middle Egyptian. The most common of these is the preposition r "with respect to." The construction $r \ s\underline{d}mt.f$ means "until he has/had heard" or "until he heard": for example,

m.k tw r jrt 3bd hr 3bd r kmt.k 3bd 4 m hnw n jw pn

"Look, you are to spend month upon month until you have completed 4 months in the interior of this island."

Less often the *sdmt* f is used after the preposition *dr* "since." The construction *dr sdmt* f means "since he has/had heard" or "since he heard": for instance,

"Say my name,' says the ground, 'since you have stepped on me.' "5

The preposition <u>dr</u> with the <u>sdmt.f</u> normally means "since" in the sense of "because," as in this example, rather than "since the time of."

The sdmt.f does not seem to be used after other prepositions. With rare exceptions, possible examples of such a use have been found only for verbs of classes that have an infinitive with the ending -t (see § 14.3), and are therefore probably the infinitive rather than the sdmt.f: for instance

"Isis's hands are on him, like she puts her hands on her son Horus,"

literally, "like her putting her hands on her son Horus" (see § 14.5.2).

22.15 The samt f of wnn

Like that of other verbs, the sqmt. f of the 2ae-gem. verb wnn "exist" is used most often in the negation rij wnt. Unlike the normal nj sqmt. f construction, however, nj wnt does not seem to be used with the meaning "before" or "not yet." Instead, it regularly expresses the nonexistence of its subject, like nn and nn wn (§§ 11.4, 20.16.3): for example,

There seems to be little difference in meaning between nj wnt and the other two negations: compare nn jz n sbj "There is no tomb for the rebel" (§ 10.7) and nn wn jz n "wn jb" "There is no tomb for the greedy" (§ 20.16.3). While the negation with nn alone can be used in main and dependent

clauses and the negation medianes dependent clauses in Mide marked relative clauses (af-

literally, "there existing no three examples cited here of

The negation nj wnt al "that not" in place of nj: fo

In this case the important phrase that accompanies it the subject's existence in the

The sdmt.f of wnn can a Here too wnt has a slightly means "until he is" rather the

In most such cases, wnt is no cate to function as a samt f. construction to function like

This "colorless" use of wnt is marker of noun clauses (§§ I

The meaning of the samt f the samt f seems basically to construction dr samt f "si at f as well. Thus, the completing hearing," and nj s

¹⁴ The subject of jit is not expressed because it is clear from the context: literally, "that which (it) has not yet come

¹⁵ in "says" is discussed later in this lesson.

Literally, "until your conduct e

clauses and the negation *nn wn* occurs mostly in main clauses, however, *nj wnt* usually appears in dependent clauses in Middle Egyptian. These are most often unmarked adverbial clauses or unmarked relative clauses (after an undefined antecedent): for example,

jr gm.k qs.f wd3.(w), nj wnt pšn thm jm.f

"If you find his bone sound, with no split or perforation in it"

literally, "there existing no split or perforation in it" and "there existing no second of his." As the three examples cited here demonstrate, *nj wnt* is regularly used with a nominal subject.

The negation nj wnt also has a noun-clause counterpart, with the negative word $-\frac{1}{2}$ jwt "that not" in place of nj: for example,

jw.k rh.t(j) jwt wnt.(j) mm j3tjw

"You know that I am not among the mound-dwellers,"

In this case the important part of the noun clause is not the verb wnt itself but the prepositional phrase that accompanies it. The noun clause does not deny the existence of the subject itself, but the subject's existence in the situation specified by the prepositional phrase (see § 11.4).

The <u>sdmt</u> f of <u>wnn</u> can also serve as the object of a preposition, like the <u>sdmt</u> f of other verbs. Here too <u>wnt</u> has a slightly different meaning than the normal <u>sdmt</u> f. The construction <u>r</u> <u>wnt</u> f means "until he is" rather than "until he has existed": for example,

h(j)hj n.k zp nb mnh r wnt shrw.k nn jww jm.f

"Seek out for yourself every worthwhile deed, until your conduct is without wrong."16

In most such cases, wnt is not used as a verb in its own right but as a means for some other predicate to function as a $sd_mt.f$. In the following sentence, for instance, it allows the SUBJECT-stative construction to function like a $sd_mt.f$ after the preposition d_r "since":

 $dj \ n.\underline{t} \ s(j) \ m \ \underline{h} \ nw \ \underline{c} \ wj.\underline{t}, \ \underline{d} \ r \ wnt.s \ j.t(j) \ 3\underline{h}.t(j) \ \underline{c} \ pr.t(j)$

"Put her inside your arms, since she has come, effective and equipped."

This "colorless" use of wnt is the origin of the word wnt "that," which we have already met as a marker of noun clauses (§§ 15.11, 17.11).

The meaning of the samt.f

The $s\underline{dmt}.f$ seems basically to express the action of the verb as completed. This is easiest to see in construction $\underline{dr} s\underline{dmt}.f$ "since he has heard" but it is true of the other two main uses of the $\underline{tmt}.f$ as well. Thus, the construction $r s\underline{dmt}.f$ means something like "up to (the point of) his completing hearing," and $\underline{nj} s\underline{dmt}.f$ can be understood as "he has not yet completed hearing." Even

Literally, "until your conduct exists, no wrong being in it." For the first clause, see Exercise 21, no. 12.

though it is translated differently, the <u>sdmt.f</u> of wnn may also have the same basic meaning: for example, a statement such as nj wnt jsw n cwn jb "A tomb for the greedy has not yet existed" is the same as saying "There is no tomb for the greedy."

As we have already seen, Middle Egyptian also uses the perfect to express completed action. Both forms are used in the same kinds of constructions, but mostly with different meanings: the negated perfect does not have the "before" or "not yet" meaning of the negated $s\underline{dmt}.f$, and the $s\underline{dmt}.f$ rather than the perfect is the normal form after the prepositions r "until" and \underline{dr} "since."

It has been suggested that the sdmt f is an older form than the perfect, and may once have been the regular means by which Egyptian expressed completed action. If so, that stage of the language predates the first written texts, since already in Old Egyptian the sdmt f has much the same role has in Middle Egyptian. Historically, however, the perfect could have replaced many of the original functions of the sdmt f, in much the same way that the newer pseudoverbal construction has taken over some of the functions of the older prospective. In fact, we can occasionally see traces of such a process of replacement still happening in Middle Egyptian — for example, when a text uses the perfect rather than the sdmt f after the preposition r "until":

Such uses are rare, however. For the most part, the sdmt.f has only a few very specific functions in Middle Egyptian, and those functions are almost exclusively limited to the sdmt.f.

THE PARENTHETICS

22.17 Definition

The speech of someone that is quoted within a text is known as a "direct quotation." In English such direct quotations are common features of stories and novels, where they are usually set of from the rest of the text by quotation marks. The speaker of the direct quotation is introduced by a word such as *said*: for example,

"I can't make head or tail of this," said Dr. Livesey,

where the words "I can't make head or tail of this" are the direct quotation and "Dr. Livesey" the speaker. 28

Since hieroglyphic writing has no quotation marks, it relies on other means to mark a direct quotation. In Middle Egyptian narratives, direct quotations are most often introduced by the words dd in or "h" in dd in "then said" followed by the name of the speaker or by a noun or pronoun referring to the speaker (see the first example in § 22.4, above). Occasionally, however Middle Egyptian puts the reference to the speaker after the direct quotation (or after its first few words). In that case the speaker is introduced not by a form of the verb dd "say" but by one of three special words that are used only for this particular function. These introductory words are known as "parenthetics." "8

- 17 Literally, "had become as one forceful of arm" i.e., able to take care of himself.
- 18 This example is taken from the novel Treasure Island, by Robert Louis Stevenson.
- 19 Referring to the term pasenthesis, which Webster's Dictionary defines as "A word, phrase, or sentence, by way a comment or explanation, inserted in, or attached to, a sentence grammatically complete without it."

Forms

The three Middle Eggs or k3. The particle k3, which like the prepositions in which point to a different

The parenthetic *jn* is sms stative of an old verification, i.e., *j.(w) jn*. When the tion, the normal form probably the perfect *j.n.* seed with personal pronought.

The first and last of these and in with a nominal subject and j.t(j) jn NOUN with the

The parenthetic hr occasion "voice," to which it makes by a noun, or with the

Sometimes kt appears in the pronoun, a dependent pronoun

The parenthetic k3 always or with the impersonal pronor

Forms

III.18

The parenthetic jn is occasionally spelled $\{1, \dots, 1, \dots, n\}$, or $\{1, \dots, n\}$. This is actually the sms stative of an old verb j "say," which is used only as a parenthetic, followed by the preposition jn: i.e., j.(w) jn. When the speaker is feminine, the 3fs form $\{1, \dots, j.(j)\}$ jn can be used. In addition, the normal form $\{1, \dots, n\}$ can be followed by the 3pl pronoun $\{1, \dots, n\}$. In this case, $\{1, \dots, n\}$ is probably the perfect j.n.sn rather than the prepositional phrase jn.sn, since the preposition jn is not used with personal pronouns (§ 8.2.2). The parenthetic jn thus has the following forms in Middle Egyptian:

The first and last of these are the most common. The form \emptyset NOUN may represent the perfect with a nominal subject, but it could also derive from the stative constructions j.(w) jn NOUN and j.t(j) jn NOUN with the stative omitted.

The parenthetic hr occasionally has the fuller spellings $\frac{1}{2}$, $\frac{1}{2}$, or $\frac{1}{2}$, $\frac{1}{2}$, like the noun "voice," to which it may be related. It is always used with a suffix pronoun, sometimes folmed by a noun, or with the impersonal pronoun tw: for example,

metimes hr appears in the form hr or hr. This is always followed by a dependent moun, a dependent pronoun with a following noun, or a noun: for instance,

The parenthetic k3 always seems to be used with a suffix pronoun, without a following noun, with the impersonal pronoun tw: for example,

22.19 Meaning and use of the parenthetics

All three parenthetics correspond to the English verb say in its parenthetic use, and are usual translated by a form of this verb. The parenthetics jn and hr can be either present or past ("says" "said"); k3 seems to be exclusively future ("will say").

The parenthetics are only used with a direct quotation. They either follow the entire quotation or are inserted near its beginning, but they never precede it. An example of *jn* inside a direct quotation has already been cited in § 22.14, above. Examples with *ht* and *ht* are:

 $m.k \, \underline{d}d.n \, n.j \, (j)m(j) \, r \, \underline{h}wt-n\underline{t}r \, ttj, \, m.k \, rdj.n.j \, w\underline{d}3 \, jb.f \, r.s \, gr, \, \underline{h}r.fj \, sw$

"Look, the temple-overseer Teti said to me: 'Look, I have also informed him about it,' he said"20

k3 h3b.k n.j ḥr.s, nj jn.tw m db(3)w jrj, k3.k n.j ḥr.s gr

"Then you shall send (word) to me about it. 'Nothing has been brought as replacement for them,' you shall say to me about it also."²¹

In Middle Egyptian the parenthetic jn seems to be limited to religious texts, but it becomes common again in Late Egyptian in the form jn.f "he said." The parenthetics yn and yn cur throughout Middle Egyptian.

You may have noticed the similarity between the three parenthetics and the suffixes of sdm.jn.f, sdm.hr.f, and sdm.k3.f. On the basis of form and meaning there can be little doubt that parenthetic k3 and the sdm.k3.f are related, and that both are related in turn to the particle k3 fact, the parenthetic can be regarded as a use of the sdm.k3.f or the k3.f sdm.f construction with verb dd "say" left unexpressed: i.e., k3.k "you shall say" = (dd).k3.k or k3.k (dd.k). In this results the parenthetic k3 is comparable to the preposition hr used for hr (dd) "saying" (§ 15.7).

The relationship between the suffixed forms and the other two parenthetics is less can. Although the parenthetics jn and hr are often spelled like the suffixes of the sdm.jn.f and sdm they are probably not related to those suffixes. Parenthetic jn comes either from the perfect of old verb j "say" (j.n) or from the related construction j.(w)/j.t(j) jn with the stative omitted parenthetic hr seems to be derived from the noun hrw "voice," but there is no evidence the verbal suffixes jn and hr have the same origins. Moreover, the parenthetic hr does not have necessary or normative connotation of the sdm.hrf.

Throughout these grammar qualified with texts." Such forms and guage, which have been Egyptian texts. We show nomenon exists in our oprayers.

Religious texts are a cause religion itself was written on papyrus, and they were stored. Religious walls or stone stelland so have survived in grant and so

Ancient Egyptian religional. The latter includes a mer is the subject of the

Funerary texts are the cares. They begin with a gical texts first inscribed are royal pyramids of the sutterances" (from the care at the c

Offering spells are texts the deceased is generally end of the spell, is referred of the contain a "pun" of

"Osiris UNIS, take to y

deceased, so that the muning life, before the offering. The Resurrection Ritual the words "You have not see the ba from its attachme world of the living (see Establed in the burial chamber may.

²⁰ Literally, "I have caused his heart to become sound with respect to it also." For gr "also," see § 8.12.

²¹ For k3 h3b.k see § 19.6.3. nj jn.tw m db(3)w jrj means literally "one has not brought as replacement the with the negated perfective (§ 20.5); jrj is a prepositional adverb (§ 8.15).

ESSAY 22. RELIGIOUS TEXTS

Throughout these lessons we have seen many forms and constructions of Middle Egyptian grammar qualified with the remarks "found mostly in religious texts" or "limited to religious texts." Such forms and constructions usually represent holdovers from an earlier stage of the language, which have been replaced by different forms and constructions in other kinds of Middle Egyptian texts. We should not be surprised at this kind of linguistic conservatism. The same phenomenon exists in our own culture, which still uses archaic forms such as *thou art* in hymns and prayers.

Religious texts are a major part of Egyptian literarature for a number of reasons, not least because religion itself was an important factor of everyday life (see Essay 4). Secular texts were usually written on papyrus, and most have perished along with the libraries, homes, and offices in which they were stored. Religious texts, however, were often inscribed in more permanent media, such as tomb walls or stone stelae; even those written on papyrus or wood were often deliberately buried, and so have survived in greater numbers than their secular counterparts.

Ancient Egyptian religious texts generally fall into one of two categories: funerary and devotional. The latter includes primarily hymns and prayers, which will be discussed in Essay 23; the former is the subject of the present essay.

Funerary texts are the oldest and most extensively preserved of all ancient Egyptian literary genres. They begin with the **Pyramid Texts** of the Old Kingdom, a collection of rituals and magical texts first inscribed on the walls of the burial chamber and other rooms and corridors inside royal pyramids of the 5th and 6th Dynasties. Egyptologists refer to the individual texts as spells or "utterances" (from the term <u>dd-mdw</u>, with which most of them begin: see § 14.9). Altogether nearly a thousand spells of the Pyramid Texts are known, ranging in length from a few words to several pages in a modern translation. Despite their great number, they all belong to one of three general categories.

Offering spells are texts that were recited during the presentation of individual offerings. In these the deceased is generally addressed as "Osiris" and the offering itself, which is mentioned at the end of the spell, is referred to as the "Eye of Horus." Such spells are usually quite short, and they often contain a "pun" on the name of the offering itself: for example,

The Offering Ritual began with a series of spells designed to $\frac{\sqrt{x}}{r}$ wpt r "open the mouth" of the deceased, so that the mummy could magically recover the senses and physical powers it had during life, before the offerings themselves were presented.

The Resurrection Ritual is a series of longer texts, also recited to the deceased. Beginning with the words "You have not gone away dead, you have gone away alive," they were intended to release the ba from its attachment to the mummy so that it could begin its daily cycle of rebirth in the world of the living (see Essay 8). These texts, along with the Offering Ritual, were usually inscribed in the burial chamber itself, on the walls surrounding the sarcophagus containing the mummy.

The remaining spells of the Pyramid Texts line the walls of the other rooms and corridors of the royal tomb. These were meant to be spoken by the deceased's ba as it made its way through the night toward its rebirth at dawn, and they gave it the magical words and instructions it needed to pass safely through the dangers along its way. Originally composed in the first person, these "personal" spells were often edited into the third person for each tomb, substituting the name of the deceased for the original first-person pronouns.

Although the Pyramid Texts were inscribed only in royal tombs during the Old Kingdom, the texts themselves were probably used for nonroyal burials as well. Scenes from the tombs of officials often show the same kinds of rituals being performed that are reflected in the Pyramid Texts. In place of the Offering Ritual such tombs regularly have an "offering list," in which the names of the individual offerings and their amounts are laid out in a series of rectangles. Although the offering spells are not included, these charts show the same offerings mentioned in the Offering Ritual of the Pyramid Texts, and usually in the same order.

During the First Intermediate Period, officials began to have the Resurrection Ritual and some of the personal spells from the Pyramid Texts inscribed on the walls of their own burner chambers and coffins. These older spells are often accompanied by new personal spells of the same type. Because they are most often inscribed on coffins, these newer funerary texts are known a Coffin Texts. There are nearly twelve hundred individual spells of the Coffin Texts. Most of them are personal spells, in the first person. Like those of the Pyramid Texts, they were meant to give the deceased's bathe means to pass safely from the tomb to its new life as an akh. Most of the Coffin Texts are written in an early form of Middle Egyptian, and they give us a good understanding of the beginnings of this stage of the Egyptian language.

The Coffin Texts also contain a new type of funerary text, known as the "Netherwood Guides." These provide a description of various places in the Duat (see Essay 2), along with two words that the ba needs to pass safely through them. The most elaborate of these guides is known as the Book of Two Ways, and is usually illustrated by a map of the regions described.

During the Second Intermediate Period, the funerary texts began to be separated into seed distinct compositions. The most important of these is known as the **Book of the Dead**. This modern name: the ancient Egyptians themselves called it Told of the Dead contain a hundred "Spells of coming forth by day." Most copies of the Book of the Dead contain a hundred spells of the personal type (also called "chapters"), including some descended from spells of Pyramid Texts and Coffin Texts. The Book of the Dead was generally written in cursive his glyphs (§ 1.9) on papyrus, accompanied by illustrations (called "vignettes").

The two most important texts of the Book of the Dead were the spells now given the bers 17 and 125. Spell 17 was entitled property prt m hrw "Coming forth by day," a new gave to the Book of the Dead as a whole. A descendant of Spell 335 of the Coffin Texts, it with the sun-god, Re, and his nightly reunion with Osiris, the principle of new life. This was so important that in most copies its clauses and sentences are interspersed with explanate texts (known as "glosses") describing what the text means; for example,

I am the great god who evolved by himself. Who is he? He is Nun, the father of the gods. Another explanation: he is Re. Spell 125 deals with feather, symbol of Mahall. The central text each of the judges in

Oh, Shadow-Sag

The end of the judge formally transferred by

The Book of Two
most of which are include the comwho is in the Duat")
the hours of the night,
first appear in the New Keep

From the earlier rite
Mouth-Opening Ritus
contains 75 separate "scene
ceased and provide it with
spells in the Pyramid Text

Besides their tendency other features in common other than the Book of the dom) painted on tomb was unsive hieroglyphs, or some and to be written in vertice are arranged retrograding (see § 1.6).

In some copies of the lakes were occasionally must maple, the snake is some snake is some state of the Coffin Texts. Such signally just the upper portion

j dbn jmj swht.f, sd3.k w "Oh, encircled one wh transport yourself."22

this practice was shore our signs by means of a strok

and is a verb form we will meet in

Spell 125 deals with the final judgment, in which the heart of the deceased is weighed against a feather, symbol of Maat (see Essay 8). Judging the weighing are 42 gods seated on either side of a hall. The central text of the spell is the "Negative Confession," in which the deceased addresses each of the judges in turn with a specific denial of wrongdoing during life: for example,

Oh, Shadow-Swallower who comes from Qernet: I have not killed people.

The end of the judgment (which is always successful) is a vignette showing the deceased being formally transferred by Horus, king of the living, to the jurisdiction of Osiris, king of the dead.

The Book of Two Ways of the Coffin Texts gave rise to several similar Netherworld Guides, most of which are inscribed in the royal tombs of the New Kingdom and Ramesside Period. These include the composition Egyptologists call the Amduat (from the Egyptian jmj dw3t "he who is in the Duat") and several texts dividing the netherworld into twelve separate sections (for the hours of the night), such as the Book of Gates and the Book of Caverns. Although these first appear in the New Kingdom, they are written in Middle Egyptian.

From the earlier ritual texts is descended the New Kingdom composition known as the Mouth-Opening Ritual. Inscribed mostly in private and royal tombs of the New Kingdom, it contains 75 separate "scenes" or "acts," in which priests "open the mouth" of a statue of the deceased and provide it with various offerings. A number of its texts are direct descendants of original spells in the Pyramid Texts.

Besides their tendency to use older grammatical forms, the funerary texts have a number of other features in common. The original Pyramid Texts, and most of the New Kingdom texts other than the Book of the Dead, are written in hieroglyphs, either carved or (in the New Kingdom) painted on tomb walls. The Coffin Texts and Book of the Dead were mostly written in cursive hieroglyphs, or sometimes hieratic, on papyrus or wood coffins. All of the funerary texts tend to be written in vertical columns of text rather than in horizontal lines. In some cases these texts are arranged retrograde, meaning that the signs face the end of the text rather than its beginning (see § 1.6).

In some copies of the Pyramid Texts and Coffin Texts, signs of dangerous beings such as snakes were occasionally mutilated to prevent them from harming the occupant of the tomb: for example, the snake is sometimes cut in two (s). During a short time from the end of the Dynasty 12 and into Dynasty 13, this practice was extended to all signs of living beings in copies of the Coffin Texts. Such signs, known as "mutilated hieroglyphs," show only a part of the whole, usually just the upper portion of the body. The following is an example of such an inscription:

j dbn jmj swht.f, sd3.k wj mj sd3t.k tw ds.k

"Oh, encircled one who is in his egg! May you transport me like you transport yourself"22

Although this practice was short-lived, New Kingdom functary texts still occasionally "kill" dangerous signs by means of a stroke or a knife (e.g., 🏎, 🏎).

and the is a verb form we will meet in the next lesson. sift k is an infinitive: iterally, "like your transporting yourself."

EXERCISE 22

Transliterate and translate the following sentences.

- 2. = sr.sn "they could predict" (imperfective)
- 3. 45-34-4
- 4. THE ACT SAGE TOO
- 5. ~ [Market and the say" ddtj.tn "what you might say"
- 6. TIPLE COLLEGE TO THE STATE OF THE STATE O
- 7. MESIONAL AND AND
- 8. 3 3 12 12
- IO. III THE THE THE SEA

- 13.
- 14. A March A Parallel A Company of the wind impersonal passive (subject not expressed)
- 15. -A-LAA'S SAASE TANIZ IZITAR
- 17. That a land of the land of
- 18. LATAUTILARAMENTATION OF THE CONTRACTOR OF TH

Chapter 6 of the Book of the Dead: jpn for pn; the English letter N stands for the name of the deceased; jrnwt jm "that is done"

- 19. GIPAHILLON ARETHEN ... ITTALION
- 20. 1 1 0 1 + 2 1 1

Definitions

When we were first in that are used like adject be used in such clause word such as ntj in Egyptunction is indicated or just one use of a particle serve as the predicate in

Participles are verb has two such forms, usual (e.g., burnt, melted, frozen a burning log and burnt to equivalent to relative classical a log that is burning and to expressing a relative classical

Despite their names, the specific tenses: the present pleted action. Because the tense: for example, in the refers to a past action; simulate sentence Tomorrow the

The two English particles cribing an action performedoing the burning. The particle pown boy, the boy has done cribes an action done to the burnt denotes something that

Middle Egyptian has five happen, and can be called the tures of aspect (perfective or fective active, the imperferanciples. The active participles, action done to some tive and imperfective sdm.f (findication of tense or aspect, repeated, ongoing, or incomp

23. The Participles

Definitions

When we were first introduced to relative clauses in Lesson 12, we learned that they are clauses that are used like adjectives (§ 12.2). In subsequent lessons we have seen that many verb forms can be used in such clauses — not only when the clauses are marked by means of an introductory word such as ntj in Egyptian or who in English but also when they are unmarked and their relative function is indicated only by virtue of the context in which they occur. These clauses represent just one use of a particular verb form. In most cases the verb form used in a relative clause can serve as the predicate in a main clause, noun clause, or adverb clause as well.

Participles are verb forms that are specifically designed to serve as adjectives. English has two such forms, usually known as the present participle (e.g., burning) and the past participle (e.g., burnt, melted, frozen). Like other adjectives, both of these can be used to modify nouns, as in a burning log and burnt toast. Because participles are verb forms that serve as adjectives, they are equivalent to relative clauses: thus, the phrases a burning log and burnt toast can also be expressed as a log that is burning and toast that has been burnt. In fact, participles are simply concise ways of expressing a relative clause in a single word.

Despite their names, the English present and past participles actually express aspects rather than pecific tenses: the present participle denotes ongoing action and the past participle refers to completed action. Because they do not express a specific tense, they can be used with reference to any tense: for example, in the sentence Jack extinguished the burning log, the present participle burning refers to a past action; similarly, the past participle burnt denotes an action that lies in the future in the sentence Tomorrow the cook will serve burnt toast.

The two English participles also express different voices. The present participle is active, describing an action performed by the noun it modifies: thus, in the phrase a burning log, the log is doing the burning. The past participle of intransitive verbs is also active: in a phrase such as a noun boy, the boy has done the growing. The past participle of transitive verbs is passive. It describes an action done to the noun it modifies: for example, in the phrase burnt toast, the participle than denotes something that has been done to the toast.

Middle Egyptian has five participles. One of them refers exclusively to action that is yet to appen, and can be called the **prospective participle**. The other four are distinguished by fearers of aspect (perfective or imperfective) and voice (active or passive), and are called the **perfective active**, the **imperfective active**, the **perfective passive**, and the **imperfective passive** raticiples. The active participles describe action done by someone or something; the passive participles, action done to someone or something. The aspectual feature is the same as in the perfective and imperfective sdm.f (§ 20.1): the perfective participles simply describe action, without any dication of tense or aspect, while the imperfective participles denote action that is in some way peated, ongoing, or incomplete.

23.2 Gender and number

All five Middle Egyptian participles can be used to modify a preceding noun. Since they are adjectives, they normally agree with the noun they modify. Like other Egyptian adjectives, the participles have three basic forms — masculine singular, masculine plural, and feminine (§ 6.2) — which are marked by means of gender and number endings: for example,

MASCULINE SINGULAR 全性工程 23 mr "the loving son"

MASCULINE PLURAL 全性工程 23w mrw "loving sons"

FEMININE 23t mrt "the loving daughter"

23wt mrt "loving daughters."

Like other adjectives, the participles used with a plural noun can be written with plural strokes, but they are just as often found without them: thus, in addition to the plural forms shown above, we also find writings such as work with a z3w mrw "loving sons" and without them: "Like other adjectives, too, the participles eventually lost all but the masculine singular form, so we can also find writings such as work with z3w mr "loving sons" and with z3w mr "loving daughters" in Middle Egyptian texts.

This way of marking agreement applies to the perfective and imperfective participles. The prospective participle also agrees with the noun it modifies, but it uses a different way of marking that agreement, by means of suffix pronouns rather than the normal gender and number endings:

MASCULINE SINGULAR f or f — written f or f — written f , f or f , f is rarely f = plural f — written f — written f — written f —

These are nothing more than the regular third-person suffix pronouns (§ 5.3). The extra ending—in the singular forms is the same as that which is occasionally added to these pronouns when they are used with dual nouns (§ 5.7). It appears in the prospective participle because this participle always has the ending—tj added to the verb stem (which makes it look like a feminine dual); we was see examples in § 23.8, below.

23.3 Basic translations

Like most other without modifying a by a relative clause, ample, mr "the one participle used as a no agent." This is a noun mr "lover." Egyptian a sometimes look like petither be the participle of this lesson we will lead to participles, as well as from

Depending on how ded

- by an English
- by a relative di "the one who
- by a noun of age

in some cases, more than or "the son who loves." Of the three translations in E

Forms: the verb stem

The prospective participle is the third-person suffix participle in detail in § 23.

The perfective and imperson

In some verb classes the per they use. As a general rule assess the per they use. As a general rule assess the per they use and they use as a general rule assess the per they use as a general rule as a general rule assess them for the perfect the assess of a control of the perfect the assessment of the perfect the perfect the perfect the perfect the perfect the perfect that the perfect the perfect the perfect that the perfect the perfect that the perf

effective active), <u>dd(j)</u> "speakir

passive), but also dddj

I The last was originally 23wt mrwt, but the feminine plural form seems to be obsolete in Middle Egyptian: see the discussion in § 6.2.

Some grammars use the Latin teragent").

Like most other Egyptian adjectives, the participles can also be used by themselves as nouns, without modifying a preceding noun (see § 6.4). In this function they usually have to be translated by a relative clause, since English does not normally allow its participles to serve as nouns: for example, mr "the one who loves," hddj "the one who used to go north." Sometimes an Egyptian participle used as a noun can be translated with a kind of word that grammarians call the "noun of agent."2 This is a noun that refers to someone or something that performs an action: for instance, mr "lover." Egyptian also has nouns of agent: for example, A signum "hearer." Such nouns sometimes look like participles that are used as nouns: thus, the word 🔊 🛱 used by itself could either be the participle sam "one who hears" or the noun of agent sam(w) "hearer." In the course of this lesson we will learn ways to distinguish the various participles from other words that are not participles, as well as from one another.

Depending on how they are used, therefore, the Egyptian participles can be translated in three different ways:

- by an English participle: for example, \$\sqrt{2} 23 mr" the loving son"
- by a relative clause: for example, & 23 mr "the son who loves," In mr "the one who loves"
- by a noun of agent: for example, I mr "lover."

In some cases, more than one of these translations is possible: for example, 23 mr "the loving son" or "the son who loves." Often, however, the way in which a participle is used allows for only one of the three translations in English, as we will see in the course of this lesson.

Forms: the verb stem

The prospective participle is usually easy to recognize because it has a distinctive ending (-tj) and ses the third-person suffix pronouns to mark gender and number. We will examine the form of ms participle in detail in § 23.8, below.

The perfective and imperfective participles were undoubtedly distinguished from each other in be spoken language, but the Egyptian writing system usually does not reflect such distinctions. Nevertheless, hieroglyphs do show some differences in the verb stem or endings of these particiwhich sometimes allow us to distinguish between the two forms.

In some verb classes the perfective and imperfective participles can be distinguished by the verb they use. As a general rule, the classes with geminated or final-weak roots (2ae-gem. and 3aeem., 3ae-inf. and 4ae-inf., and their causatives), as well as the anom. verb rdj "give, put, cause," use base stem for the perfective participles and the geminated stem for the imperfective participles: for example, perfective mr "loving" (active) and mr "loved" (passive) vs. imper-Ective M mrr(j) "loving" (active) and mrr(w) "loved" (passive), from the 3ae-inf. verb mrj "love." In addition, the class of 2-lit. verbs sometimes uses the geminated stem for the perfective passive participle, though it regularly uses the base stem for all four forms: for instance, and dd "speaking" oken" (perfective and imperfec-Hi Cat,

perfective active), $\underline{d}d(j)$ "speakir we passive), but also $\frac{1}{\sqrt{N}}$ $\underline{d}ddj$

Some grammars use the Latin te change from agent").

Grzyscole to
Color Mode

ent" (plural nomina agentis "nouns of

23.5 Forms: stem endings

In all verb classes the perfective and imperfective participles are distinguished by their endings as well. Besides the regular endings that mark gender and number, Middle Egyptian also uses five different sets of stem endings for the participles. Four of these are used for the perfective and imperfective forms, and the fifth is used for the geminated perfective passive participles of 2-lit verbs. They can be summarized as follows, using the "strong" verb $\frac{1}{2} \frac{dd}{dt}$ "speak" (2-lit.) and the "weak" verb $\frac{1}{2} \frac{dd}{dt}$ "ilove" (3ae-inf.) as examples.

I. perfective active — no special ending other than those of gender and number: for example,

MASCULINE SINGULAR $\underline{d}d$ "who speaks"

mr "who loves"

MASCULINE PLURAL <u>d</u>dw "who speak"

mrw "who love"

FEMININE <u>ddt</u> "who speaks, who speak"

mrt "who loves, who love."

2. **imperfective active** — all verbs have the ending -j (\mathbb{N}) or $-\gamma$ (\mathbb{N}) in the masculine forms, no special ending in the feminine: for example,

MASCULINE SINGULAR <u>ddj</u>, <u>ddy</u> "who speaks"

mrrj, mrry "who loves"

MASCULINE PLURAL <u>ddjw</u>, <u>ddyw</u> "who speak"

mrrjw, mrryw "who love"

FEMININE <u>ddt</u> "who speaks, who speak"

mrrt "who loves, who love."

3. **perfective passive** — strong verbs have the ending -w ($\mbox{\colored}$), rarely -y ($\mbox{\colored}$), in the masculine singular and no special ending in the masculine plural or feminine; weak verbs have the ending -y ($\mbox{\colored}$) in all forms: for example,

MASCULINE SINGULAR <u>ddw</u> "which is spoken," rarely <u>ddy</u>

mry "who is loved"

MASCULINE PLURAL ddw "which are spoken"

mryw "who are loved"

FEMININE <u>ddt</u> "which is/are spoken"

mryt "who is/are loved."

4. imperfective passive — all verbs have the ending -w ($\mbox{$\mbox{$\rlap/$}}$, $\mbox{$\mbox{$\it e$}$}$) in the masculine singular and no special ending in the masculine plural or feminine: for example,

MASCULINE SINGULAR <u>ddw</u> "which is spoken"

mrrw "who is loved"

MASCULINE PLURAL <u>ddw</u> "which are spoken"

mrrw "who are loved"

FEMININE <u>ddt</u> "which is/are spoken"

mrrt "who is/are loved."

5. geminated perfect the feminine has no

MASCULINE SINGLE MASCULINE PLUS
FEMININE

As you can see from The following chart can these endings are used when

PERFE

−j (\\)

-y (AA)

-w (₾, e) _

All of these stem end often omitted in writing ten found in the perfective w usually occurs in the in

When a participle is which form it is. The manner participles: perfective perfective passive $\underline{d}d(w)$. For and transcribe a form such

Even when they are which participles. Egyptian 23 sdmw "a so not an active participle, because we translate sdmw in ctually "a son, a listener." word sdyt (from 2-lit. sd "brothe feminine active participles

Sound changes can also a the Middle Kingdom. New Kine singular participles, probable, Sm3mw "that). In some 3ae-inf. verbs that the verbs can reflect this some fective h3t). Taken by the fructions they are used in indicates the sound of th

germinated perfective passive, 2-lit. verbs — the masculine forms have the ending -j (w); the feminine has no special ending: for example,

MASCULINE SINGULAR <u>dddj</u> "which is spoken"

MASCULINE PLURAL <u>dddjw</u> "which are spoken"

FEMININE <u>dddt</u> "which is/are spoken."

As you can see from these tables, the stem ending, when there is one, is either -j, $-\gamma$, or -w. The following chart can be used as another guide to help you remember which participial forms these endings are used with:

	ACTIVE PERFECTIVE	ACTIVE IMPERFECTIVE	PASSIVE PERFECTIVE	PASSIVE IMPERFECTIVE
− <i>j</i> (∖∖)		ms/mpl	ms/mpl (2-lit. gem.)	_
-y (⟨\\)	cofficients	ms/mpl	ms/mpl/f (weak verbs) ms (strong verbs, rare)	_
$-w\left(\slashed{\slashed}\right), \mathfrak{E}$		_	ms (strong verbs)	ms.

All of these stem endings are "weak" consonants (§ 2.8.2). As a result, they are unfortunately then omitted in writing: -j appears almost exclusively in masculine singular forms; $-\gamma$ is most offound in the perfective passive participles, less commonly in the imperfective active forms; and usually occurs in the imperfective passive forms, less often in the perfective forms.

When a participle is written without a stem ending it is often impossible to know for certain which form it is. The masculine singular form \mathcal{L} , for example, could represent any of four different participles: perfective active $\underline{d}d$, imperfective active $\underline{d}d(j)$, perfective passive $\underline{d}d(w)$, or imfective passive $\underline{d}d(w)$. For this reason, Egyptologists normally do not supply the missing endings, and transcribe a form such as \mathcal{L} simply as $\underline{d}d$.

23.6 Forms: the active participles

The following table shows typical examples of the active participles for the various verb classes at they appear in Middle Egyptian texts:

2-LIT.	PERFECTIVE IMPERFECTIVE	and "who speaks" A "qt "that enters," Thyw "who know Rarely prefixed, mostly in the expression for imperishable (star)" — literally, "who does not know destruction."
2AE-GEM.	PERFECTIVE IMPERFECTIVE	who saw," who with which was" m33(j) "who sees," with which was" with which was" who will wonyw "who
3-LIT.	PERFECTIVE IMPERFECTIVE	Fights"
3AE-INF.	PERFECTIVE IMPERFECTIVE	north" "that emerged" A prit "that emerges," hddj "that goe
4AE-INF.	PERFECTIVE IMPERFECTIVE	msd "who hates" msd(j)w, msddyw hate;" hnu(j) "who used to go south," hmsyw "who sit"
CAUS. 2-LIT.	PERFECTIVE IMPERFECTIVE	smn "who fixed" Salle A seqyw "those who introduce"
CAUS. 2AE-GEM.	IMPERFECTIVE	1 sgnn(j) "who softens." This class does not seem to have an ungerninated form.
CAUS. 3-LIT.	PER FECTIVE IMPERFECTIVE	shpr "who brings about" shpr "who brings about"
CAUS. 3AE-INF.	PERFECTIVE IMPERFECTIVE	Mos sqd "who sailed" [Mos sqdd(j) "who sails," Mos sjddy "queils"
CAUS. 4AE-INF.	Perfective Imperfective	IISO 1634 "who brightened" IIIS Is shout the "who promote"
ANOM.	PER FECTIVE	All juy "who comes" All juy "who comes" All juy "who comes"

³ The final -jar-y of jj/jy is part of the stem of this week, not an ending:

Forms: the passive parties following table showing table showing table showing table showing tables appear in Middle Experience.

2-LIT.

2-AE-GEM.

3-LIT.

3AE-INF.

4AE-INF.

CAUS. 2-LIT.

CAUS. 3AE-INF.

CAUS. 4AE-INF.

IME

PER

PER. IMP

ANOM.

The stem of the active and in the perfective fr and in the perfective fr and in the imperfective partice.

Except for the genninated and germinated stems. The participle is active or participle, we offen have to

prospective participle is a severb stein, the stein ending ber agreement. We have all ending -if is normally speller in the stein ending of its normally speller in where the plural stranger with rather than -if for final older ending is still occasion

Forms: the passive participles

The following table shows typical examples of the passive participles for the various verb classes as any appear in Middle Egyptian texts:

	0,1	
2-LIT.	PERFECTIVE	and the said," are daw "said"; and dddt "what has been said," and dddj "said"
	IMPERFECTIVE	ddt "what is said"
2AE-GEM.	PERFECTIVE	m3 "seen"
	IMPERFECTIVE	≥ N m33, & N N m33w "seen"
3-LIT.	PERFECTIVE	可到A h3b "sent," ~~ [] njsw "the one who has
	IMPERFECTIVE	been summoned," I All h3by "sent" Saughtered"
3AE-INF.	PERFECTIVE	Ma ms "born," I jry "made," I jryt "what has been made"
	IMPERFECTIVE	= jrr "that are done," = grrw "done"
4AE-INF.	Perfective Imperfective	** "he who was robbed" ** "msddt "the one who is hated"
CAUS. 2-LIT.	PERFECTIVE	swdt "what has been bequeathed"
CAUS. 3AE-INF.	PERFECTIVE IMPERFECTIVE	II M-D sh3yt "what has been recalled" Sqddt "sailed"
CAUS. 4AE-INF.	PERFECTIVE	I shnty "promoted"
ANOM.	PERFECTIVE IMPERFECTIVE	The rdy, I rdj, All dy, A dj "given," → Ald dy "put" AA & ddw "put," → ddt "what is put"

The stem of the active and passive participles of the 3ae-inf. verb jrj "make, do" is normally jr in the perfective and jr in the imperfective, but a few texts use the spelling perfective jr and for the imperfective jr. Only a few 4ae-inf. verbs use the geminated the imperfective participles, active and passive.

Except for the geminated 2-lit. forms, the active and passive participles use the same pattern of and geminated stems. The stem endings are therefore an important clue as to whether a parparticiple is active or passive. Since the endings themselves are frequently omitted in writhousever, we often have to depend on the context to distinguish active from passive forms.

Seems: the prospective participle

prospective participle is a single verb form, almost always active in meaning. It has three parts:

werb stem, the stem ending -tj, and the suffix pronouns that are used to mark gender and

ber agreement. We have already met the suffix pronouns earlier in this lesson (§ 23.2). The

ending -tj is normally spelled \triangle N or \triangle , less often \mathbb{N} ; in plural forms it sometimes appears as

or \mathbb{N} , where the plural strokes are simply a determinative. In Old Egyptian the stem ending

-wtj rather than -tj for final-weak verbs, verbs with more than three radicals, and causatives;

older ending is still occasionally found in Middle Egyptian.

The following table shows typical examples of the prospective participle for the various veloclasses in Middle Egyptian:

qt(j).sn "who shall enter." 2-LIT. 2 1 m33t(j).sn "who shall see," which write with write with the wr 2AE-GEM. ON "I'm sdmtj.sn "those who will hear." 3-LIT. $\mathbb{A} = \mathbb{A} - \mathbb{A}$ mkt(j).sn "who shall protect." Occasionally with the steel 3AE-INF. ending -wtj: $\square \mathbb{A} \mathbb{A} \stackrel{\wedge}{\longrightarrow} h3wt(j).f$ "who shall go down." sw3t(j).sn "who shall pass." 4AE-INF. If sh3t(j).fj "one who shall remember." CAUS. 2-LIT. ANOM. $\Delta \beta = \lim_{n \to \infty} iwt(i).sn$ "who will come."

The verb stem is the same as that which is used for the prospective active $s\underline{d}m.f$ (§ 21.2.1), and it probable that these two verb forms are related.

Even though they are suffixes rather than endings, the pronouns that are used to mark beginder and number of the prospective participle are a normal part of this form. Sometimes, however, the participle appears without a suffix pronoun, just as the verb forms of the suffix conjugation can occasionally be used without an expressed subject. In such cases the stem ending is mally spelled out, as and or . Such forms usually occur when the participle is used by itself, and noun referring to a general state of affairs rather than to a specific person or thing: for example the participle is used by itself, and the participle is used by its

23.9 Syntax of the participles

Participles can be used like other adjectives, as single words that either modify a noun or stand themselves as nouns: i.e.,

z3 nfr "the good son"
 z3 mr "the loving son"
 z3 mry "the beloved son"
 z3 mrtj.fj "the son who will love"
 mfr "the good one"
 mr "the loving one"
 mry "the beloved one"
 mrtj.fj "the one who will love."

Egyptian adjectives themselves, in fact, are nothing more than active participles of adjective-ventus, the adjective *nfr* "good, the one who is good" is an active participle of the verb *nfr* "become good, be good," just as the participle *mr* "loving, the one who loves" is an active participle of everb *mrj* "love." Because you are already well acquainted with adjectives, you already know good deal about how participles work.

Participles, however, are more than simple one-word adjectives. They are also verb forms like other verb forms they can be used as the predicate in a clause of their own, with the kinds of objects, datives, adverbs, and dependent clauses that accompany other verb forms. Unlike

other kinds of clauses subject. This is because this is so, look at the following

MAIN CLAUSE, ACPARTICIPIAL CLAU

MAIN CLAUSE, PASTICIPIAL CLAUSE

As these examples demo-

The rules of word oneclauses: for example,

the other verb forms, particular other verb forms, particular other verb clauses:

LANGE dd()

the first example, the particular with the one who gives you have j "who existed without of the participle took plants."

Besides the fact that they der kinds of verbal clauses in be modified by the adjection bt "all that is done," with the clause has other elements as close to the participle ab: for example,

Manager jet (j) f n.s nb

any one-who-will-reje

For nw "Primeval Waters," see Essa The stem ending of wint(j).f is write

⁴ Because of its distinctive form, the prospective participle is also known as the sdmtj.fj (sedgem-TEE-fee).

other kinds of clauses with a verbal predicate, however, participial clauses do not have a separate subject. This is because the participle contains in itself both the verb and its subject. To see how this is so, look at the following two pairs of clauses:

MAIN CLAUSE, ACTIVE $wbn \ r^c \ m \ pt$ "The sun rises in the sky" PARTICIPIAL CLAUSE, ACTIVE $wbn \ m \ pt$ "he who rises in the sky" MAIN CLAUSE, PASSIVE $m33.tw \ r^c \ m \ pt$ "The sun is seen in the sky" PARTICIPIAL CLAUSE, PASSIVE $m33 \ m \ pt$ "he who is seen in the sky."

As these examples demonstrate, the only differences between the main clause and the participial chause are the form of the verb and the presence or absence of a separate subject.

The rules of word order that govern other verbal clauses (§§ 14.6, 18.4) also govern participial dauses: for example,

dd(j) n.f st "the one who gives it to him" (Vdo)

The first dd(j) n.f j3w "the one who gives him praise" (VdO)

dd(j) in hr 3ht "the one who puts you on land" (VoA)

dd(j) sn.f m t3 "the one who puts his brother in the ground" (VOA).

the other verb forms, participles can also govern dependent clauses of their own, such as noun clauses and adverb clauses: for instance,

dd(j) jr.s bw bjn "the one who makes her do evil"

"the fathers and mothers who existed with me when I was in the Primeval Waters."

the first example, the participle dd(j) governs a noun clause with the subjunctive jr.s (§ 19.10): The one who gives that she do badness." In the second example, the participal phrase lim c.j "who existed with me" is followed by a marked adverb clause describing when the control of the participal took place.

Besides the fact that they do not have a separate subject, participial clauses can also differ from kinds of verbal clauses in one other respect: when a participle is used by itself, as a noun, it be modified by the adjective nb "all, each, every, any," like other nouns: for example, that is done," with the passive participle — literally, "every(thing) done." When the micipial clause has other elements, such as a dative, object, or prepositional phrase, nb tends to be as close to the participle as possible, although a pronominal dative or object can come be nb: for example,

leally, "any one-who-will-reject these rations" and "any one-who-will-do (something) for her."

For nw "Primeval Waters," see Essay 11.

The stem ending of wjnt(j).f is written twice, once before the determinative and once after it.

23.10 Meaning of the participles

The **prospective participle** is normally associated with action that is yet to happen, like prospective $s\underline{d}m.f$ (§ 21.4). In most cases, this means that the prospective participle is translated the future tense in English, as the examples cited in §§ 23.8–23.9 demonstrate. Like the protective, however, the prospective participle is not specifically future. It can also be used to action that has already occurred but had yet to happen at some point in the past: for example,

"He was thinking about what would happen in the land."

Because this sentence comes from a narrative of past events ("he was thinking"), English requires to translate the participle *hprtj* (§ 23.8 end) as "what would happen" rather than "what happen." In another context this same sentence could be translated "He is thinking about will happen in the land" (see § 20.8).

The perfective participles simply describe action without any indication of tense or like the perfective <u>sdm.f.</u> They are the most common of the participles, and can be used with erence to any tense: for example,

"the lioness who sees and takes things in the dark" (generic present)

"The face of him who might see your face will not blanch" (future).

Because the participles in these examples are translated with a relative clause, English require to choose a specific tense. The participles themselves, however, are tenseless, like the English ent participle. You can see this by using a different translation, with the English participle in of a relative clause: "her children ... seeing the face of the Butcher before they lived," "the seeing and taking things in the dark," "the face of the one seeing your face."

The imperfective participles are also tenseless, but unlike the perfective participles are also tenseless.

refrt rebt jant in hem n. reb. j

"every good thing that was brought to the incarnation of my lord" (past)

"mj jrst n ntr"like that which is done for a god" (present)

The The h jers n hospi nt 2(ji)

"What should be done for the wife of a man is known" (future).

Here again, translation with an English participle shows the tenseless nature of these forms: "
good thing brought to the incarnation of my lord," "like that done for a god," "that done for wife of a man is known."

7 The spelling of min "think" is influenced by the nouns min "cubit" (§ 9.7.1) and min "flax."

The imperfective pays clear why Egyptian we the same English trans

nht pw grt jr m hr "Moreover, he is a he is a horn-deflect

and the imperfective and the imperfective with difference between the funct (m hps f "with his ands"). In this case Egypeach of the plural objects that ionship between the interest of the plural objects that ionship between the interest of the plural objects.

Although they are all with some tenses more than the perfective forms are not true) or for single, one

"the one who makes
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"He has given more the imperfective forms are mo

"The god is aware of the

then they refer to past events single past acts: for examp

"The messenger who us

assutyw is a plural nishe from the 13.t(j) shows that it is treated here. The seated man indicates that the A SUBJECT-imperfective construction.

The imperfective participles are less common than their perfective counterparts. It is not always clear why Egyptian prefers one over the other. Often the perfective and imperfective forms the same English translation: for example,

nht pw grt jr m hpš.f... w^cf ^cb pw sgnn <u>d</u>rwt

"Moreover, he is a champion who acts with his strong arm ...

he is a horn-deflecter who weakens the hands (of his enemies)."

this passage, from a hymn in praise of the king, both the perfective active participle jr "who are and the imperfective active participle sgnn "who weakens" refer to customary action. The only difference between them seems to be the fact that the perfective form is used with a singular funct (m hpš.f" "with his strong arm") while the imperfective participle has a plural object (drwt hands"). In this case Egyptian apparently thinks of the action of "weakening" as being performed each of the plural objects "hands," and therefore as repeated — i.e., imperfective. This kind of that one has been perfective forms and the plural is quite common.

Although they are all essentially tenseless, the different participles do tend to be associated ith some tenses more than others. The prospective participle is naturally used for future actions. The perfective forms are normally used either for generic actions (those that are normally or altrus true) or for single, one-time past actions: for example,

"the one who makes barley, who brings about emmer" (active, generic)

"the one who made the sky, who set it (in place)" (active, past)

"Royal tenants are sated with what is done for them" (passive, generic)8

"He has given more than what was done previously" (passive, past).

The imperfective forms are most often used with reference to generic actions: for instance,

"The god is aware of the one who acts for him" (active)9

When they refer to past events, the imperfective forms denote repeated or habitual actions rather can single past acts: for example,

"The messenger who used to go north or south to home used to stop by me" (active).10

- nswtyw is a plural nisbe from the noun nswt "king," and refers to the tenant farmers of royal lands. The 3fs stative $\pm 3.1(j)$ shows that it is treated here as a collective.
- The seated man indicates that the participial phrase fre n.f was thought of as a single word.
- A SUBJECT-imperfective construction: § 20.8.

Similarly, in the example *nfrt nbt jnnt n hm n nb.j* "every good thing that was brought to the incarnation of my lord" cited earlier in this section, the imperfective passive participle *jnnt* shows the writer is thinking of several past acts of "bringing" rather than just one — i.e., "every good thing that was (normally) brought" rather than "every good thing that was (once) brought."

As you can see from these examples, there is a good deal of overlap in meaning between the perfective and imperfective forms, except in reference to past actions. Unless the participle come from a class that distinguishes the two forms in writing, it is therefore often impossible to know whether a particular form is perfective or imperfective on the basis of its meaning alone. In some cases, however, the form can be identified on the basis of a parallel form. Thus, we can be fairly certain that the active participle lint(j) in the last example is imperfective because it is parallel to the distinctive imperfective form lintering linter

As demonstrated by the example at the top of the preceding page, however, parallel constructions are not always a reliable guide to identifying the form of a particular participle. Fortunately, whether a participle is perfective or imperfective usually does not make a great deal of difference in translation, since English does not distinguish between these two aspects in the same way the Egyptian does. It is far more important for you to be able to recognize a form as an active or passive participle than to know whether it is perfective or imperfective.

23.11 Participles as adjectival predicates

We have already seen how participles can be used as adjectives to modify a preceding noun (examples in §§ 23.9–23.10). Besides this use, participles can also serve as adjectival predicates, like other adjectives (§§ 7.2–7.3). Only the perfective participles appear in this function and, like other adjectives, they are used in the masculine singular form: for instance,

"They are more excited about him than (about) their god" (active)

"He was bent forward" (passive),

with the active participle of $h^c j$ "become excited" and the passive participle of $^c rq$ "bend."

The perfective participles can also be used, like other adjectives, in the masculine dual form an exclamatory adjectival predicate: for example,

$$sw3dw(j)$$
 sw $r h^c p(j)$ 53

"How much more freshening he is than a high inundation!"

Participles as nouns

As we have already notes nouns. In this use they are

As a noun the participle feminine participle used common for the passive jrrt "that which is done."

The participial nous second noun of an indirectal examples in § 23.10 used as the object of a vertical examples.

Since participles themselves object of another participations

"who built the one

where the participial phra him" are used as objects of

Like other nouns, part ample,

"He is one who w

"Officials are those

ZALEIGO ZA

"I am one who say

In the first of these example sentence; in the second, the third example, the partence; note also the parallel participle *mrrt* "what is low

¹¹ The first bookroll is a determinative of sw3dw(j). It is placed after sw either because of a scribal error or because the phrase sw3dwj sw was considered as a single word.

These phrases refer to a king with reference to both the him" and "birthed him" (qd

Participles as nouns

As we have already noted, participles, like other Egyptian adjectives, can be used by themselves, as nouns. In this use they are usually translated by an English relative clause: for example,

As a noun the participle occasionally has a determinative, as in 2mm m3t "she who saw." The feminine participle used as a noun is often equivalent to an English neuter. This use is particularly common for the passive participle, which is often written with plural strokes: for instance, 2mm mt "that which is done, what is done," 2mm mt "that which was done, what has been done."

The participial noun has the same functions as other nouns. It can serve, for example, as the second noun of an indirect genitive (§ 23.10, fourth example), as the object of a preposition (several examples in § 23.10), and as the subject of a verb (§ 23.10, seventh example). It can also be used as the object of a verb: for instance,

"We don't know what is happening throughout the land."

Since participles themselves can have objects (§ 23.9), participial nouns can even be used as the object of another participle: for example,

"who built the one who built him, who birthed the one who birthed him,"

where the participial phrases qd sw "the one who built him" and ms sw "the one who birthed him" are used as objects of the participles qd "who built" and ms "who birthed." "

Like other nouns, participles can also be used as the predicate in a nominal sentence: for example,

"He is one who widens the borders (of Egypt)"

"Officials are those who dispel evil"

"I am one who says what is good and repeats what is loved."

In the first of these examples, the participial phrase swsh t3sw is the predicate of an A pw nominal sentence; in the second, the participial phrase hsrw dwt is the first part of an A pw B sentence. In the third example, the participial phrases dd nfrt and whm mrrt are the predicate of an A B sentence; note also the parallel use of the adjective nfrt "what is good" and the imperfective passive participle mrrt "what is loved."

These phrases refer to a king who made statues of a god. The verbs qd "build" and msj "give birth" are used here with reference to both the king's birth and the creation of the statues. The god is the king's father, who "built him" and "birthed him" (qd sw, ms sw), while the king is the one who "built" and "birthed" (qd, ms) the statues.

23.13 The participial statement

Participles are also used as nouns in a special kind of nominal sentence that is known as the "participial statement." This has the pattern A B, with the following elements:

- A an independent pronoun (§ 5.5), or the particle (§ 16.6.2) plus a noun (or noun phrase), or the particle (§ 19.6.2) plus the interrogative pronoun mj (§ 5.11)
- B the masculine singular perfective active participle, or the masculine singular imperfective active participle.

In the participial statement the A part of the sentence is always emphasized. When A is an independent pronoun or *jn* plus a noun (or noun phrase), this emphasis is usually reflected in English by translations such as "A is the one" or "It is A." The participle in the B part of the sentence is always active; always masculine singular, regardless of the gender or number of the element in A; and is normally translated by a relative clause. The following examples illustrate how this works:

"I am the one who made you" or "It is I who made you"

"It is the god who makes success" or "The god is the one who makes success"

"So, who made you go out?" - literally, "who is it who gave that you go out?"

As these examples show, in the participial statement the perfective participle normally refers to single past acts, and the imperfective participle to generic actions. In past contexts, however, the imperfective participle can also be used for habitual past acts: for instance,

"He is the one who used to give it to him" or "It was he who used to give it to him."

The future form of the participial statement uses the prospective participle, as you might expect: for example,

"As for the one who establishes them, he is the one who will exist in this land."

This construction is extremely rare, however. In its place Middle Egyptian normally uses a similar construction in which the A part of the participial statement is followed by the subjunctive or prospective $s\underline{d}m.f$: for example,

"I am the one who will save him from his enemies"

"Those fishermen of Elephantine are the ones who shall dredge this canal every year"

"So, who will get it for me?"

As these examples demogender and number with

Like other nominal negation nj ... js or na which is either an independent

"Re is not the one

Note that the negation and The examples just cited do is the one who did not examples the participial clause.

The participial statement

It is easy to recognize the since no other kind of no however, the participial secumble in § 23.12). A secument meanings, as indicate

We have already met the participle (see § 7.12). In bredicate of the sentence. In redicate: "I am the one whe sky?"). In the other kind he sky" (answers the question de the sky, there is nothing assible meanings is intended formation. There are, howe

In the third person the parties first and second person: for

The alternative translation "It is to answer the question "Who is cause English uses this construction."
The two were probably distingui

As these examples demonstrate, the verb form always has a suffix-pronoun subject that agrees in gender and number with the A part of the sentence.

Like other nominal sentences, the participial statement can also be negated by means of the negation $nj \dots js$ or $nn \dots js$ (see § 11.5). The two particles bracket the first word in the sentence, which is either an independent pronoun or the particle jn: for example,

"I am not the one who goes forth to the Akhet"

"Re is not the one who emerged from the yoke."

Note that the negation applies to the sentence as a whole (see § 11.7), not to the participial clause. The examples just cited do not mean "I am the one who does not go forth to the Akhet" or "Re the one who did not emerge from the yoke." Later in this lesson we will see how Egyptian negates the participial clause itself.

The participial statement vs. other kinds of nominal sentences

is easy to recognize the participial statement when the A part consists of jn plus a noun or jn mj, ince no other kind of nominal sentence has this pattern. When A is an independent pronoun, however, the participial statement looks like the regular A B nominal sentence (compare the last example in § 23.12). A sentence such as the following can therefore be understood with two different meanings, as indicated by boldface in the translation:

"I am the one who made the sky" (participial statement) or

"I am the one who made the sky" (regular nominal sentence).

We have already met this kind of ambivalence in A B sentences where B is a noun rather than participle (see § 7.12). In both cases the difference in meaning corresponds to a difference in the redicate of the sentence. In the participial statement, the independent pronoun in A is always the redicate: "I am the one who made the sky" (answers the question "Who is the one who made sky?"). In the other kind of nominal sentence, B is the predicate: "I am the one who made sky" (answers the question "Who are you?"). If Just as in the English sentence I am the one who made the sky, there is nothing in the Egyptian sentence jnk jr pt itself to indicate which of the two sible meanings is intended. In most cases we have to depend on the sentence's context for this formation. There are, however, two features that distinguish the the two kinds of A B sentence.

In the third person the participial statement always uses the independent pronoun, as it does in the first and second person: for instance,

"He is the one who repels the foreign lands."

The alternative translation "It is I who made the sky" is only possible for the participial statement. It can be used to answer the question "Who is the one who made the sky?" but not the question "Who are you?" This is because English uses this construction to mark the predicate, which is always the word or plurase that follows it is.

The two were probably distinguished when spoken, however, as they are in the English struttures: see § 7.1.2.

The nominal sentence that is not a participial statement uses the A pw construction, as in the fall lowing example, cited in § 23.12 above:

"He is one who widens the borders (of Egypt)."

In the first of these examples, ntf is the predicate (the sentence answers the hypothetical question "Who is the one who repels the foreign lands?"); in the second, the participial phrase is the present cate (answering the hypothetical question "Who is he?"). This same distinction between ntf B A pw is made in nominal sentences where B and A are nouns (\S 7.12).

In the participial statement there is agreement in gender and number between the pronoun A and any pronouns in B that refer back to it: for instance,

where the suffix pronoun of (j)t(j), j"my father" refers back to jnk. In the other kind of nominal sentence, however, such pronouns in B are always in the third person: for example,

"I am one who bars robbery by his wrath,"

where the suffix pronoun of 3t.f "his wrath" is in the third person. English has a similar rule agreement, as can be seen in the two translations. Egyptian sentences like the first of these two examples are fairly rare, but the second kind, with third-person pronouns, is very common. This feature is a good way of telling when a nominal sentence is not a participial statement.

Egyptian also has another kind of nominal sentence that is similar to the participial statement in meaning. This construction has the pattern A pw B, where A is an independent pronoun and B is an active participle (or participial clause): for example,

Since it uses pw between A and B, this is not strictly an example of the participial statement; but has the same effect as the participial statement, by making the independent pronoun the predicate (see § 7.12.3). The difference between this kind of sentence and the participial statement is the same as that between the two English translations:

"I am the one who is speaking to you" (participial statement) ink mdwy n.k jnk pw mdwy n.k "The one who is speaking to you is I."

The English sentence The one who is speaking to you is I is perfectly grammatical and understandable, but that kind of sentence is not very common in English. The same is true of the sentence jnk pw mdwy n.k in Egyptian.

23.15 Special features of the passive participles

As noted at the beginning of this lesson, the passive participles describe action done to someone something. This is true both when the participles are used to modify a preceding noun and when they are used as nouns by themselves: for example,

Maga "the evil done "more than that do

In both of these examples been performed on some tecedent, in the second. these examples, the past pure antecedents it modifies: "the

English also uses the page of the participle is not perform ciple spoken in the following

Words spoken in have Friends spoken to made In the first sentence the part antecedent (words). In the formed on the noun it model the same structure as

Middle Egyptian can use not just a few as in English. E cipial clause that refers back to

Friends to whom words are

participle (words) is expressed

"The brother acted wit

more loosely, "The brother the brother done with him h mefers back to the noun sn "bro

In this example the thing mentioned, either in Egyptian e participle's action to be ex and The student found fault with thing on which the action more concise ways of saying dent with whom fault is found the subjects of passive verbs.

Middle Egyptian also uses i eruction can be used for all trasoun in the participial clause that

"the evil done against him by his brother Seth"

"more than that done previously."

In both of these examples the perfective passive participle jryt refers to an act of "doing" that has been performed on something: on <u>dwt</u> "the evil," in the first example, and on an unexpressed antecedent, in the second. The English past participle works the same way: in the translations of these examples, the past participle <u>done</u> describes an action that has been performed on each of the antecedents it modifies: "the evil" and "that."

English also uses the past participle of some verbs in a slightly different way, where the action of the participle is **not** performed on the antecedent. Compare, for example, the use of the participle *spoken* in the following two sentences:

Words spoken in haste are soon regretted.

Friends spoken to rudely are quickly lost.

In the first sentence the participle is used in the normal way, to describe an action performed on antecedent (words). In the second sentence, however, the action of the participle is not performed on the noun it modifies (friends) but on something else that is not expressed. Although it has the same structure as the first example, this sentence is actually a concise way of saying Friends to whom words are spoken rudely are quickly lost," where the true antecedent of the articiple (words) is expressed.

Middle Egyptian can use its passive participles in the same way, and it can do so for all verbs, not just a few as in English. Egyptian also differs from English in requiring a pronoun in the participal clause that refers back to the noun being modified: for example,

$$\label{eq:sn_free_problem} \begin{picture}(100,0) \put(0,0){\line(0,0){100}} \put(0,0){\line(0,0){$$

"The brother acted with has become an enemy,"

more loosely, "The brother with whom one used to do things has become an enemy": literally, the brother done with him has evolved (3ms stative) into an enemy." The suffix pronoun of $hn^c f$ fers back to the noun sn "brother," which the imperfective passive participle frr(w) modifies.

In this example the thing on which the action of the participle is performed is not actually entioned, either in Egyptian or in English. A few English verbs, however, do allow the object of participle's action to be expressed: for example, *The student given encouragement learns quickly* at the student found fault with soon loses interest, where the nouns encouragement and fault express thing on which the action of the past participles given and found is performed. These are actumore concise ways of saying "The student to whom encouragement is given" and "The student with whom fault is found," with relative clauses in which the nouns encouragement and fault the subjects of passive verbs.

Middle Egyptian also uses its passive participles in this way. In Egyptian, however, this conmuction can be used for all transitive verbs, not just a few. Here again, Egyptian requires a promoun in the participial clause that refers back to the noun being modified: for example,

mj šmsw nb n nb.j c nh.(w)-(w) \underline{d} 3.(w)-s(nb.w) ddw n.f sw \underline{d} 3 jb

"like any follower of my lord, lph, to whom a communication is given"15

"the people beside whom this was done,"

literally, "any follower ... given to him a communication" and "the people done this beside them." The first of these examples could be translated with the past participle in English ("any follower ... given a communication"), but the second cannot, even though both are the same construction in Egyptian.

A frequent example of this kind of construction is the expression $\frac{1}{2} \frac{d}{dt} \frac{d}{dt}$

The literal meaning of the expression A <u>ddw</u> n.f.B is "A, said to him B": thus here, "Intef, said to him Iu-seneb" and "Sheftu, said to her Teti." 16

Note that each of the four preceding examples has a pronoun in the participial clause that referback to the noun being modified. Such a pronoun is required even when the participle does not have an expressed antecedent. In this case, the gender and number of the pronoun agree with that of the participle (which, of course, reflects the gender and number of the unexpressed antecedent): for example,

"one to whom a concealed matter is said"

"those (women) on whose hair myrrh has been put,"

literally, "one said to him a concealed matter" (n.f referring to masculine singular $\underline{d}dw$) and "those given myrrh to their hair" (r šnj.sn referring to feminine plural rdyt).

There are only a few exceptions to the rule requiring the participial clause to have a pronount that refers back to the antecedent. When the pronoun would be the object of the preposition must is usually omitted: for instance,

literally, "3 wicks lit a lamp therewith," with the preposition adverb jm instead of the preposition phrase jm.s. 17 Another common exception occurs in phrases such as AP dj cnh "given life" ===

of the king: for example

*the King of U

These were such comming f dj cnh "so that he (the ample is the following care

hnk m tpj sntjw "Dedication with Two Lands, lord and health, with

The expression dj 'nh is puthe dative n.f omitted. Note

Passive participial clause except that the verb form and the concept that the verb form and the concept that the verb form and the verb fo

Here the verb form dd is accordefined antecedent (§ 21.1) act that it does not have the

You can even think of participle. Like clauses we participle. Like clauses we have exception is when the parthis case the dependent for

"She could not find the

kinds of clauses is so stron

really, "this place brought you

¹⁵ For "nh.(w)-(w)d3.(w)-s(nh.w) "lph," see § 17.20.2. The expression swd3 jb "communication" means literate "making sound the heart": see Essay 25.

The two male names mean "He whom his father got" (with a verb form we will meet in the next lesson) "He who comes healthy" (with the imperfective active participle jw). The meaning of the feminine names is certain.

¹⁷ jm.s rather than jm.sn because the pronoun would refer to the number 3 (hmtt): see § 9.4.

Djeser-ka-re is the throne name of The adverb clause 3w jb.f means lit is in honorific transposition (§ 4.13)

APA dj cnh dd w3s "given life, stability, and dominion," which are frequently used after the name of the king: for example,

"the King of Upper and Lower Egypt DJESER-KA-RE, given life forever." 18

These were such common expressions that they came to be used as a noun, in the phrase if f is of that he (the pharaoh) might achieve 'given life'" (see § 18.7), and so forth. An example is the following caption accompanying a scene of the pharaoh presenting myrrh to a god:

hnk m tpj entjw w3d n jmn re nb nswt t3wj nb pt, jr,f dj ent dd w3s snb, 3w jb.f, mj re dt "Dedication with the best of fresh myrrh for Amun-Re, lord of the thrones of the Two Lands, lord of the sky, so that he might achieve given life, stability, dominion, and health, with his heart happy, like Re forever." 19

The expression dj 'nh is probably a short form of dj n.f 'nh "to whom life has been given," with the dative n.f omitted. Note that English "given life" has exactly the same structure.

Passive participial clauses with a following noun look just like clauses with the passive <u>sdm.f.</u>, except that the verb form is a passive participle. In fact, it is sometimes difficult to tell the difference between the two kinds of clauses: for example,

"a woman about whom a lie has been told."

Here the verb form $\underline{d}d$ is actually the passive $\underline{s}\underline{d}m.f$, used in an unmarked relative clause after an indefined antecedent (§ 21.12). The only thing that distinguishes it from a passive participle is the that it does not have the feminine ending -t to agree with the noun it modifies.

You can even think of passive participial clauses such as those in the above examples as main thuses that have been converted to serve as adjectives by changing a passive verb form to the pasparticiple. Like clauses with the passive sdm f, they obey the normal rules of word order. The exception is when the participle is used with a following personal pronoun instead of a noun. In this case the dependent form of the pronoun is normally used: for example,

"She could not find the place in which it was done,"

with the place done it therein," with the dependent pronoun st. The similarity between the kinds of clauses is so strong, however, that there are sometimes exceptions to the exception, where the passive participle has a suffix pronoun, like a verb form in a main clause: for instance,

"in this place into which you have been brought,"

"this place brought you therein," where jny.k is used instead of jny tw.

Djeser-ka-re is the throne name of the pharaoh Amenhotep I of Dynasty 18 (ca. 1525–1504 BC).

The adverb clause 3w jb.f means literally "his heart being long." In the phrase mj rc "like Re," the name of the god in honorific transposition (§ 4.15). For jr.f "so that he might achieve" (literally, "make"), see § 19.8.1.

23.16 The passive participle of intransitive verbs

The English construction discussed in the preceding section can also occur with the past participle of an intransitive verb, which is not otherwise passive: for example, *Decisions arrived at in haste and often regretted*. Middle Egyptian has a similar construction, in which intransitive verbs appear in a passive participle, even though such verbs cannot otherwise be made passive: for example,

"He lives on that from which one dies,"

literally, "sole god, lived under his guidance" and "He lives on that died under it." As in the construction with the passive participle of transitive verbs, such participial clauses require a pronounthat refers back to the antecedent, whether the antecedent is expressed, as in the first example, or unexpressed, as in the second. Unlike the transitive construction, such clauses never have a non(or dependent or suffix pronoun) following the passive participle. As the two examples cited here illustrate, they usually have to be translated by a relative clause with the impersonal pronoun" one" as the subject of the intransitive verb.

Transitive verbs are sometimes used in the same way as intransitive verbs in this construction for instance,

"He is the sun, by whose rays one sees."

This sentence could also be translated as "He is the sun, seen in his rays." The context in which occurs, however (a hymn of praise to the king), shows that the verb m33 "see" is used here transitively rather than with the antecedent r^c "sun" as its object.

23.17 The participles of wnn and p3

The verb wnn "exist, be" has perfective, imperfective, and prospective active participles, and the can be used like other active participles (for examples, see §§ 23.9 and 23.13). Unlike those most other verbs, however, the participles of wnn can also be used to allow other verbal constraints to function like participles: for example,

"He who will observe and who will be following the king will rejoice."

In the first of these examples the perfective active participle wnw is used as the subject of the tive w3.(w), allowing the SUBJECT-stative construction to function as a participle. This expressast perfect action "had started," in contrast to the normal past meaning of the simple perfect active participle w3w "who started." In the second example the prospective participle wnw

used as the subject of the construction has the no-lowing"), where the pro-

The verb p3 "do in the tive participle with a follow

sj3.n wj mjtn jm p3 w

In this case the past perfect had been in Egypt," with connotation expressed by

The negation of the partial Middle Egyptian particle followed by the negative

m3 "who saw"
m33 "who sees"
m3w "who was seen
m33w "who is seen
m33tj.f "who will see

The following sentences show

"He who could not for

jw.j rh.kj psdt jnw tmmt
"I know the Ennead of
has not been introduced

jr grt fht(j) fi sw tmt(j) f
"But as for him who sh

the first of these examples, to who could find a plow-team passive construction discuss tive examples of the prospec

The word kmt "Egypt," literally me syptian uses the preposition hr "of his is the older form of the 1s stated Seers" was the title of the high ther than "to" as in English.

123.j js "he is not my son" is a neg

What looks like the same construction with a following noun or suffix pronoun actually involves a different form, as we will see in the next lesson.

used as the subject of the pseudoverbal predicate hr šms, allowing it to serve as a participle. This construction has the normal imperfect meaning of the pseudoverbal construction ("will be following"), where the prospective participle šmstj.f would mean simply "who will follow."

The verb p3 "do in the past," which we met in Lesson 20, can also be used as a perfective active participle with a following infinitive (see § 20.5): for instance,

sj3.n wj mjtn jm p3 wnn hr kmt

"The scout there, who had once been in Egypt, recognized me."21

In this case the past perfect could have been expressed by the participial phrase wn hr kmt "who had been in Egypt," with the perfective active participle of wnn, but the use of p3 adds the extra connotation expressed by the English adverb once in the translation.

The negation of the participles

All Middle Egyptian participles are negated by means of the participles of the 2-lit. negative verb followed by the negatival complement (§§ 14.16–14.17), or less often, the infinitive: i.e.,

m3 "who saw" tm m33 "who did not see" (perfective active)
m33 "who sees" tm m33 "who does not see" (imperfective active)

m3w "who was seen" tmmj m33 or tmw m33 "who was not seen" (perfective passive)

m33w "who is seen" tmw m33 "who is not seen" (imperfective passive) m33tj.f "who will see" tmtj.f m33 "who will not see" (prospective).

The following sentences show how these constructions work in actual Middle Egyptian texts:

in gm sk3w m nb mnmn

"He who could not find a plow-team is (now) the owner of a herd"

jw.j rh.kj psdt jnw tmmt bs wr-m3w hr.s

"I know the Ennead of Heliopolis, to which (even) the Greatest of Seers has not been introduced"²²

jr grt fht(j).fj sw tmt(j).f ch3 hr.f, nj 23.j js

"But as for him who shall lose it, who shall not fight for it, he is not my son."23

the first of these examples, tm is the perfective active participle (negative counterpart of gm sk3 be who could find a plow-team"). In the second, tmmt is the perfective passive participle used in passive construction discussed in § 23.15. The third sentence shows both affirmative and regative examples of the prospective participle.

The word kmt "Egypt," literally means "black," referring to the soil of the Nile Valley (see Essay 2). This is why Egyptian uses the preposition lir "on" rather than m "in": lir kmt means literally "on the blackland."

rth.kj is the older form of the 1s stative rth.kw (§ 17.2). For the term psdt "Ennead," see Essay 12. wr-m3w "Greatest of Seers" was the title of the high priest of Heliopolis. The verb bs "introduce" uses the preposition thr "upon" rather than "to" as in English.

mj 23.j js "he is not my son" is a negated A pw sentence without pw. see § 11.5.

23.19 A final word about the participles

This lesson has been the longest you have encountered so far in this book. There are two reasons why this is so. First, the forms of the Middle Egyptian participles are more numerous than those of the other verb forms. They are also more complicated, because they can have different verb stems and different sets of endings, whereas the other verb forms generally have only a single form. There are therefore a lot of participial forms to learn.

Second, participles are the most versatile and widely used of all Egyptian verb forms. Being able to recognize a participial form is only half the battle: it is also necessary to understand the various ways Egyptian uses them. These are often quite different from the ways English uses its participles. Only occasionally can an Egyptian participle be translated directly by one of the two English participles. As you have seen from the examples above, Egyptian often uses a participle where English requires a more complicated relative clause.

At the beginning of this lesson, you learned that participles are concise ways of expressing relative clauses in a single word. In fact, participles are the normal way that Middle Egyptian uses to express a relative clause that has a verbal predicate. This is one of the major differences between Egyptian and English. Marked relative clauses with ntj plus a verb form — which correspond more closely to the relative clauses of English — are actually fairly uncommon. Such clauses are mostly used for nonverbal predicates. Unmarked relative clauses with a verb form are more common, but they are used mostly after undefined nouns, while participles can be used to modify any kind of antecedent.

Even though an Egyptian participle can sometimes be translated by an English one, you need to be aware that the reverse is often not true. Just as an Egyptian participle often cannot be translated by English participle, so too English uses its participles in some ways that Egyptian cannot.

Both languages are similar in using their participles as adjectives modifying nouns: for example participles wp(w)tj hdd(j) "the messenger going north" and participles dwt jryt rf "the evil done against him," where the Egyptian participles hdd(j) (imperfective active) and jryt (perfective passive) are translated by the English participles going and done. In other cases, however, the English participles correspond to a different kind of verb form in Egyptian. The English present participle part of the imperfect tenses (He is reading, She was talking), while the past participle is used to make passive verb forms (The ball was thrown). The Egyptian counterparts to these constructions — such the pseudoverbal construction (§ 15.2) and the passive participles at all. English also uses its participles as predicates in adverb clauses, while Egyptian uses other verb forms of this purpose: for instance,

where the English present participle telebrating is used to translate the imperfective sdm.f form and the English past participle set corresponds to the Egyptian stative w3h.(w). Egyptian connever use its participles in these two ways.

It is important to be existing translations themselves often do). On the meaning of the sembly some other form.

Besides funerary texts also consists of devotions prayed to their gods, more period and later, and were devotional texts fall into the

Hymns are among the consist of short lines arrangiplets (the technical terms fen participial phrases defollowing, from the beauty of the congdom author Khety (the

Worshipping the Inu
Hail to you, Inundary
who emerges from
hidden of conduct, do
to whom his follow
who waters the fields to
in order to make a
who sates the hills that
whose dew is what
whom Geb desires, who
who makes green the

The inundation is "hidden" becan A reflection of the increased hum Geb is the earth, Nepri is the god Let is that of the inundation prod It is important to be aware of these differences between the two languages when you are using existing translations to help you understand the grammar of an Egyptian text (as Egyptologists themselves often do). One way to tell if an English form in a translation corresponds to an Egyptian participle is to replace it by a relative clause: if the replacement makes sense without changing the meaning of the sentence, the Egyptian form is probably a participle; if it does not, it is probably some other form.

ESSAY 23. HYMNS AND POETRY

Besides funerary texts, which were discussed in Essay 22, Middle Egyptian religious literature also consists of devotional texts. Very few of these are prayers. Although the Egyptians certainly prayed to their gods, most of the prayers that have been preserved to us date from the Ramesside Period and later, and were composed in Late Egyptian. For Middle Egyptian the great majority of devotional texts fall into the category that Egyptologists call "hymns."

The key concepts in this literary genre are the words \bigstar dw3 "worship" and \bigstar praise," which often appear in the titles of hymns: for example, \bigstar dw3 wsjr "Worshipping Osiris" and \bigstar djt j3jw n wsjr "Giving Praise to Osiris." Although hymns, like prayers, can be addressed directly to a god, unlike prayers they are almost exclusively devoted to praising him or her); only occasionally do they also beseech the deity for intercession, favors, or blessings.

Hymns are among the most carefully composed of all Egyptian literary forms. They normally consist of short lines arranged conceptually into "thought couplets" (see Essay 18), or sometimes riplets (the technical terms for such groups are "distich" and "tristich"). The lines themselves are then participial phrases describing the god being "worshipped" or "praised." A typical example is following, from the beginning of the "Hymn to the Inundation," ascribed to the Middle singdom author Khety (the second line of each distich is indented):

Worshipping the Inundation.

Hail to you, Inundation,

who emerges from the ground and comes to make Blackland live;
hidden of conduct, dark in the daytime, 24

to whom his followers sing;
who waters the fields that Re creates,
in order to make all the flocks live;
who sates the hills that are far from water,
whose dew is what comes from the sky; 25

whom Geb desires, who manages Nepri,
who makes green the craft of Ptah. 26

The inundation is "hidden" because it is unpredictable; the silt that the inundation carries makes it "dank."

A reflection of the increased humidity that the inundation brings.

Geb is the earth, Nepri is the god of grain, and Ptah is the god of minerals and stone. The image behind this couplet is that of the inundation producing green crops from sandy soil.

This passage also illustrates another feature of the hymns. Most such compositions are not just random collections of eulogies, but carefully arranged expositions of Egyptian thought about the nature and significance of the god being "praised." The authors of such texts usually tried to incorporate into them as many of the different aspects of the god as possible. These aspects are sometimes expounded by means of a play on words that associates a particular characteristic of the god with one of the forms under which he was worshipped. An example is the following, from a hymn to the god Amun:

who made the whole (tmw) land, the creator (shpr) who made all that exists, in this your identity of Atum-Khepri (jtmw-hpri).

Hymns, in fact, are the prime vehicle through which the theologians of ancient Egypt preserved and transmitted their thinking about the nature of the gods and their activity in the world. As such, they are the ancient Egyptian equivalent of the philosophical writings of the Greeks and the theological treatises of medieval scholars. Much of what we know about ancient Egyptian religion and philosophy comes from such texts.

Hymns were written not only in praise of the gods but also to honor the king. There is even papyrus of the Hyksos Period that preserves a set of hymns to the royal crowns and headgear. One of the more important works of Middle Kingdom literature is a series of six short hymns in homo of the pharaoh Senwosret III. This collection begins with the pharaoh's titulary followed by the words "as he takes possession of the Two Lands in justification" (see no. I in the Exercise, below suggesting that the hymns were composed either in honor of the king's accession or to be recited during the festival celebrating his thirtieth year on the throne.

There is not a great deal of information about how the hymns were actually used. The composed in honor of a god were presumably recited, or perhaps sung, during temple rituals. The word **Mid dw3" worship" is possibly related to the noun **Dodw3w" morning." If so, hy with this word in their title may have been recited at dawn, the beginning of the Egyptian assome sun-hymns, in fact, have specific titles such as **Mid of the leastern Akhet of the sky." It titles of other hymns tell us they were meant to be recited at midday or sundown, and there also some collections with hymns for each hour of the day and night.

The verse structure of Egyptian hymns, with its short lines and couplets, is similar to that modern poetry. Some hymns even have specific refrains and "choruses," suggesting that they recited or sung by alternating performers. Although they certainly qualify as poetry, however. Egyptian hymns are not poetry of the type found in most English hymns and songs. As far as can tell, they did not use end-rhymes, and they were usually written in continuous lines like texts. A few of the six hymns in honor of Senwosret III, mentioned above, are a rare except their individual lines each occupy a single horizontal line of text, much like the arrangement modern poems.

Hymns represent just about all that has survived of Middle Egyptian poetry. The Egyptian love poems were composed in the Ramesside Period, and are written in Late Egyptian A few nonreligious Middle Egyptian songs have survived, however, including snatches of men's songs recorded in tomb reliefs. The most famous Middle Egyptian composition of

genre is known as the hittled "The song that is the harp" — indicating complex of Dynasty II harpist. The song itself time on monuments and the refrain, with which

Make holiday — Look, there is no and there is no one

Similar, much shorter, so picture of a blind harpist show that the composition information about the com-

Transliterate and translate th

I. From a hymn to Senwo (cols. I—5 and 7—Io):

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genre is known as the Harper's Song. It is preserved in two New Kingdom copies, where it is entitled "The song that is in the mortuary temple of (King) Intef, justified, in front of the singer on the harp" — indicating that the original (now lost) was inscribed on a wall in a royal tombomplex of Dynasty II or I7 (both of which had kings named Intef), before the picture of a harpist. The song itself consists of two verses and a refrain: the first verse describes the ravages of time on monuments and memory, and the second advises listeners to enjoy life while they can; the refrain, with which the song ends, repeats both themes:

Make holiday — don't weary of it! Look, there is no one allowed to take his things with him, and there is no one who goes away who comes back again.

Similar, much shorter, songs are found on a few Middle Kingdom stelae, accompanied by the picture of a blind harpist. These, and the description of the original in the tomb of King Intef, show that the composition was certainly sung to the accompaniment of a harp, but we have no information about the context or occasion in which it was performed.

EXERCISE 23

Transliterate and translate the following passages, and identify the participles in each.

I. From a hymn to Senwosret III; the arrangement reflects that of the original hieratic papyrus (cols. I-5 and 7-I0):

TITUTE OF THE PROPERTY OF THE

for the king's titulary, see Essay 6:

ntrj hprw "Divine of Evolution"

bjk-nbw hpr "Gold Falcon Who

Has Evolved"

mj jrr shmt "as Sekhmet does"

mj jrr shmt "as Sekhmet does" h3w m see § 9.4

ns ... hnt and t3zw.f ... sttjw are A B nominal sentences used adverbially

hnt "Upstream" (Nubia)

w^c rnpw "unique youngster" (literally, "young unique one")

mrwt.f has an extra pair of plural strokes

rdj sdr the verb form rdj also governs the next clause: read (rdj)
d3mw.fn qddw.sn

- 2. 44 = 1 = = 9 = 1
- 3.
- 4. In two clauses, contrasting past and present; ignore the plural strokes after jutj
- 6. Of FARMING AFINALA A LADE from a hymn in praise of the king
- 7. A Part of the king
- 8. Intallation of the such " Such"
- 9. The sentence
- 10. 184
- 11. ff 1602
- 12. Plant de la company de la
- 13. LEGGEN ALTINANT SEPARTION ddwy.j "which I say"
- 14.
- 15. [-4]-44-45-1-1-10x-464-49/76-464-1
- 16.
- 17. 188 0 mm 12

- 20. B-LIROSELA-ROSEIRO- two sentences
- 22. 24 read (j)n mj: § 7.13.1
- 24. □9 0 日本人主命之91 --- 1
- 26. = 1 A A A A A A A A

Definitions

In the preceding lesson with single word. This is why Egyptian, participles denand its English counterpassive participle mryt and loved (verb)." The relative subject divided into separate

Egyptian and English publication who listens," the anteces the active participle sdm "the antecedent z3t "daughteratticiple mrrt" who is loved

As we saw in Lesson 1. chauses, in which the subject the father to whom his son lister to two difference clause into a single word bject of the relative clause chause, and not some form like to something like *the father the known as relative forms.

We therefore need to refind didle Egyptian uses to expressions are the normal way that has a verbal predicate.

"the son who listens to
"the father to whom his

the first example, sdm is an ac

You may want to review the difference 23t mrrt "the daughter who

24. The Relative Forms

Definitions

In the preceding lesson we saw that participles are a concise way of expressing a relative clause in a single word. This is why participles can be paraphrased by relative clauses. In English as well as Egyptian, participles denote both a verb and its subject. For example, the active participle "nhw and its English counterpart "the living" both mean "those who (subject) are alive (verb)," and the passive participle mryt and its English counterpart "beloved" both mean "she who (subject) is loved (verb)." The relative clause says the same thing as the participle, but with the verb and its subject divided into separate words.

Egyptian and English participles correspond to **direct** relative clauses — those in which the subject of the verb is the same as the antecedent (§ 12.2). For example, in the phrase z3 sdm "the son who listens," the antecedent z3 "the son" is the same as the subject of the verb expressed in the active participle sdm "who listens"; and in the phrase z3t mrrt "the daughter who is loved," the antecedent z3t "daughter" is identical with the subject of the verb expressed in the passive participle mrrt "who is loved."

As we saw in Lesson 12, however, both English and Egyptian also have indirect relative clauses, in which the subject of the verb is not the same as the antecedent. An English example is father to whom his son listens: here the subject of the relative clause (his son) and the antecedent the father) refer to two different people. English has no verb forms that combine an indirect relative clause into a single word in the way that participles do for direct relative clauses. When the bject of the relative clause is not the same as the antecedent, English can only use a relative clause, and not some form like a participle: thus, we can only say the father to whom his son listens, as something like *the father listening his son to. In Egyptian, however, such forms do exist. They known as relative forms.

We therefore need to refine the statement made in § 23.19: participles are the normal way that hiddle Egyptian uses to express a direct relative clause that has a verbal predicate, and relative clause are the normal way that Middle Egyptian uses to express an indirect relative clause has a verbal predicate. The difference can be illustrated by the following examples:

"the son who listens to his father" or "the son listening to his father"

$$4$$
 $jt(j)$ sdm $n.f$ $z3.f$

"the father to whom his son listens" — literally, "the father who his son listens to him."

the first example, $s\underline{d}m$ is an active participle. In the second, $s\underline{d}m$ is a relative form, with z3.f "his as its subject.

You may want to review the difference between the subject and the agent of a passive verb (§ 13.3.4). In the phrase z3t mrrt "the daughter who is loved," the agent of the verb (the person doing the loving) is not expressed.

Like participles, the relative forms consist of a verb stem and an ending. Unlike the participles, the relative forms also have a separate subject, which can be either a distinct word (such as 23.f "his son" in the example above) or a suffix pronoun attached directly to the relative form. While Middle Egyptian has five participles, it has only three relative forms; the perfective relative, the imperfective relative, and the perfect relative. The perfective and imperfective relative generally look like the perfective and imperfective passive participles, and the perfect relative looks like the perfect of the suffix conjugation. Egyptologists often call the first two the perfective and imperfective relative $s\underline{d}m.f$, and the third the relative $s\underline{d}m.n.f$.

Endings 24.2

Like participles, the relative forms are essentially adjectives. As such, they normally agree in gender and number with the noun they modify. The endings that express this agreement are the same as those of other adjectives and the perfective and imperfective participles: for example,

23 mrr.f "the son whom he loves" MASCULINE SINGULAR List Land 23w mrrw.f "the sons whom he loves" MASCULINE PLURAL 23t mrrt.f "the daughter whom he loves" **FEMININE** z3wt mrrt.f "the daughters whom he loves."

As in the adjectives and participles, the relative forms modifying plural nouns can also have plural strokes, and the feminine ending can sometimes be omitted.

Besides these endings some relative forms can also have a stem ending, like those of the participles (§ 23.5). There are two sets of stem endings, for the perfective and imperfective relative forms. They can be summarized as follows, using the "strong" verb and dd "say" (2-lit.) and the "weak" verb mrj "love" (3ae-inf.) as examples.

I. perfective relative — strong verbs have no ending other than those of gender and number weak verbs have the ending -y ($\{\{\}\}$): for example,

MASCULINE SINGULAR dd.f "(that) which he says"

FEMININE

mry.f "(the one) whom he loves"

MASCULINE PLURAL ddw.f "(those) which he says"

mryw.f "(those) whom he loves"

ddt.f "(that/those) which he says"

mryt.f "(the one/ones) whom he loves."

no special ending otherwise, rarely the ending -y ($\{\{\}\}$): for example,

<u>ddw.f</u>, rarely <u>ddy.f</u> "(that) which he says" MASCULINE SINGULAR

mrrw.f, rarely mrry.f "(the one) whom he loves"

MASCULINE PLURAL ddw.f, rarely ddyw.f "(those) which he says"

mrrw.f, rarely mrryw.f "(the ones) whom he loves"

FEMININE ddt.f "(that/those) which he says"

mrrt.f, rarely mrryt.f "(the one/ones) whom he loves."

3. The perfect relative

MASCULINE SING

MASCULINE PLUT

FEMININE

As you can see from some exceptions, -y is a = nally both the perfective this ending is rarely found sult of a sound change from is simply a variant of mrnag I say," which shows both like the writing pronunciation j (i.e., sur > 1)

Because the stem ending impossible to know whether supply it in transliteration: and imperfective sometimes added to the ma example, 5000 1 writings the -w probably ind

In the perfective relative example, Mu ddtj.f "the prospective meaning (as in a a fourth relative form, called of debate. A difference in wr of the perfective relative often err on the side of caution and rather than as examples of a se

Forms

As noted at the beginning of look like the perfective and in perfect of the suffix conjugati the various verb classes as they

This variation may be due to di tian Arabic participle meaning "

Because of the wide variety of l form in the tables has been transl

The perfect relative has no special ending, other than those of gender and number:

MASCULINE SINGULAR $\underline{dd.n.f}$ "(that) which he said"

mr.n.f "(the one) whom he loved"

MASCULINE PLURAL $\underline{d}dw.n.f$ "(those) which he said"

mrw.n.f "(those) whom he loved"

FEMININE <u>ddt.n.f</u> "(that/those) which he said"

mrt.n.f "(the one/ones) whom he loved."

As you can see from these charts, the stem ending, when there is one, is either $-\gamma$ or -w. With some exceptions, $-\gamma$ is a mark of the perfective form and -w a mark of the imperfective. Originally both the perfective and imperfective ended in -w, like the passive participles (§ 23.5), but this ending is rarely found with the perfective forms in Middle Egyptian. The ending $-\gamma$ is the result of a sound change from -w: thus, perfective mry.f was originally mrw.f and imperfective mry.f simply a variant of mrrw.f. A good example of this change is the form -w ddwy.j "which say," which shows both the original ending -w and the later ending $-\gamma$ (i.e., ddw.j > ddy.j), much the writing -w swj: swj "drink" reflects both the original radical r and its Middle Kingdom pronunciation v (i.e., v swj: see § 2.8.3).

In the perfective relative the feminine ending -t is sometimes written $\]$ or $\[\]$ instead of $\[\]$: for example, $\[\]$ "that which he might say." Since forms with this ending normally have prospective meaning (as in this example), some Egyptologists have identified them as examples of fourth relative form, called the prospective relative. Whether such a form existed is still a matter of debate. A difference in writing can only be seen in the feminine, and the normal written form of the perfective relative often has prospective meaning (as we will see). For these reasons, we will err on the side of caution and view such forms only as unusual writings of the feminine perfective rather than as examples of a separate prospective relative.

Forms

As noted at the beginning of this lesson, the perfective and imperfective relative forms generally look like the perfective and imperfective passive participles, and the perfect relative looks like the perfect of the suffix conjugation. The following tables show typical examples of these forms for the various verb classes as they appear in Middle Egyptian texts.³

This variation may be due to dialect as well as chronology. A similar variation can be seen in the modern Egyptian Arabic participle meaning "wanting": some speakers say 'awiz; others, 'ayiz.

Because of the wide variety of English translations that the relative forms demand, only the verbal part of each form in the tables has been translated, and not the relative words "that, which, who, whom," etc.

1. Perfective and imperfective

2-LIT.		\\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \
2AE-GEM.		wn.k "you will exist." m33t.k "you see," wnn.k "you will exist," wnnw "exists."
3-LIT.		"you tread." we assembled." Indy.k
3AE-INF.		mr.k "you want," Mal mry.s "she wants." mrw "wants," irr "does," irry.k "you do."
4AE-INF.		rhnt "can depend." **Wishhw "is inundated."
CAUS. 2-LIT.	PERFECTIVE IMPERFECTIVE	" swd "has bequeathed." Swjw "reports."
CAUS. 3-LIT.	IMPERFECTIVE	Sdmj "adheres."
CAUS. 3AE-INF.	PERFECTIVE	NI Mi ← sh3y.k "you mention."
CAUS. 4AE-INF.	PERFECTIVE IMPERFECTIVE	shnt "promoted." [1] sb3q.f "he brightens."
ANOM.	PERFECTIVE	"I might put." A j "come." A large "share in " and the gives," and djt.j
	IMPEKTECTIVE	App juw, Apju "come"; rarely Mp jyw "come."

2. Perfect

2-LIT.	ddt.n.f "he said."
2AE-GEM.	In Mat.n.j "I have seen," wnt.n.f "he was."
3-LIT.	」大流 sb(3).n.k "you have taught."
3.AE-INF.	The gmt.n f"he found."
4-LIT.	s's't.n.f "he has wrecked."
AAE-INF.	mdwt.n.j "I have spoken."

⁴ Probably from an original jum > jynu (see § 24.2).

CAUS. 2-LIT.

CAUS, 3AE-INF.

CAUS, 4AE-INF.

ANOM,

As you can see by perfective and imperfective passive of the perfect. As in the the perfective and

Word order in clauses
Like participles, the relations nouns by themselves,

z3 mr.f "the son he z3t mrrt.f "the day z3w mrw.n.f "the

As verb forms, the relative predicate (§§ 14.6, 18.4): for

"the words that the

this writing which

When they are used by the nb "all, each, every, any

wherever I might land

"everything I have write

these examples show, nb ten minal dative can come between diffes a participle used as a no

Literally, "which the messenger of

CAUS. 2-LIT.

CAUS. 3-LIT.

Schn.f "he has beautified."

CAUS. 3AE-INF.

CAUS. 3AE-INF.

CAUS. 4AE-INF.

Sh3.n "has bared."

CAUS. 4AE-INF.

Shnt.n "promoted."

ANOM.

An

As you can see by comparing these tables with those in §§ 23.7 and 18.2, the stems of the perfective and imperfective relative forms are generally the same as those used in the perfective and imperfective passive participles, and the stem of the perfect relative form is comparable to that of the perfect. As in the participles, the 3ae-inf. verb jrj "make, do" is normally spelled in the perfective and jrr in the imperfective relative.

Word order in clauses with relative forms

Like participles, the relative forms can be used both as adjectives, modifying a preceding noun, or as nouns by themselves, without an expressed antecedent: i.e.,

z3 mrf "the son he wants" mrf "the one he wants"
z3t mrrt f "the daughter he loves" mrrt f "the one he loves"
z3w mrw.n f "the sons he wanted" mrw.n f "the ones he wanted."

As verb forms, the relatives obey the normal rules of word order for clauses with a verbal predicate (§§ 14.6, 18.4): for example,

"the words that the Duat-gods say to this god" (VSD)

mdww ddw n.sn ntr pn

"the words that this god says to them" (Vd\$)

II nn n zh3w rdj.n wj wp(w)tj n hm.k hr.s

"this writing which the messenger of Your Incarnation assigned me to" (VoS).5

When they are used by themselves, as nouns, the relative forms can be modified by the adjective nb "all, each, every, any": for instance,

hnt.(j) nbt jm

"wherever I might land" - literally, "any(where) that I might land in"

mert nbt k3.j "all that my ka loves"

The state of habt.n.j n.k nb hr.s

"everything I have written to you about" - literally, "all that I have sent to you about it."

these examples show, nb tends to come as close to the relative form as possible, though a prominal dative can come between them. This is the same as the word order in clauses where nb modifies a participle used as a nour (§ 23.9).

Literally, "which the messenger of Your Incarnation put me on it," meaning "assigned me to do."

24.5 Syntax of the relative forms

Like participles, the relative forms are ways that Egyptian uses to express a relative clause that has a verbal predicate. As we saw in Lesson 12, relative clauses always contain some element (known as the coreferent) that refers to the same thing as the antecedent, whether or not the antecedent itself is expressed (§ 12.2). Participles are always the equivalent of direct relative clauses, in which the coreferent is the subject of the verb. In normal participial clauses this coreferent is not expressed by a separate word, because the participle itself denotes both the verb and its subject (§ 24.1), but it is reflected by the gender and number ending of the participle; i.e.,

ntrt mrnt rmt "the goddess who loves people" and mrnt rmt "she who loves people" (active)

dwt jryt jn sth "the evil which was done by Seth" and jryt jn sth "that which was done by Seth" (passive).

In each of these examples, the subject of the relative clause is the same as the antecedent: in the first set, the one doing the loving (ntrt "the goddess" and unexpressed "she"); in the second, the thing which was done (dwt "the evil" and unexpressed "that").

Relative forms are the equivalent of **indirect** relative clauses, where the coreferent is not the subject but some other element of the relative clause. In such clauses the antecedent is normally identical with one of four elements in the relative clause:⁷

1. direct object of the relative form

This is the most common construction in relative clauses with a relative form. In this case the coreferent is not expressed: for example,

"the little daughter A I got through prayer"

"like that which My Incarnation has seen in his writings."

This construction is only possible when the relative form is a transitive verb, since only transitive verbs can have a direct object. Note that English also does not express the coreferent in this case: we do not say *"the little daughter A I got her C" or *"(a thing A) which My Incarnation has seen it just as Egyptian does not say *23t ktt int. j. j. j. or *m3t.n. st hm.j.

2. object of a preposition

The antecedent can also be identical with the object of a preposition in the relative clause. In this case the coreferent is normally expressed: for example,

"the home " in which you grew up" or "the home " you grew up in"

- 6 The special uses of the passive participle discussed in §§ 23.15-23.16 have a different relationship between the antecedent and the coreferent. This relationship will be discussed in § 24.7.
- 7 In the following discussion the antecedent is marked by a superscript A and the coreferent by a superscript (when they are expressed), so that you can identify both elements more easily.

"one to who

literally, "the home As the translations of Egyptian normally rec can also be omitted in F

"the place he he we'revery good and

Compare the first of the jm f^C "the home A you go

3. a possessive

The antecedent occasion the relative clause. En word whose or of whom, we

"that efficient god

"one at whose birth

literally, "that efficient god" the bas of Heliopolis united Egyptian. In English it is usurphrase who his ^C.

4 part of a dependent class

Like the participles (§ 23 such as a noun clause or an a with some element in such de-

"a sleeper whom you what he intended to do

the first of these examples the lative form rdj.n.k: literally, "a cample the coreferent is the old min k3t.n.f: literally, "(the thing

Note that the object of the relative

"one to whom Thoth gives praise,"

"the place A he brought him from"8

"every good and pure thing hat a god lives on"

Compare the first of the two preceding examples, where the coreferent is expressed: $\underline{h}nw^{A}$ $\underline{h}pr.n.k$ $\underline{j}m.f^{C}$ "the home \underline{h} you grew up in."

3. a possessive

The antecedent occasionally is identical with a suffix pronoun attached as possessive to a noun in the relative clause. English normally requires the translation of such clauses with the relative word whose or of whom, without an expressed coreferent: for example,

"one at whose birth the bas of Heliopolis united in order to make a king of eternity,"

literally, "that efficient god" who his c fear is throughout the foreign lands" and "(a king") who the bas of Heliopolis united at his birth." In this case the coreferent is always expressed in Egyptian. In English it is usually subsumed into the relative pronoun whose, which comes from the phrase who his c.

4. part of a dependent clause governed by the relative form

Like the participles (§ 23.9), the relative forms can govern a dependent clause of their own, such as a noun clause or an adverb clause. The antecedent of the relative clause can be identical with some element in such dependent clauses: for example,

"a sleeper " whom you have caused to awake"

"what he intended to do to me."

In the first of these examples the coreferent is the subject of a subjunctive used as object of the relative form rdj.n.k: literally, "a sleeper h whom you have caused that he awake." In the second example the coreferent is the object of the infinitive jrt, which itself is the object of the relative form k3t.n.f. literally, "(the thing h) that he intended to do it to me." These examples show how

⁸ Note that the object of the relative form, sw "frint," is expressed in this case because it is not the coreferent.

Egyptian expresses the coreferent where English usually omits it. Like English, however, Egyptian can also omit the coreferent in such constructions: for instance,

1 Don A all d'm dj.nfjnt hm.j

"the electrum he caused My Incarnation to get"

"He is excited about what I have decided to do."

In the first of these examples the relative form dj.n.f governs a subjunctive, and the unexpressed coreferent is the object of the subjunctive; this could also have been expressed as $\underline{d}^{c}m^{A}$ dj.n.f jnt sw^{C} hm.j— literally, "the electrum A which he caused that My Incarnation get it C." In the second example the relative form $\S 3t.n.f$ governs an infinitive and the unexpressed coreferent is the object of the infinitive; Egyptian could also have said $\S 3t.n.j$ jrt st^{C} — literally, "(the thing A) that I have decided to do it C." Unlike the other three constructions with relative forms, there are no hard and fast rules that determine when Egyptian expresses the coreferent in a dependent clause and when it omits it.

24.6 Translating relative forms

As the examples in the previous section illustrate, relative clauses with a relative form often require an English translation whose syntax is quite different from that of Egyptian. This is because the syntax of English relative clauses is much more complicated than that of Egyptian — as we have already observed in our discussion of relative clauses with a nonverbal predicate (§ 12.5). Like nonverbal relative clauses, those with a verbal predicate (i.e., a relative form) can be understood as statements that have been converted to function as relative clauses. The rules for doing this are actually fairly simple in Egyptian. They can be illustrated by the following example:

"the great white (crown A), at whose beauty the Ennead is excited."

In Egyptian and in English this construction is formed from two parts: the antecedent hdt c3t "the great white one," and the statement h^c psdt m nfrw.s "the Ennead is excited at her beauty." In Egyptian the statement has been converted to modify the antecedent by t wo simple rules:

- change the verb form to a relative form: h^c psdt m nfrw.s $\Rightarrow h^{cc}$ psdt m nfrw.s
- add a gender and number ending to agree with the antecedent: heet psdt in nfrw.s (this step is eventually omitted in spoken Middle Egyptian).

In contrast, the same procedure requires four rules in English:

- insert a relative marker (REL): the great white one REL the Ennead is excited at her beauty
- move the coreferent phrase after the relative marker: the great white one REL her beauty the Ennead is excited at
- combine the relative marker and coreferent into a relative pronoun (REL + her = whose): the great white one whose beauty the Ennead is excited at
- move the preposition in front of the relative pronoun: the great white one at whose beauty the Ennead is excited (this step can be omitted in colloquial English).

As you can see, the corresponding relative dispronounced when the corresponding relative dispronounced when the corresponding relative dispression of the co

"the mistress of "he of who because

In the first of these example of the first of these example of the first of offerings, who have a first of the first offerings, and content because of what the first offerings in Egyptian (as consolate into the convolute of the second example of the second example

Because the two languages on experienced Egyptological her part of Middle Egyptian keeping in mind the simple are confronted with related, you should first transform into grammatical English

Passive relative forms

English the verb form in a renot only the student whose essence. Egyptian relative forms, sometimes adds the suffix to

Sw n s'hw.n qrs.tw w'b[w]
"cedars for our privileged

This kind of passive relative is the Kingdom. To express a pain the special construction we

is a spelling of wsjr "Osiris" ped Better wood coffins were made of ced As you can see, the syntax of clauses with an Egyptian relative form is much simpler than corresponding relative clauses in English. The difference between the two languages is especially pronounced when the coreferent is part of a dependent clause governed by the relative form: for example,

In the first of these examples the coreferent s(j) is the object of m33.f, which is an imperfective sdm.f in an unmarked adverb clause dependent on the relative form $h^{c.c}t$ wsjr— literally, "the mistress" of offerings, who Osiris is excited when he sees her "." In the second, both htpw and ddt.f are relative forms, and the coreferent is the subject of ddt.f— literally, "he" who the gods are content because of what he" says." Although both examples are relatively straightforward constructions in Egyptian (as can be seen from their literal translations), they are quite difficult to translate into the convoluted relative constructions that proper English requires. In the first case this is possible only by inserting a preposition (at) that does not exist in the Egyptian; the translation given for the second example is even more contorted, and only marginally grammatical.

Because the two languages handle relative clauses so differently, students of Egyptian — and even experienced Egyptologists — usually have more trouble with relative forms than with any other part of Middle Egyptian grammar. The best way to understand clauses with relative forms is keeping in mind the simple and straightforward nature of the Egyptian constructions. When ou are confronted with relative forms, don't try to put them immediately into proper English.

Instead, you should first translate them literally, word for word, and only then convert your translation into grammatical English.

Passive relative forms

English the verb form in a relative clause can be passive as well as active: for example, we can not only the student whose essay the teacher praised but also the student whose essay was praised by the wher. Egyptian relative forms, however, are normally active. To make a passive relative, Egyptian sometimes adds the suffix tw to a relative form: for example,

sw n schw.n grs.tw web[w] m jnw.sn

"cedars for our privîleged, with the produce of which the pure are buried."10

is simply the normal active relative form with the impersonal pronoun tw "one" (§ 15.5) as subject: literally, "cedars ... which one buries the pure in their produce."

This kind of passive relative is not very common, and is mostly found in texts written after the stidle Kingdom. To express a passive relative Middle Egyptian normally uses the passive particion in the special construction we met in the preceding lesson (§ 23.15): for example,

is a spelling of wsjr "Osixis" peculiar to the Costin Texts, from which this example is taken.

Better wood costins were made of cedar planks (the "produce" of cedars) imported from Lebanon.

On the surface these look like passive relatives — that is, like indirect relative clauses in which the verb form is passive: "(one h) who a concealed matter is said to him "," where the coreferent is the object of a preposition (compare § 24.5.2); and "(women A) who myrrh has been put on their hair," where the coreferent is the possessor of a noun in the relative clause (compare § 24.5.3). In fact, however, they are direct relative clauses, like all participial clauses. The verb forms are not relative forms but passive participles describing an action that is done to their antecedents. The coreferent is actually an unexpressed subject of the participle, as it is in other participial clauses (see § 24.5, beginning): i.e., "(one) told a concealed matter" and "(women) given myrrh for their hair." For all practical purposes, of course, the difference is academic, and you can think of such uses as passive relatives if you like — as long as you remember that the verb forms are passive participles and not passive relative forms.

Meaning of the relative forms 24.8

The perfect relative has the same meaning as the perfect of the suffix conjugation. It describes completed action, and normally corresponds to the past or perfect tenses of English: for example,

"Look, those works you have done have been seen" (perfect)

"Then she was repeating all she had heard" (past perfect).

The perfect relative of the "learn" describes the completion of the act of "learning," and therefore usually means "know" (present), like the perfect of this verb: for instance,

The same is true for the verb hm "not know," the opposite of rh.

The basic meaning of the perfective and imperfective relative forms is the same as that of the perfective and imperfective participles (§ 23.10). The perfective relative describes action without any indication of tense or aspect, and can therefore be used with reference to any tense: for instance,

"It has been done completely as that which he wanted" (past)

"whom the multitude of every herd desires" (present)

"These things shall be for the one son of yours you will want" (future).

The imperfective relative peated, or ongoing action example,

> TENNA-IT jr hms.k hn° 331, m "When you sit down

in other words, make a go mally) love" to eat.

Although they are both tend to be associated with perfective is often used responds to the English pre-

> "Tell (§ 16.1) me "Another (remedy)

When the two forms are use a single action and the imper contrast can be seen in a com whom people "love" (mŋ) or

PMI SECTION "one whom the king I

The perfective relative is used because they express a different my is used with the singular loving." With the collective wn's) gods," however, the in more than one actor and there

The verb mrj "want, love" between the two relative forms forms of this verb can be used

Jack Sa hmt f "his wife, whom he low

his case the perfective form expresses the same mes now (mrt.f) and always (m and have z3.f mrr.f. meral statement while the seco The imperfective relative is also tenseless, but it carries the extra connotation of incomplete, repeated, or ongoing action. In most cases it is used to describe customary or habitual action: for example,

jr hms.k hnc cš3t, msd t mrr.k

"When you sit down (to eat) with a crowd, hate the bread you love,"

in other words, make a good impression by not eating too much of the things mrr.k "you (normally) love" to eat.

Although they are both essentially tenseless, however, the perfective and imperfective relatives tend to be associated with some tenses more than others, like their participial counterparts. The **perfective** is often used to describe **prospective** action and the **imperfective** normally corresponds to the English **present** tense: for example,

"Tell (§ 16.1) me what you will do about it"

"Another (remedy) that a woman does for it."

Then the two forms are used with reference to the same tense, however, the perfective denotes regle action and the imperfective describes repeated or ongoing actions. A good example of this can be seen in a common set of relative clauses used to describe someone as an individual compeople "love" (mrj) or "bless" (hzj): for example,

perfective relative is used in the first clause and the imperfective in the next two clauses, not cause they express a difference in tense but because of the subjects they have. The perfective is used with the singular subject nswt "the king" because it is thought of as a single instance of twing." With the collective subject nwt.f "his town" and the plural subject ntrw.s nbw "all its (the mass) gods," however, the imperfectives mrrw and hzzw are used because these subjects refer to the than one actor and therefore more than one instance of "loving" and "blessing."

The verb *mrj* "want, love" is a good illustration of the basic aspectual difference that exists between the two relative forms (and between perfective and imperfective forms in general). Both this verb can be used with the same antecedent and the same subject: for example,

"his wife, whom he loves and whom he continues to love."

this case the perfective form is simply the normal way of saying "whom he loves," while the imperfective expresses the same action as ongoing: we can paraphrase this as "his wife, whom he loves now (mrt.f) and always (mrrt.f)." In the same way, a son can be called both \(\frac{1}{2} \) \(\frac{1}{

24.9 Some common uses of the relative forms

We have already met the perfect relative jr.n.f as part of the construction $sdm\ pw\ jr.n.f$ "what he did was to hear" (§ 14.14.3). Relative forms with a god's name as subject are common in proper names, often with the god's name in honorific transposition: for example, "I'm mry-rc" "He whom Re loves," I'm ddt-jmn "She whom Amun gives," I'm ddt-jmn "She whom Amun gives," I'm ddt-jmn "She whom Amun gives," I'm ddt-jmn "He whom Anubis has protected." The perfect relative stp.n-rc" "whom Re has chosen" is part of many New Kingdom royal names. An example is wsr-m3ct-rc stp.n-rc, the throne name of Ramesses II (Dynasty 19, ca. 1279—1213 BC), meaning "Powerful one of the Maat of Re, whom Re has chosen." The personal name of this king also contains a perfective relative form: rc-ms-sw mr-jmn(w), meaning "Re is the one who gave him birth (perfective active participle), whom Amun loves." We have the actual pronunciation of both these names thanks to a transcription in cuneiform, where the vowels are written: was-muca-rica satipna-rica and rica-masi-sa may-amana."

Individuals often added the names of their parents after their own by means of the relative forms jr.n and jr.n ms.n: for instance,

zh3 n hnrt wr sbk-htp.(w) m3° hrw nb jm3h, jr.n zh3 n hnrt wr snb-n.j m3° hrw, ms.n nbt pr rn.s-rs.(w) m3°t hrw

"Chief prison-scribe Sebek-hotep, justified, possessor of honor,

begotten of the chief prison-scribe Seneb-ni, justified,

born of the house-mistress Renes-res, justified."12

The clauses jr.n X and ms.n Y mean "whom X made" and "to whom Y gave birth," but they are normally translated "begotten of" and "born of" because the length of the phrases that serve as their subject usually makes a literal translation somewhat clumsy in English.

Kings are often described as "beloved" of a particular god by means of the perfective relative form \(\mathbb{M} \) mry with the god's name as subject (often in honorary transposition): for example,

(n)swt bjt(j) NBW-K3W-R° mity wsjr-hnt(j)-jmntjw dj °nh

"King of Upper and Lower Egypt NUB-KAU-RE, beloved of Osiris

the foremost of Westerners, given life."13

Here too the expression mry X is translated "beloved of X" rather than "whom X loves" because the length of the god's name and epithets would often require too much of a separation between "whom" and "loves." Sometimes the perfect relative mr.n is used in this context: for example,

- The pronounced form of the throne name shows the loss of the final r of wsr and the feminime t of m3°t; in the personal name the r of mr has changed to a y (see § 2.8.3). The stress was probably on the second-last syllable in all four parts: i.e., "wass-moo-ah-REE-cah sah-tip-nah-REE-cah, ree-cah-mah-SEE-sah migh-ah-MAH-nah."
- 12 The adjective wr "chief" is written two different ways; it modifies zh3 "scribe" (masculine), Not hnrt "prison" (feminine). The names mean "Sobek is content" (stative), "Become healthy for me!" (imperative), and "Hist name is awake" (stative). For m3° hrw "justified" see Essay 8; for nb m3h "possessor of honor" see Essay 21.
- 13 For dj end "given life," see § 23.15. Nub-kau-re ("The golden one of the sun's life force") is the throng name of Amenemhat II (Dynasty 12, ca. 1929–1892 BC). Egyptologists often transcribe nbw "gold" as "Nub" in proper names to distinguish it from nb "lord."

"King of Upper and I whom Amun has less

This does not mean that like "wanted" — i.e., "who to read Signal as sive participle. This is clearly

mry n (j)t(j).f, hzy "beloved of his father

In this case the verb forms direct genitive, because the the third clause, however.

One of the most common stelae, and other funerary words. The following is a pro-

htp-dj-(n)swt wsjr h
dj.sn prt-hrw t hnat

cht ntr jm, ht
n k3 n rh-(n)swt subj
"A royal offering of
and of Wepwa
giving an invocatio
every good and
brings, on which
for the ka of the kin
Iuui, justified."

This formula underwent may versions, but most examples

I. the dedication

The formula always beginning clause, htp-dj-(n)swt: literally

14 This is the throne name of Harwhom Re has chosen." "King of Upper and Lower Egypt DJESER-KHEPERU-RE SETEPEN-RE, whom Amun has loved."

This does not mean that the god has finished "loving" the king. Instead, mr.n means something like "wanted" — i.e., "whom Amun wanted (for his son and successor as king)." It is also possible to read $\frac{1}{2} \int_{-\infty}^{\infty} \int_{-\infty}^{\infty} dx \, dx$ as $mr(y) \, n \, jmn$ "the beloved (one) of Amun," where mr(y) is a perfective passive participle. This is clearly the reading in other instances: for example,

mry n (j)t(j).f, hzy n mwt f, mrrw snw.f snwt.f

"beloved of his father, blessed of his mother, whom his brothers and sisters love."

In this case the verb forms in the first two clauses must be passive participles with a following indirect genitive, because the perfect relative form does not have a masculine singular ending γ . In the third clause, however, mrrw is the imperfective relative.

10 The htp-dj-nswt formula

One of the most common uses of the relative forms is in a dedicatory formula found on coffins, stelae, and other funerary objects. This is known as the *htp-dj-nswt* formula, from its opening words. The following is a typical example, from a stela of the late Middle Kingdom:

htp-dj-(n)swt wsjr hnt(j) jmntjw ntr c3 nb 3bdw wp-w3wt nb t3 dsr

dj.sn prt-hrw t hnqt k3w 3pdw šsr mnht, ht nbt nfrt w^cbt ddt pt qm3(t) t3 jnnt h^cp(j)

cnht ntr jm, htpwt df3w t3w ndm n cnh

n k3 n rh-(n)swt snbj šrj m3° hrw ms.n nbt pr jwwj m3°t hrw

"A royal offering of Osiris, foremost of Westerners, the great god, lord of Abydos, and of Wepwawet, lord of the Sacred Land,

giving an invocation offering of bread and beer, cattle and fowl, linen and clothing — every good and pure thing that the sky gives, the earth creates, the inundation brings, on which a god lives — offerings, food, and the sweet air of life,

for the ka of the king's acquaintance Senebi Jr., justified, born of the house-mistress Iuui, justified."

This formula underwent many changes in the course of Egyptian history and it has many different versions, but most examples have four elements in common:

1. the dedication

The formula always begins with the expression $\frac{1}{4}$ (sometimes $\frac{1}{4}$). This is a relative clause, $\frac{1}{4}$ (h)swt: literally, "an offering that the king gives," with (h)swt: "king" in honorary

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t; in the

and "Her II. name of in proper

¹⁴ This is the throne name of Haremhab (Dynasty 18, ca. 1323-1295 BC). It means "Sacred one of Re's evolutions, whom Re has chosen."

transposition. It identifies the object on which it is inscribed as a funerary item theoretically authorized by the king himself: in effect, a royal funerary gift. Some inscriptions specifically say as much: for example,

jr qrst tn jn (n)swt [dj] n.j st m [...] m htp-dj-nswt

"As for this burial, the king is the one who gave it to me as [...], as an 'offering that the king gives."

Because of its practical meaning and the way it is normally associated with the rest of the formula, htp-dj-(n)swt is often better translated as "a royal offering" rather than literally, as a relative clause.

2. the agent

The king's "gift" is normally made not by the king personally but by a local funerary establishment. The god of such establishments, usually Osiris or Anubis, is understood as the agent of the gift. His participation is usually recognized in the formula by the appearance of his name and epithets as a direct genitive after htp-dj-(n)swt. The example given here, which was erected at Abydos, cites two gods in this way: Osiris, king of the dead ("foremost of Westerners") and chief god of Abydos; and Wepwawet, guardian of the cemetery at Abydos (the "Sacred Land").

Sometimes the god's name is introduced by the indirect genitive or the preposition jn "by": for example, htp-dj-(n)swt n jnpw "a royal offering of Anubis," htp-dj-(n)swt jn wsjr "a royal offering by Osiris." Occasionally the name of the god is incorporated directly into the dedication in place of the word (n)swt, as in htp-dj-jnpw "an offering that Anubis gives." This alternative can also be combined with the normal dedication: for instance, htp-dj-(n)swt htp-dj-jnpw "an offering that the king gives and an offering that Anubis gives."

3. the offerings

The list of gifts included in the htp-dj-nswt can be the most extensive part of the formula. It either follows directly after the agent or is introduced by dj (plural dj.sn) "giving," an imperfective sdm.f referring to the agent or agents (see § 20.14).

There are two basic gifts: burial and offerings. The first is commonly associated with "a royal offering of Anubis" and is usually described as a place of the property of the property of the presenter calls the deceased's spirit to come and partake of: this is described in Egyptian as prt hrw "sending forth the voice." At its most basic, the offering consists of prt-hrw t hnqt k3w 3pdw "an invocation offering of bread and beer, cattle and fowl." Other elements can be added to this, such as the isr mnht "linen and clothing" mentioned in the example cited here. The offerings are often summarized by the phrase ht nht nfrt w b "every good and pure thing"; this can be further qualified by clauses with relative forms, such as ddt pt qm3(t) t3 jnmt h p(j) "nht ntr jm" that the sky gives, the earth creates, the infundation brings, on which a god lives" in the example above.

4. the beneficiary

The htp-dj-(n)swt form fering" is made. This is "for the honored," U has the ka of." The deceased times also by the expression

The htp-dj-nswt formula so you should take special care

The verb wnn "exist, be" can for example,

"He is the one whose

Such uses are quite rare, hoppredicates to function as relative

The verb *p3* "do in the relative form with a following.

"The like did not have

literally, "who their master operfect relative of hzj - b3hz use of p3 here adds the extra a

The negation of the relative Like the participles (§ 23.18). The negative verb occurs in ten, the infinitive) of the verb

m3t.f "what he will see"
m3t.f "what he sees"
m3t.n.f "what he has see

The following is an example in

"There is no matter tha

Note that the coreferent, sj "it," ment 'rq and not the object of the

16 I.e., who has white-bread. For sur

¹⁵ The shading is a convention used to show portions of an inscription that are lost and for which no restoration has been supplied. Its size corresponds to that of the missing text: here, a single group.

4. the beneficiary

The htp-dj-(n)swt formula ends with the name of the deceased person to whom the "royal of-fering" is made. This is preceded by the dative n "for" or the fuller expressions "of n jm3hy "for the honored," n in n

The htp-dj-nswt formula is one of the most commonly occurring of all Middle Egyptian texts, so you should take special care to familiarize yourself with its construction.

The relative forms of wnn and p3

The verb wnn "exist, be" can be used in one of the three relative forms as a verb in its own right: for example,

"He is the one whose white-bread exists."16

Such uses are quite rare, however. Normally the relative forms of wnn are used to allow adverbial predicates to function as relatives: an example has been cited in § 24.5.3 above.

The verb p3 "do in the past," which we met in § 20.5 and again in § 23.17, can be used as a relative form with a following infinitive: for example,

nj hpr mjtt n b3kw p3.n nb.sn hzt st

"The like did not happen to servants whose master had ever blessed them,"

literally, "who their master once did blessing them." This could also have been expressed with the perfect relative of hzj - b3kw hzw.n st nb.sn "servants whose master had blessed them" — but the use of p3 here adds the extra connotation of "ever" (see § 20.5).

The negation of the relative forms

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Like the participles (§ 23.18), the relative forms are negated by means of the negative verb tm. The negative verb occurs in the relative form, followed by the negatival complement (or, less often, the infinitive) of the verb being negated: i.e.,

m3t.f "what he will see"

m3t.f "what he sees"

tmt.f m33 "what he will not see" (perfective)

tmt.f m33 "what he does not see" (imperfective)

m3t.n.f "what he has seen"

tmt.n.f m33 "what he has not seen" (perfect).

The following is an example in which the perfect relative is negated:

"There is no matter that he did not understand."

Note that the coreferent, sj "it," is expressed here because it is the object of the negatival complement 'rq and not the object of the relative form tmt.n.f itself.

16 I.e., who has white-bread. For swt see § 5.5; for the sentence construction see § 7.12.3.

ESSAY 24. NONLITERARY TEXTS

Besides the various genres of Egyptian literature that we have discussed in the past five essays, there is also a large body of Middle Egyptian texts that fall outside the realm of pure literature. Where literary texts were composed with an eye to style as well as content, these nonliterary documents are generally concerned with content alone. As such, they are often closer to the contemporary spoken language than most literary compositions. Almost all were written on papyri. Some were meant to be preserved as archival or reference documents, but many were undoubtedly written to be temporary records and have survived only through chance.

The largest group of such texts are those that we might call "scientific" documents. These are mostly of two kinds: mathematical treatises and medical texts. Middle Egyptian mathematical treatises are represented by four papyri and two wood tablets. Of these, the most important is the Rhind Mathematical Papyrus, which contains a table of the division of 2 by odd numbers from 3 to 101 and a series of 84 problems in arithmetic and plane and solid geometry. The title tells us that the papyrus was copied during the reign of the Hyksos pharaoh Apophis (ca. 1560 BC) "in conformance with a writing of old made in the time of the King of Upper and Lower Egypt NI-MAAT-RE" (Amenembat III of Dynasty 12, ca. 1844–1797 BC). Its contents are typical of those found in the other mathematical texts.

There are 12 major Middle Egyptian papyri that deal with medicine. Five of these were written during the Middle Kingdom but are only partially preserved, and the remainder were copied during the New Kingdom and Ramesside Period. The two most important are the Edwin Smith Papyrus and the Ebers Papyrus, both 18th-Dynasty copies. The Ebers Papyrus is one of the longest papyry we have from ancient Egypt, with 110 pages of text. Its scribe claims that it was copied "as what was found in writing under the feet of Anubis in a shrine and brought to" a king of the First Dynasty. Despite this attribution, the earliest preserved medical texts are all written in Middle Egyptian and were undoubtedly composed after the end of the Old Kingdom.

The medical papyri are mostly concerned with the practical treatment of ailments. Ebers and two others deal with general medicine, and the rest cover specific areas, including trauma, ophthalmology, gynecology, obstetrics, and veterinary medicine. They give instructions for the treatment of specific conditions, including pharmacological prescriptions. Despite their practical nature the medical papyri also include magic spells that the physician was to recite as part of the treatment. The Egyptians thought that nontraumatic diseases were caused by malevolent spirits and needed to be cured not only by practical means but also by driving off the inimical agents. Balancing this approach, however, several of the papyri also contain extended treatises on anatomy and physiology, including a rudimentary description of the circulatory system.

Middle Egyptian "scientific" documents also include astronomical texts. The Egyptians placed great importance on the calculation of astronomical events related to monthly festivals and the beginning of the annual inundation, but only a few of their writings in this area have survived. These are preserved for the most part not on papyri but on the lids of Middle Kingdom coffins and the ceilings of later tombs and mortuary monuments. They record the position, names, and movement of stars and planets, and include many of the constellations that we recognize today.

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of personnel and labor

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- IS. SACAMA-

Other nonliterary texts are represented primarily by administrative documents, legal texts, and letters. The last will be discussed in the next essay. The category of administrative documents covers a wide variety of texts, including accounts. Some of the more interesting are a series of 12th–Dynasty records from the fortresses in northern Nubia, unfortunately preserved only in fragments, which detail the daily movement of traffic and trade; and the Reisner Papyri, a group of four early Middle Kingdom papyri from the site of Nag^c ed–Deir, north of Thebes, containing records of personnel and labor connected with a building project and dockyard.

Legal documents are the least well represented of all genres of Middle Egyptian texts. From the Middle Kingdom we have a few private wills, written on papyrus. There is also a unique legal text, known as the Karnak Juridical Stela, that was inscribed during the reign of the pharaoh Nebirierau of Dynasty 17 (ca. 1600 BC). This describes a lawsuit over the right of succession to the mayoralty of the town of el-Kab, south of Thebes, and was erected in the temple of Karnak to publicize and preserve the decision in the case. There are many such legal texts from later periods of Egyptian history, including a series of papyri recording the investigation and trial of tomb robberies, but these are written in Late Egyptian and Demotic. The Karnak Juridical Stela is one of the few such records to survive from earlier phases of Egyptian history.

EXERCISE 24

Transliterate and translate the following passages, and identify the relative forms and coreferent (where present) in each.

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- 13. MAN START MARCHINE
- 14. 1099-10 11169-11-1-- imperative and vocative
- 15. DA ANG 29-6-11

- 17. TENCIPLORTA
- 18. (Past)
- 19. 40-56
- 20. hft hsf.f "when he punishes"
- 21. 4-0-1-1
- 22. ELIOLAGLAGLAGLAGLAGAGA jr.tw "put"; (*) nht "victory"
- 24. MAI & SA SA SA
- 25.
- 27. CALATE ... _ JARAN
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- 30. ASTITUTE TO BE TO BE I THE COLOR PASSIVE SAM.
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- 34. E 370 49- 672- 11kg = 12 16 A6-62
- 35. 整金 ~ a cl _ n.j dative
- 36. Al-1 AR9 5 0-
- 37. APTIMARELLINESSAIR
- 39. -> = [] m33 "regard"

epithet of Osiris meaning "He who exists perfect (imperfective active participle plus stative)"; the proper names are sbkw-nht.(w) Sebek-nakht ("Sobek is victorious"), m3t Mat ("New," feminine), jnj Ini (meaning uncertain, feminine), and z3t-sty(t) Sit-Satis ("Daughter of Satis," feminine); the determinative of the primary beneficiary's name is written after the phrase identifying his mother.

In the last lesson we verbal predicate. In or not, They also can when the antecedent the feminine relative pressed feminine no

The relative formally agree in gender in this way, they are by the relative form anoun or noun phrase.

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Despite their slight basic meanings that th action without any spa repeated, or ongoing a

25. Special Uses of the Relative Forms

25.1 Nonattributive uses of the relative forms

In the last lesson we saw how Egyptian uses its relative forms to express relative clauses that have a verbal predicate. In this use the relative forms always have an antecedent, whether it is expressed or not. They also can have an ending that reflects the gender and number of the antecedent. Even when the antecedent is not expressed, the ending of the relative form still refers to it: for example, the feminine relative m33t.f "the one whom he sees" or "that which he sees" reflects an unexpressed feminine noun such as limit "woman" or lit "thing."

The relative forms have such endings because they are being used as adjectives, which normally agree in gender and number with the thing they modify. When the relative forms are used in this way, they are said to have attributive function: that is, they attribute the action expressed by the relative form to a particular antecedent, just as adjectives attribute a particular quality to the noun or noun phrase they modify.

Egyptian also uses its relative forms nonattributively. In this function the relative forms are not adjectives: they do not express relative clauses, and they do not have antecedents (expressed or unexpressed). There are two kinds of nonattributive uses of the relative forms in Middle Egyptian, which Egyptologists call nominal and emphatic.

25.2 Forms and meanings

In both nonattributive functions the relative forms have one thing in common: they have no gender and number endings. This is because they have no antecedent to modify, expressed or unexpressed. When the relative forms have nominal or emphatic function, only the masculine singular form is used, without an ending: thus,

	NONATTRIBUTIVE	MS ATTRIBUTIVE (§ 24.2)
PERFECTIVE	<u>d</u> d.f; mr.f	dd.f, mry.f or mr.f
IMPERFECTIVE	<u>d</u> d.f, mrr.f	ddw.f, ddy.f, or dd.f; mrrw.f, mrry.f or mrr.f
PERFECT	<u>d</u> d.n.f, mr.n.f	$\underline{d}d.n.f, mr.n.f.$

Because of these differences in appearance, some Egyptologists prefer to think of the nonattributive forms not as special uses of the relatives but as separate forms of the suffix conjugation, which they call the "norminal" or "emphatic" sdm.f and sdm.n.f. There are, however, good historical reasons for analyzing them as the relative forms, which we will discuss in the next lesson. In any case, what they are called makes no difference to the nominal and emphatic uses of these forms, which are universally recognized.

Despite their slight difference in appearance, the nonattributive relative forms have the same basic meanings that they do in their attributive function (§ 24.8). The perfective form describes action without any specific indication of tense or aspect; the imperfective expresses incomplete, repeated, or ongoing action; and the perfect denotes completed action.

plus stam3t Mat Sit-Satis name is

A nht

NOMINAL USES

25.3 The relative forms in noun clauses

As we saw when we first met them in § 12.12, noun clauses are clauses that have the function of a noun. Like regular nouns or noun phrases, they can serve as the object of a preposition or verb, as the second part of a direct or indirect genitive, as the subject of another predicate, as the predicate of a nominal sentence, and even by themselves as headings or captions, like the infinitive. Middle Egyptian frequently uses its relative forms nonattributively in unmarked noun clauses. The non-attributive relative forms appear in all of the functions that such clauses can have:

1. object of a preposition

The nonattributive relative forms can be used as the object of both simple and compound prepositions (§ 8.3): for example,

jr.sn n.k ht nbt nfrt re nb mj mrr b3k jm

"May they do for you everything good every day, as your humble servant wishes"

"Command to the doers to do according as you have decided"

m ht rdj n.j wnwt-hwt-ntr p3 t-hd

"after the hourly temple staff give me that white-bread."

These examples show the imperfective relative mrr used as the object of mj "2s," the perfect relative §3.n.k used as the object of left "according as," and the perfective relative rdj used after the compound preposition m let "after."

Like other prepositional phrases, such uses of the relative forms normally appear within or at the end of sentences, as in the first two examples. The perfective and imperfective relative forms of mrj "want, love," however, can be used after the preposition m at the beginning of a sentence, with the sense of a conditional ("if") or comparative ("as") clause: for example,

j chhw tp(jw) t3 m mr.tn (n)swt.tn, dd t 1000 hnqt 1000

k3 1000 3pd 1000 n jm3h haw-m-h3t nb jm3h

"Oh living who are on earth, as you love your king, say: 1000 bread, 1000 beer, 1000 cattle, 1000 fowl for the honored Hor-exn-hat, possessor of honor"

dd.jn hm.free nere.k en3.j seels.kw, swdf.k sev 3

"Then His Incarnation said: 'As you wish to see me healthy, you should delay him here.'"

The literal meaning of this construction is similar to that of English noun clauses beginning with in that i.e., "in that you love your king" and "in that you wish to see me healthy."

1 m3.j is an infinitive with the suffix promoun as object: § 14.5.1.

2. second part

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4. subject of an Unmarked no

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² hmt.j and the state tive release of the 3 nj is a spelling of

mn "suffer" is use back to zt "woma

2. second part of a genitival phrase

The nonattributive relative forms can also be used as the second part of a direct or indirect genitive. Examples with the direct genitive mostly involve compound prepositional phrases, such as m ht rdj n.j wnwt-hwt-ntr p3 t-hd "after the hourly temple staff give me that white-bread," cited in § 25.3.1 — literally, "in the wake of the hourly temple staff give me that white-bread." The following are examples with the indirect genitive:

$$\text{In } \text{In }$$

"He is like Re on the day he was born"

"You shall keep the finery they give to you,"

literally, "on the day of he was born" and "the finery of they give to you." As these examples show, the genitival constructions are not directly translatable as such into English.

3. object of a verb

The relative forms are also used nonattributively as the object of a verb. This function is mostly limited to the imperfective form: for instance,

"My Incarnation knows that he is divine"2

"The heart of Your Incarnation is to become calm at seeing them row."3

In Lessons 18 and 19 we saw how the perfect and the subjunctive can be used in an unmarked oun clause as the object of a verb. The <u>sdm.n.f</u> in such clauses (§ 18.13) is probably the perfect relative rather than the perfect of the suffix conjugation. The subjunctive in noun clauses is not a relative form, however. Even though the subjunctive and the imperfective relative of some verbs took the same, we can generally tell the two forms apart by their meaning. The subjunctive is sed when the action of the noun clause is **subsequent** to that of the governing verb (§ 19.9), while the imperfective relative is used when the action of the noun clause is **simultaneous** with the governing verb. The form that is used as the object of *rdj* "cause" is also the subjunctive (§ 19.10) rather than the imperfective relative.

subject of another predicate

Unmarked noun clauses with the relative forms can be used as the subject of another predi-

"My mistresses, look: it is a woman, who is suffering. It is hard for her to give birth"

hmt.j and the stative rh.tj are feminine because they refer to the female pharaoh Hatshepsut. ntrr.f is the imperfective relative of the 4ae-inf. adjective-verb ntj "be/become divine."

mj is a spelling of the preposition n (§ 8.2.6); m33 is an infinitive.

"suffer" is used with the direct object of the thing being suffered from. In this case the suffix pronoun s refers back to zt "woman": literally, "who is suffering her(self)."

hpr.n swt wnn hm n (n)sw(t) bjt(j) SNFRW m3c hrw m nswt

"Now, it happened that the incarnation of the King of Upper and Lower Egypt SNEFRU, justified, used to be king."

In the first of these examples the perfective relative *ms.s* is used as subject of the adjectival precate *qsn*: literally, "that she gives birth is hard." In the second, a noun clause with the imperfect relative *wnn* is the subject of the perfect *hpr.n*: literally, "that ... SNEFRU, justified, used to be happened."

The subjunctive can also be used as the subject of another predicate (§§ 19.9, 19.11.1, 20.6). Here again, the subjunctive seems to be used when the action of the noun clause is subsequent that of the main predicate, while the nonattributive relative forms are used when it is simultaneous (as in the two examples above) or prior.

5. predicate of a nominal sentence

The nonattributive relative forms are sometimes used as predicate in an A pw nominal sentence: for example,

jr jb.f mh.(w), mhh jb.f pw mj ntj hr sh3t kt mdt

"As for 'his heart is flooded,' it means that his heart forgets,

like one who is thinking of another subject,"

literally, "it is that his heart forgets," where the noun clause *mhh jb.f*, with the imperfective relative, is the predicate of *pw.*⁵ A similar example has been cited in § 18.13, with what is probable the perfect relative form.

This construction is commonly used in religious texts, with the perfective relative \(\beta pr \), to explain how certain customs or natural phenomena came to be: for example,

jw.j gr r rdjt jnh.k ptj m nfrw.k m hdwt.k, hpr jch pw n dhwtj

"'I am also going to make you embrace the two skies with your beauty and with your light': that is how the moon of Thoth evolved," 6

literally, "it is that the moon of Thoth evolved." The construction is also common in the phase $jw.f\ pw$ or $jw.f\ pw$ or $jw.s\ pw$ "that is how it goes" (literally, "it is that it comes," with the imperfective relative jw), in colophons at the end of literary texts (see Essay 18): for instance,

jw.f pw h3t.f r ph(wj).fj mj gmyt m zh3

"That is how it goes, (from) its beginning to its end, like that found in writing."

- This sentence is an explanation of what is meant by the idiom jb:f mh.w "his heart is flooded": i.e., he is precessived.
- 6 From a speech of the creator to Thoth. The last clause explains how the moon came to be associated with Thother the ptj "two skies" are those of the world and the Duat (see Essay 2). The explanation involves a pun between the worlds jnh "embrace" and j'h "moon."

6. headings

In Lesson 14 we saw the titles of texts (§ 14.9) in this function: for instance

"How a man does

The infinitive is the normal heading could also have be necropolis," with the inform: it expresses just the voice (§ 14.1). The use of add the aspectual connections" rather than simply

As you can see from the example of t

Several Middle Egyptian soun clauses, but only three schause: the infinitive, the subject usage, there are a number of

The infinitive is used in the As a general rule, the relative therwise, the infinitive is refective or imperfective relationship in the title of the American ship in the title of the American ship in the title of the American control of his magic. In the warm that the verb is a relative dicates otherwise. In the example relative, since the infinitive

In standard English the word how clauses. In some nonstandard dialecto do it.

6. headings

h Thoth

In Lesson 14 we saw how the infinitive is used in headings, such as the captions of scenes and the titles of texts (§ 14.9). The imperfective relative form can also be used instead of the infinitive in this function: for instance,

"How a man does what he wants in the necropolis" (title of Spell 221 of the Coffin Texts).

The infinitive is the normal form in this function, and can even be used with a subject: thus, this heading could also have been worded $jrt \ z(j) \ mrrt.f \ m \ hrj-ntr$ "A man's doing what he wants in the necropolis," with the infinitive jrt (see § 14.14.2). The infinitive, however, is a nonfinite verb form: it expresses just the action of the verb, without reference to any tense, mood, aspect, or voice (§ 14.1). The use of the imperfective relative jrr instead of the infinitive jrt makes it possible to add the aspectual connotation of the imperfective — here, the notion of normal or habitual "doing" rather than simply "doing" per se.

The meaning and use of relative forms in noun clauses

As you can see from the examples in the previous section, the relative forms used nonattributively are normally translated as clauses beginning with that or how, or without any introductory word, depending on the construction, and not as relative clauses. It may seem odd that Egyptian uses its relative forms in this way, but English has a similar practice. We can use an unmarked clause both as a relative clause and as a noun clause: for example, the clause Jill loves to sing is a relative clause in the sentence Jack hates the kinds of songs Jill loves to sing and a noun clause in the sentence Jack knows Jill loves to sing. We can also use the word that to mark both relative clauses and noun clauses, as in Jack hates the kinds of songs that Jill loves to sing and Jack knows that Jill loves to sing.⁷

Several Middle Egyptian verb forms with a nominal or pronominal subject can be used in noun clauses, but only three such forms normally occur as the **first** word in an **unmarked** noun clause: the infinitive, the subjunctive, and the relative forms. Although there is thus some overlap in usage, there are a number of ways to tell which form is being used in a particular example.

The infinitive is used in the same kinds of noun clauses as the relative forms (see §§ 14.9–14.13). As a general rule, the relative forms are preferred if the verb has an expressed subject; otherwise, the infinitive is used. Because the infinitive of some verb classes can look like the effective or imperfective relative and can also have a subject, however, it is not always possible to mow for certain which form is being used in a particular example. For instance, the 3-lit. verb form shm in the title $l^{1/2} = l^{1/2} = l^{1/$

In standard English the word how can also introduce noun clauses (Jack knows how Jill loves to sing) but not relative clauses. In some nonstandard dialects, however, how can also introduce a relative clause: He showed her the way how to do it.

The subjunctive can also be used as the first word in an unmarked noun clause. Here again is not always possible to know whether a particular example is the subjunctive or a relative forms since the subjunctive can look like the perfective relative in most verb classes. This use of subjunctive, however, is much more restricted than that of the relative forms: it is basically limite to noun clauses that serve as the object of a verb or as the subject of another predicate. For most part Middle Egyptian seems to prefer the relative forms in both of these functions, with few exceptions: the subjunctive is the normal form as subject in the negation $nj/nn \approx p$ (§§ 19.11 20.5) and as object after rdj "cause" or when the action of the noun clause is subsequent to the governing verb (§ 25.3.3).

In the last of these functions, however, a relative form can also be used instead of the subjunctive: for example,

"Moreover, His Incarnation has commanded that I go out to the desert."

This example illustrates how prevalent the relative forms actually are in noun clauses. As the receding discussion indicates, the nonattributive relatives are the normal forms that Middle Egyptian uses in unmarked noun clauses that have a verbal predicate. In practical tenthis means that unless there is good evidence to the contrary, a sam.f or sam.n.f that stands at beginning of an unmarked noun clause is most likely to be one of the three relative forms rather than an infinitive or a form of the suffix conjugation.

25.5 The negation of the nonattributive relative forms

The relative forms are negated in nominal uses just as they are in relative clauses, by means of the relative form of the verb tm plus the negatival complement: for example,

jnk dr bhbh m q3 s3, sgr q3 hrw r tm.f mdw

"I am one who removes arrogance from the haughty (literally, 'high of back'), who silences the boisterous (literally, "high of voice") so that he does not speak"

jr nj šzp.n jwf.f wt., tm šzp jwf.f phrt pw m smmt ntt hr jwf.f

"As for 'his flesh does not accept a bandage,' it means that his flesh does not accept the prescription because of the heat that is on his flesh."

In the first of these examples the relative tm f mdw is used as object of the preposition r (literal "with respect to that he does not speak"); in the second, the relative tm šzp jwff phrt is used a predicate in an A psw sentence (literally, "it is that his flesh does not accept the prescription").

The relative forms are also used after the negative relative adjective jutj "who not, which are (§ 12.9): for instance,

mnh jb. juvi b3gg.f. rs tp hr wnwt.f

"one who is efficient of heart, who does not become lazy, who is vigilant at his hour (of duty)."

d pw 3w 3w,
"Oh long, long

In the first of these example the clause; in the clause. The sdm.n.f can are it is not clear whether

Subject and predicate was

As we have learned in the and a predicate (see §§ 7.1 alked about, and the predicate is secondary to each "extra" elements under in the shower, for example as likes to sing is the property is an adverbial adjustice.

These definitions of every sentence. Normal wer to tell what Jill do here Jill likes to sing. Even different meanings by entence is used in the normalicate, and adverbial ad SHOWER. When the sentence is much greater

This difference in spoke
the sentence. In the nometern, however, the sentence
terns also correspond to
estion such as "What does
like to sing?"

In terms of the information and the theme and the rhe about the theme. These are is always given information; the rheme is always normal meaning of our E

The ichneumon is an animal

I Chad sold of the

1 pw 3w 3w, jwt(j) m3 r^c-(j)tm(w) h3t.f

"Oh long, long ichneumon, whose front Re-Atum does not see!"8

first of these examples the imperfective relative b3gg.f (from 4ae-inf. b3gj) is used in a direct clause; in the second, the perfective relative m3 is the predicate in an indirect relative The $s\underline{d}m.n.f$ can also be used after the negative relative adjective jwtj (§ 18.17), but in this not clear whether the verb form is the perfect or the perfect relative.

EMPHATIC USES

and predicate vs. theme and rheme

learned in the course of these lessons, every clause or sentence contains both a subject dicate (see §§ 7.1 and 12.1). Normally, the subject of a clause or sentence is what is being bout, and the predicate is what is said about the subject. Everything else in the clause or secondary to these two main pieces of information; grammarians sometimes group elements under the general heading of "adjuncts." In the English sentence Jill likes to shower, for example, the noun Jill is the subject (the thing being talked about), the verb to sing is the predicate (that which is said about Jill), and the prepositional phrase in the adverbial adjunct (telling where Jill likes to sing).

definitions of subject and predicate are normally true, but they are not necessarily true entence. Normally, for example, English uses a sentence such as Jill likes to sing in the wall what Jill does. But the same sentence can also be used in a different way, to tell likes to sing. Even though the written sentence remains the same, we recognize these meanings by two different patterns of intonation in the spoken language. When the used in the normal way, to tell what Jill does, the three main elements — subject, and adverbial adjunct — each receive approximately equal emphasis: JILL likes to SING in When the sentence is used to tell where Jill likes to sing, however, the adverbial admuch greater emphasis than the other parts: Jill likes to sing IN THE SHOWER.

In the normal pattern, the sentence tells us something about Jill. In the other ever, the sentence tells us something about the statement Jill likes to sing. The two correspond to different kinds of questions. The normal speech pattern answers a "What does Jill like to do?"; the other pattern answers the question "Where does

the information it conveys, a clause or sentence has two main parts, which can be me and the rheme. The theme is what is being talked about, and the rheme is what is theme. These terms also correspond to the notions of given and new information: the given information, something that has already been mentioned or that is taken as is always new information, something additional that is said about the theme. In the sain of our English example, Jill is the theme and the rest of the sentence is the

san animal similar to the mongoose. For pw "oh" see § 5.10.1.

rheme. In the second meaning, however, Jill likes to sing is the theme and the adverbial adjunction shower is the rheme: that Jill likes to sing is a given; the new information the sentence where she likes to sing.

The theme and rheme of a sentence are not necessarily the same as its subject and permits a normal sentence the two sets of terms do refer to much the same thing: thus, in the meaning of our example, Jill is both the theme and the subject, and the rheme likes to shower contains both the predicate and an adverbial adjunct. But this relationship is not every sentence. In the second meaning of our example, the theme is the statement Jill like which contains both the subject and the predicate of the sentence, and the rheme is the adjunct in the shower.

It is essential to keep this difference in mind. The terms "subject," "predicate," and refer to syntactic functions — to the way in which a clause or sentence is put together remain the same no matter what kind of information the clause or sentence is meant. The terms "theme" and "rheme" refer to the sentence information. They can be different of a clause or sentence, depending on its meaning.

25.7 Emphatic sentences

In studies of Egyptian grammar, clauses or sentences in which the predicate is **not** part of theme are known as "**emphatic**."

English has two ways of making an emphatic sentence: by intonation alone, or by special tactic constructions. In the first method the sentence looks like a normal, nonemphatic state but the rheme is given special emphasis in speech: for example, Jill likes to sing IN THE SHOWER writing, of course, such sentences have no distinguishing features. We normally depend context to identify them, or on devices such as making the rheme boldface: for instance, to sing in the shower. The second method involves what is known as a "cleft sentence," in the rheme is separated ("cleft") from the rest of the sentence by various means, such as Willies to sing is in the shower or It is in the shower that Jill likes to sing.

Middle Egyptian uses two similar methods to make emphatic sentences. One method probabinvolved a normal sentence in which the rheme was spoken with special emphasis. Although have no access to the spoken language, we can see occasional examples of normal sentences which something other than the predicate is clearly the rheme: for example,

"Have the pavilion that is in the garden made ready: look, I have come to sit in it."

The sentence m.k wj jj.kw r hmst jm.s has a subject (wj), predicate (jj.kw), and an adverbial a (r hmst jm.s). Normally, the stative construction m.k wj jj.kw would be used to report a past ("look, I have come": § 17.9). Here, however, the speaker is not just telling the listener than have come": this is obvious, since the speaker has just issued a command to the person being dressed. Instead, the important part of the sentence is the adverbial adjunct r hmst jm.s "to sit in which tells why "I have come." The subject and predicate m.k wj jj.kw together are the the given or old information in the sentence. The new information, the rheme, is the adverbial

English, however, the man

Such emphatic uses of the nonattributive relative forms of these forms, so we make the such as the suc

There are five major kinds of the three nonattributive ment, or rheme — is some

new information; every
tence Where did Jack go?

at the speaker or writer

go, which contains both

crogative where.

Sentences with an adverbance such sentences have a ms for the verb: for example

"So, (at) which time
"Why do you give to
"he".n wšd.n.j n3 n md3
"Then I questioned the

he first of these examples should hich time?" used adverbially ed with the interrogative problem third example has the person)?" (§ 8.13). In each case, the theme of the sentence.

We will see some evidence for the The md3yw "Medjay" were a nome

adjunct. Although this is syntactically a normal sentence, the context identifies it as emphatic. As in English, however, the rheme may also have been given special emphasis when the sentence was poken.⁹

Such emphatic uses of normal sentences are not distinguished by anything special in the sentence itself. We can only identify them by paying close attention to the meaning of the sentence its context. Like English, however, Egyptian also has special constructions that can be used for phatic sentences. When such sentences have a verbal predicate, these constructions involve the of the nonattributive relative forms in place of the normal verb forms. This use of the mattributive relative forms is very common in Middle Egyptian, even more so than the nominal of these forms, so we need to examine it in some detail.

There are five major kinds of emphatic sentences (or clauses) with a verbal predicate in Middle prian, which we will discuss in the five following sections. In each of these the predicate is one three nonattributive relative forms, and the important part of the sentence — the emphasized ment, or rheme — is something other than this predicate.

Sentences with emphasized interrogatives

mew information; everything else in the sentence is a given, part of the theme. In the English etence Where did Jack go?, for example, the fact that Jack went somewhere is taken as given: the speaker or writer wants to know is where he went. The theme in this sentence is did go, which contains both the subject (Jack) and the predicate (did go); the rheme is the adverbial enogative where.

Sentences with an adverbial interrogative are the easiest of all emphatic sentences to recognize.

Sentences with an adverbial interrogative are the easiest of all emphatic sentences to recognize.

Then such sentences have a verbal predicate, they use one of the three nonattributive relative for the verb: for example,

MINITED CO ms.s jr.f z(j) nw

"So, (at) which time will she give birth?"

dd.tn n.f hr mj

"Why do you give to him?"

"h".n wšd.n.j n3 n md3yw r dd, j.n.tn tn(j)

"Then I questioned those Medjay, saying: 'Where have you come (from)?' "10

of these examples shows the perfective relative ms.s, with the interrogative z(j) mw "(at) time?" used adverbially (see §§ 5.11, 8.14). In the second, the imperfective relative dd.tn is the interrogative prepositional phrase hr mj "why?" (literally, "on account of what?"). And example has the perfective relative j.n.tn with the interrogative adverb tn(j) "where § 8.13). In each case, the interrogative is the rheme and the subject and predicate together theme of the sentence.

see some evidence for the spoken emphasis of the rheme at the end of this lesson.

"Medjay" were a nomadic people of Nubia. For r dd "saying" see § 14.11.3.

25.9 Sentences with emphasized adverbs or prepositional phrases

Just like the interrogative words in questions, other kinds of adverbs and prepositional phrases can be the rheme in a declarative sentence. When such sentences have a verbal predicate, Middle Egyptian uses the nonattributive relative forms for the verb: for example,

"You are the rudder of the entire land: the land sails according as you command" or

"You are the rudder of the entire land: it is according as you command that the land sails

In the second clause (or sentence) of this example, the rheme is the prepositional phrase left we "according as you command" (with the imperfective relative: § 25.3.1). That "the land sails" a given: what is important is that it does so "according as you command." Egyptian shows this using the imperfective relative sqdd t3 instead of a normal verbal predicate such sqd t3, jw sqd t3 jw t3 sqd.f (see §§ 20.7–20.8).

Such "emphatic" sentences can often be recognized by the form of the verb: in this example for instance, sqdd can only be a relative form, since the active sdm.f of 4ae-inf. verbs such as "sail" does not use the geminated stem (§ 21.15). Context can also be a good indication of emphatic sentence: for example, the answer to a question. Two of the questions cited in § 250 are followed by such emphatic sentences as answers:

"She will give birth on 1 Growing 15 (§ 9.8)" or

"It is on 1 Growing 15 that she will give birth"

"Then they said: 'We have come from the well of Ibhyt'" or

"Then they said: 'It is from the well of Ibhyt that we have come,' "

with the perfective relative ms.s "she will give birth" and the perfect relative j.n.n "we come," reflecting the same forms used in the preceding questions. As in the corresponding tions, the fact that "she will give birth" and the fact that "we have come" are both given: when important in the sentences is when "she will give birth" and where "we have come" from.

When the form of the verb itself is ambiguous, context is often the only clue that an adverbadjunct is the real rheme of the sentence: for example,

"May the king of Egypt be gracious to me, (for) I live by his grace" or

"May the king of Egypt be gracious to me, (for) it is by his grace that I live."

The important part of the second clause is the prepositional phrase m htpwt.f "by his grace," where reflects the subjunctive htp "be gracious" of the first clause. Although "nh.j" "I live" could be imperfective or subjunctive sdm.f, the context indicates that it is the imperfective relative serving as the predicate of an emphatic sentence.

- II Metaphorically, of course: compare the English metaphor of the "ship of state."
- 12 kmt has a superfluous t.

Since entire clauses confirmed an emphatic sentence a verbal predicate, since

jw dj.n tw hm.
"My Incarnation
My Incarnation

This passage is a good phatic sentences. The san adverb clause (for the emphatic, tells what the clause (dj.n), which is the not report new informabeen reported by the padverb clause, which tells wo sentences have quite look the same: in the first theme; in the second therefore the perfect relatives.

The second sentence

because I have seen you

You can often use this E

ot, because it only makes

can see by trying it

outh of 26 years that My

In the emphatic sentence one this" does not add any dverb clause of an emphatic

dd.tn p3 °qw n r(m) "You should give the "It is (only) when are

this case the speaker is in the this "(only) when they are not only emphasizes the adventence. While both clauses than the predicate of the machane is more important. The dd.tn in the main clause instead

Sentences with emphasized adverb clauses

Since entire clauses can have adverbial function in a sentence, such clauses can also be the rheme of an emphatic sentence. In this case, the main clause uses a nonattributive relative form to express a verbal predicate, since the verb itself is not the rheme: for example,

jw dj.n tw ḥm.j r smr, jw.k m ḥwn n rnpt 26, jr.n ḥm.(j) nw, m3.n.j tw m jqr shr

"My Incarnation has given you to (be) a courtier, though you are a youth of 26 years.

My Incarnation has done this because I have seen you as one who is excellent of advice."

This passage is a good illustration of the difference in meaning between nonemphatic and emphatic sentences. The syntax of its two sentences is similar, consisting of a main clause followed by adverb clause (for the adverb clauses, see §§ 12.17 and 18.11). The first sentence, which is non-phatic, tells what the king did: the new information is given by the predicate of the main clause (dj.n), which is therefore the rheme. In the second sentence, however, the main clause does report new information: the fact that the king "has done this" is a given, since it has already ten reported by the preceding sentence. Here the sentence rheme, the new information, is the best clause, which tells why the king acted. Even though their syntax is similar, therefore, the sentences have quite different meanings. Their verb forms are also different, though they too the same: in the first sentence the predicate of the main clause is the perfect, because it is the tence; in the second sentence the predicate of the main clause (jr.n) is not the rheme, and is refore the perfect relative form rather than the perfect.

The second sentence in this example can also be translated with an English cleft sentence: "It because I have seen you as one who is excellent of advice that My Incarnation has done this." can often use this English construction to test whether an Egyptian sentence is emphatic or because it only makes sense when the adverb clause (or adverbial adjunct) is emphasized — as can see by trying it with the first sentence of the example (*"It is though/while/as you are a though of 26 years that My Incarnation has given you to (be) a courtier").

In the emphatic sentence of this example, the main clause *jr.n hm.(j) nw* "My Incarnation has this" does not add any new information. Sometimes, however, both the main clause and the clause of an emphatic sentence convey new information: for example,

dd.tn p3 'qw n r(m)t.j, jw.sn hr jrt k3t

"You should give that salary to my people (only) when they are doing work" or

"It is (only) when are doing work that you should give that salary to my people."

case the speaker is instructing his listeners both to "give that salary to my people" and to "(only) when they are doing work" (§ 15.9). The use of the emphatic construction here emphasizes the adverb clause: it also serves as a way to prioritize the information in the While both clauses of the sentence are important, the adverb clause is more important predicate of the main clause. This is the reverse of a normal sentence, where the main more important. The speaker indicates this reversal of priority by using the relative form the main clause instead of the normal subjunctive dj.tn "you should give."

This example is a good illustration of what is going on in a Middle Egyptian emphatic sentence. By using a nonattributive relative form for the predicate instead of a normal verb form or construction, Egyptian shows that the predicate — which is normally the most important part of a clause or sentence — is less important than something else in the sentence. Emphatic sentences, therefore, are actually sentences with a "de-emphasized" predicate. Such de-emphasized predicates serve as a clue to the listener or reader that the real focus of the sentence (the rheme) is something other than the predicate.

25.11 Sentences with initial subordinate clauses

So far we have seen examples of emphatic sentences in which the rheme is an interrogative, a prepositional phrase or adverb, or an adverb clause. In these kinds of sentences the relative form is either the only predicate in the sentence or the predicate of the sentence's main clause. The non-attributive relative forms also appear, however, in sentences where the main clause is not the one that contains the relative form. Middle Egyptian uses this construction as a way of subordinating the clause with the relative form to the rest of the sentence. There are four major uses of such clauses in Middle Egyptian:

1. to express an initial condition

Middle Egyptian normally uses the construction with initial *jr* plus the subjunctive or prospective to express the first clause (the protasis) of a conditional sentence (§§ 19.7, 21.6). The nonattributive relative forms can also be used for this purpose: for example,

mrr.k m3n.j snb.kw, sjhm.k sw c3

"If (or 'As') you wish to see me healthy, you should detain him here." "13

Here the main clause is sjhm.k sw '3 "you should detain him here," with the subjunctive. By using the imperfective relative mrr.k as the predicate of the first clause, the speaker shows that this clause is not a separate statement ("you wish to see me healthy") but rather is subordinate to something that follows. This use is possible because the clause with the nonattributive relative form expresses a statement that is understood as given: in other words, "(given) that you wish to see me healthy, (then) you should detain him here."

In Lesson 19 we saw that the subjunctive can also be used without *jr* in the protasis of a conditional sentence (§ 19.7). Such uses are not emphatic sentences. Instead, they are similar to English conditional sentences with *should* in the protasis, without *jf*: for instance,

mr.tn "nh msd.tn hpt, jw.tn r drp n.j m ntt m ".tn

"Should you love to live and hate to pass on, you are to offer to me from what you have,"

where mr.tn and msd.tn are subjunctives (see the last example in § 19.7). To complicate the picture even further, Middle Egyptian sometimes uses the perfective relative — which often looks like the subjunctive — in the same way: for instance,

13 This sentence is a variant of the last example cited in § 25.3.1, above. The two sentences come from different copies of the same text (the story of the Eloquent Peasant).

mr.tn ^cnh muse "As you love and offering"

Although the first second clause can only is an emphatic construction

Middle Egyptian subjunctive or prosperfective or imperfective or imperfective as") clause, each continual clauses beginning tional clauses beginning three comparable ways

2. to express an initial

In Egyptian, unmarconstruction, however, aginning of a sentence:

zpp z(j) m ht min.
"When a man sur

The main clause of this man after death. The initial obvious to the Egyptians meaning, even though symbol using a nonattributive results.

This kind of initial classifications bright," which is an Egyptian

In this case the first clause is ground for the main clause: a effect, therefore, the initial derelative form and not the norm

¹⁴ This sentence was used in Exerc

¹⁵ dw3(w) zp 2 (§ 9.5) is literally unexpressed subject (§ 21.9) and

mr.tn "nh msdd.t(n) m(wt) ... dd.tn t hnqt k3(w) 3pdw htpw df(3)w n nh "b(3) pn "As you love to live and hate to die ... you should say: 'Bread, beer, cattle, fowl, and offerings of food for the owner of this offering-stone!'"

Although the first verb here, $mr.\underline{t}n$, could be the subjunctive, the geminated form $ms\underline{d}d.\underline{t}(n)$ in the second clause can only be the imperfective relative. This second form indicates that the sentence an emphatic construction, and $mr.\underline{t}n$ must therefore be the perfective relative form.

Middle Egyptian thus has three ways of expressing a conditional protasis: with *jr* plus the abjunctive or prospective; with the subjunctive alone; or with an emphatic sentence, using the effective or imperfective relative form. Although all three can be translated with an "if" (or clause, each construction has a slightly different meaning. Clauses with *jr* are most similar to english "if" or "when" clauses; those with the subjunctive alone are analogous to English conditional clauses beginning with "should"; and the clauses with relative forms mean something like given that." This may seem overly complicated, but it is no more so than English, which has tree comparable ways of expressing conditions.

to express an initial adverb clause

In Egyptian, unmarked adverb clauses always follow the main clause (§ 12.18). The emphatic construction, however, can be used as a way of expressing an unmarked adverb clause at the becausing of a sentence: for example,

zpp z(j) m ht mjnt, rdjw zpw.f r gs.f m chcw

"When a man survives after dying, his deeds will be placed beside him in heaps." 14

The main clause of this sentence, with the prospective passive *rdjw*, describes what happens to a sun after death. The initial clause is not meant to state that a man survives after death (which was brious to the Egyptians) but to indicate **when** the main clause is true. It is therefore adverbial in meaning, even though syntactically it is not an adverb clause. Egyptian indicates this relationship using a nonattributive relative form — here, the imperfective *zpp* — in the initial clause.

This kind of initial clause is especially common with the expression hd 13 "the land becomes which is an Egyptian idiom for "at dawn": for instance,

13 ETALOOULE 113-

hd.n r.f t3 dw3(w) zp 2, jw ir mi dd.f

"So, after the land became bright the next morning it was done as he said."

this case the first clause is not meant to report that dawn occurred but simply to provide backment for the main clause: the sentence as a whole is a statement of what happened at dawn. In the therefore, the initial clause is adverbial. The verb form in this clause is therefore the perfect white form and not the normal perfect.

This sentence was used in Exercise 21, no. 11. mjnt "mooring" is a euphemism for "dying."

\$\ddots \gamma(w) \text{ zp 2 (\sqrt{9.5})}\$ is literally "in the morning, in the morning." The main clause comtains a passive \$\sqrt{dm.f}\$ with unexpressed subject (\sqrt{21.9}) and a nonattributive relative form used as object of the preposition \$mj\$ (\sqrt{25.3.1}).

When the nonattributive relative forms are used to express an initial adverb clause they have the same meaning that the corresponding forms of the suffix conjugation have in normal adverb clauses: the imperfective expresses concomitant action (§ 20.10) and the perfect denotes prior circumstance (§ 18.11). Thus, in the two examples just cited, the action of the imperfective relative zpp zj "(when) a man survives" is concomitant with that of the main clause rdjw zpw.f "his deeds will be placed," and the perfect relative hd.n t3 "(after) the land became bright" expresses an action that happened before that of the main clause jw jr "it was done."

3. to express an initial concession

Middle Egyptian also uses the nonattributive relative forms to express an initial concession, corresponding to an *although* clause in English: for instance,

jw rc jwd.f [sw r] r(m)t, wbn.f wn wnwt, nn rh.tw hpr mtrt

"The Sun will be separating himself from people. Although he will rise when it is time, one will not know that noon has happened." 16

These two sentences are part of Neferti's prediction of disastrous times (see Essay 19). Here wbn f wn wnwt cannot be a simple statement that the sun will rise, since this would hardly qualify as a disaster. What is important is the fact that no one will be able to tell that this has happened (because "the Sun is separating himself from people"). The statement that "he will rise when it is time" is a given that Neferti concedes: i.e., "(given) that he will rise when it is time, one will not know that noon has happened."

4. in oaths

Oaths are a special use of the sentence with an initial nonattributive relative form. In this construction the initial clause consists of the relative form w3h "endures" or "nh "lives," normally with the name of a god or the king as its subject: for example,

"As Amun the Brave endures, I will not let you be!"

"As SENWOSRET lives for me, I speak in truth!"17

In such sentences the statement of the first clause is always a given: it is obvious, for example, that "Amun the brave endures" and that "SENWOSRET lives for me." The main clause follows this initial clause. In the first example the main clause contains a negated subjunctive (§ 19.11.1). In the second example the main clause is itself an emphatic construction, since the important part of this clause is the prepositional phrase m m3°t and not the predicate $\underline{d}d.j$: "it is in truth that I speak" — i.e., "I am telling the truth."

- The first clause contains a SUBJECT-imperfective construction, which is tenseless (§ 20.7); the future tense of the translation is indicated by the sentence context (a prophecy). wn unwt is an adverb clause dependent on the relative form: literally, "(when) the hour exists." In the main clause, hpr mtrt is a nonattributive relative form serving as object of rh (§ 25.3.3).
- 17 The "speaking-man" determinative of "nh here reflects the word "nh "oath," which is derived from the use of the relative form "nh in such sentences.

Balanced sentences

The sentences we exclause followed by a with a nonattributive tically they look like by clauses instead of two

prr.tn r pt m m

In this example both dassessubjects and adjuncts.

In sentences where initial clause is subording two clauses are mutual up a sentence in which wersa. We can express the given above but also by ple, "If/when/whenever go up to the sky as vulture."

In balanced sentences of the same verb: for example

"You go downstrea" "Whenever you go

where each clause has an in \$25.11.2, however, the present balanced sentence. The verb For this reason the last examits clauses contain a nonattributhe rheme.

Balanced sentences appare but we can only identify the the geminated forms in the enforms could be either the perfe

"Should he go to the se

¹⁸ The term 23 t3 "homage" literal of someone prostrate on the gro

15.12 Balanced sentences

The sentences we examined in the preceding section all consist of an initial nonattributive relative clause followed by a main clause. Middle Egyptian also has sentences consisting of two clauses with a nonattributive relative form in each. Egyptologists call these "balanced" sentences. Syntactically they look like balanced A B nominal sentences (§ 7.8.2), but with two nonattributive relative clauses instead of two nouns: for example,

prr.tn r pt m nrwt, prr.j hr tpt dnhw.tn

"You go up to the sky as vultures and I go up on top of your wings."

In this example both clauses have the imperfective relative *prr* as predicate, with two different subjects and adjuncts.

In sentences where an initial nonattributive relative clause is followed by a main clause, the initial clause is subordinate in meaning to the main clause. In the balanced sentence, however, the two clauses are **mutually dependent**. In the example just cited, the two clauses together make up a sentence in which the action of the first clause is dependent on that of the second, and vice versa. We can express this interdependence in English not only by a neutral translation such as that given above but also by making one or the other of the two clauses a dependent clause: for example, "If/when/whenever you go up to the sky as vultures, I go up on top of your wings" or "You go up to the sky as vultures only if/when I go up on top of your wings."

In balanced sentences the verb form in both clauses must be the same, though not necessarily of the same verb: for example,

"You go downstream and homage is given to you" or

"Whenever you go downstream, homage is given to you,"18

where each clause has an imperfective relative form of a different verb. In the first example of § 25.11.2, however, the predicate in the second clause is a prospective passive, so this cannot be a balanced sentence. The verb form must also be the rheme in each clause of a balanced sentence. For this reason the last example in § 25.11.4 cannot be a balanced sentence, even though both of its clauses contain a nonattributive relative form, since the relative form in the second clause is not the rheme.

Balanced sentences apparently can be made with all three of the nonattributive relative forms, but we can only identify them with certainty when they have a distinctive relative form, such as the geminated forms in the examples above. In the following sentence, for instance, the two verb forms could be either the perfective relative or the subjunctive:

"He goes to the sky and I myself go with him to the sky" (balanced sentence) or

"Should he go to the sky, I myself will go with him to the sky" (subjunctive).

¹⁸ The term z3 t3 "homage" literally means "protection of the earth." The expression apparently reflects the image of someone prostrate on the ground, "protecting" it with his body.

The fact that the two clauses have the same verb suggests that this is a balanced sentence with the perfective relative, although a conditional sentence with two subjunctives (see § 25.11.1 above) cannot be ruled out. Similarly, the next example could be a balanced sentence with two perfect relative forms, but the second clause could also be a main clause with the perfect:

"He charged me and I shot him" (balanced sentence with two relative forms) or

"Once he charged me I shot him" (emphatic sentence with a relative form and the perfect).

In terms of translation, of course, either analysis of these two examples makes sense. Despite their special syntax, balanced sentences can be translated like other emphatic sentences with an initial subordinate clause.

25.13 The subordination of emphatic sentences

Like most other kinds of Egyptian sentences, emphatic sentences can be used not only as independent statements but also as noun clauses or adverb clauses. Unlike other kinds of sentences, however, the emphatic constructions do not serve as relative clauses, either marked or unmarked.

An emphatic sentence can be subordinated as an unmarked noun clause, just by virtue of the context in which it is used: for example,

wn.jn shtj pn sn \underline{d} .(w), jb.f jrr.t(w) r hsf n.f hr mdt tn \underline{d} dt.n.f

"Then this peasant was afraid, thinking it was done in order to punish him because of this speech he had said." 19

At first glance, the nonattributive imperfective relative jrr.t(w) "it was done" (referring to an action mentioned in a previous sentence) might appear to be the object of jb.f (§ 25.3.3) in this example. In the noun clause, however, the rheme is the prepositional phrase r lsf n.f "in order to punishim" and not the verb jrr.t(w): the peasant was not afraid because he thought "it was done" because he thought "it was done in order to punish him." The object of jb.f is therefore an exphatic sentence serving as an unmarked noun clause.

This kind of unmarked subordination of an emphatic sentence is not common. Usually exphatic sentences require a word of some sort to show that they are being used as a dependenclause. Such sentences can be subordinated in marked noun clauses by means of ntt or wnt "that which are used to subordinate other kinds of sentences in a noun clause (§§ 16.6.6, 16.6.11): Example,

"I speak so that you may learn that the emergence of Sothis will occur on 4 Growing 16."

In the noun clause introduced by *r ntt* (literally, "with respect to the fact that") here, the rhemeclearly the prepositional phrase reporting **when** the Sothic rising (see Essay 9) will take place not the fact that the rising will occur (which is a given). The clause after *r ntt* is therefore an emphatic sentence used in a marked noun clause, and *hpr* is a nonattributive relative form. Most often, emplaced after the noun clauses and as

"They say to "His herd is

In the first of these say." The important prepositional phrase example is subordinately verb clause is not the first the prepositional

Occasionally Middle in a noun clause: for example 1

Here the emphatic sentent that." The important parties the prepositional phrase nity described in the first

Middle Egyptian thus
(as an unmarked noun clause), and by
the two with js are sure sare also used with subord
context or the form of the

The negation of emphasisms In a monemphatic sentence expresses the rheme. In the negated verb form tells us tion of the verb form does verb form. This means that

- a. negation of the verb example, Jill does not sing. This sentence about the negative se
- or the prospective (see § 21.5)

¹⁹ jb.f is an imperfective sim.f used in an adverb clause (§ 20.10). by "punish" is used with the dative: literally order to punish to him."

Most often, emphatic sentences are subordinated by means of the enclitic particle *js* (§ 16.7.3), placed after the nonattributive relative form. Emphatic sentences marked by *js* can serve both as noun clauses and as adverb clauses: for instance,

In the first of these examples js subordinates an emphatic sentence as the object of $\underline{d}d.sn$ "they say." The important part of the clause is not the statement that the listener has emerged but the prepositional phrase describing how he has done so: m ntr is therefore the rheme. In the second example js subordinates an emphatic sentence in an adverb clause. The important part of the adverb clause is not the fact that "he has spent the day" but that he has done so in order to gather his herd; the prepositional phrase r nw st is therefore the rheme.

Occasionally Middle Egyptian uses both wnt or ntt and js to subordinate an emphatic sentence in a noun clause: for example,

Here the emphatic sentence is used in a noun clause after *n ntt*, literally "because of (the fact) that." The important part of the noun clause is not the statement "I have come here today" but the prepositional phrase *m tnw* "from This," since it is this origin that gives the speaker the immunity described in the first clause.

Middle Egyptian thus has four ways of subordinating an emphatic sentence: by context alone (as an unmarked noun clause), by ntt or wnt (in a marked noun clause), by js (in a marked noun or adverb clause), and by ntt or wnt plus js (in a marked noun clause). Of these four constructions, the two with js are sure signs that the subordinated clause is an emphatic sentence. The other two are also used with subordinated clauses that are not emphatic (§§ 18.13, 20.6, 20.12), so only the context or the form of the verb indicate whether the subordinated clause is emphatic.

The negation of emphatic sentences

In a nonemphatic sentence, negation of the verb form also negates the rheme, because the verb expresses the rheme. In the English sentence Jill does not like to sing in the shower, for example, the regated verb form tells us something negative about Jill. In emphatic sentences, however, negation of the verb form does not negate the rheme, because the rheme is something other than the reb form. This means that emphatic sentences can have two negations:

- a. negation of the verb form. This produces an affirmative sentence with a negated verb: for example, fill does not like to sing IN THE SHOWER or It is in the shower that fill does not like to sing. This sentence answers the question Where does fill not like to sing? and says something about the negative statement fill does not like to sing.
- This sentence comes from an early Middle Egyptian text: nj shm is a future negation with either the subjunctive or the prospective (see § 21.5]. [nw "This" was the capital of the nome of Abydos.

b. negation of the rheme. This produces a negative sentence with an affirmative verb: for example, It is not in the shower that Jill likes to sing. This is one way of answering the question Where does Jill like to sing?, by telling us that of all the places Jill may like to sing, the shower is not one of them. Note that the verb form is affirmative, even though the rheme is negated: the sentence tells us that Jill does in fact like to sing, but not in the shower.

Middle Egyptian uses two different negations for the emphatic sentence, depending on whether the predicate or the rheme is being negated.²¹

The **verb form** in emphatic sentences is negated by means of the negative verb *tm* plus the negatival complement, like the relative forms in attributive and nominal uses: for example,

"It is because he knows his name that he doesn't fall on (his) face there"

"If you don't come against me, I won't speak against you."

These examples illustrate how tm negates the verb in sentences with an emphasized interrogative (§ 25.8) and an emphasized adverb clause (§ 25.10), and in a balanced sentence (§ 25.12): literally, "You do not listen on account of what?" (for tr see § 16.7.11), "He does not fall on the face there when he knows his name," and "You don't come against me, I don't speak against you."

The **rheme** in emphatic sentences is negated by means of the negative particle *nj* before the verb **plus** the enclitic particle *js* after the verb: for instance,

"You have gone away alive: you have not gone away dead."22

This example is from a spell of the Coffin Texts spoken to the deceased. It consists of two sentences with an emphasized adverb clause. In each sentence the rheme is the adverb clause, not the predicate *šm.n.k*. The fact that the deceased has "gone away" is a given: what is important is **how** he has "gone away." Note that the negation in the second sentence does not apply to the predicate *šm.n.k* (since the deceased has in fact "gone away"), but to the rheme: i.e., "it is not dead that you have gone away (but alive)."

The use of js shows that the negative nj does not apply to the verb that follows it but to the rheme: without js the sentence would mean "you do not go away, though you are dead." The particle js is therefore an important clue to the meaning of a sentence. The construction nj VERB js is always the sign of an emphatic sentence; without js, the sentence is a normal, nonemphatic construction with a negated predicate. This use of js with the negative particle nj is similar to that which we have seen in nominal sentences (§ 11.7). In both constructions js serves as a signal to the reader or listener that the negation is not meant to apply to the word that follows nj.

In Lesson 24 we adverbial prediction allow such a predicate of above, where the another verb. Another verb.

dd.jn.f n.j.
"Then he will while you was

Here the perfective of the preposition

The relative form of its own to fee

wnn.k hr rdjt e "You shall be that you are the

In this example the impredicate in an emphasithe sentence: compare

Of course, the normal right. Common examples

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15.16 Identifying nonattribut

Throughout the discussion its appearance whether a suffix conjugation. The rand the perfective and in conjugation. In fact, only identified as nonattributive sdm.f forms of these verbs clues that can help us identified

²¹ It is also possible to negate both the verb form and the rheme, producing a negative sentence with a negated verb: for instance, It is not because he's afraid that Jack doesn't fly (but because he doesn't like airplanes). This kind of doubly negated sentence is not very common in English or Egyptian.

²² For the spelling of the stative m(w)t.(tj) see § 17.2 (2S).

²³ This sentence records the sp is an idiom for childhood the king is not simply telling

GENERAL CONSIDERATIONS

5.15 The nonattributive relative forms of wnn

In Lesson 24 we saw how the relative forms of the verb wnn "exist, be" make it possible for an adverbial predicate to serve as attributive relative clauses (§ 24.11). The relative forms of wnn also allow such a predicate to function as a nonattributive relative form, either as a noun clause or as the predicate of an emphatic sentence. An example of the first use has been cited in § 25.3.4 above, where the imperfective relative wnn allows an adverbial sentence to serve as the subject of another verb. Another example of nominal use is the following:

dd.jn.f n.j, rh.n.(j) qd.k tj wj m zšj, m wn.k m šmswt jt(j).j

"Then he said to me: 'I learned of your character when I was still a nestling, while you were in the following of my father.'"

Here the perfective relative of wnn allows a sentence with an adverbial predicate to serve as object of the preposition m (see § 25.3.1): literally, "in (that) you were in the following of my father."

The relative forms of wnn also make it possible for a construction that does not have a relative form of its own to function as the predicate in an emphatic sentence: for instance,

wnn.k hr rdjt dj.tw n.f cqw, nn rdjt rh.f ntt ntk rdj n.f st

"You shall be having rations given to him without letting him know that you are the one who has given them to him."

In this example the imperfective relative of wnn allows a pseudoverbal construction to serve as the predicate in an emphatic sentence. The adverb clause nn rdjt rlj, f ntt ntk rdj n, f st is the rheme of the sentence: compare the last example in § 25.10 and the discussion there.

Of course, the nonattributive relative forms of wnn can also be used as verbs in their own sht. Common examples of this use are balanced sentences such as the following:

"As long as the sky exists, you will exist with me."

Mentifying nonattributive relative forms

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pearance whether a verb form is one of the three nonattributive relatives or a form of the conjugation. The two kinds of forms often look alike: the perfect relative like the perfect, the perfective and imperfective relatives like one or more of the sdm.f forms of the suffix rugation. In fact, only the geminated forms of final-weak verbs with active meaning can be sified as nonattributive relatives by their form alone, since this stem is not used for the various forms of these verbs in the suffix conjugation (§ 21.15). There are, however, other kinds of that can help us identify when a particular verb form is a nonattributive relative:

Sentence records the speech of the king to one of his officials. For tj see § 12.16.2. The expression "nestling" idiom for childhood — i.e., "when I was still a child." Note that the king's speech is an emphatic sentence: Ling is not simply telling the official that he learned of his character, but when he did so.

1. the construction in which the verb is used

The kind of construction a form is used in often helps to identify it. Noun clauses, in particular, normally use one of the three nonattributive relative forms as a verbal predicate, although the subjunctive, prospective, or infinitive can also be used as the predicate in such clauses (§ 25.4). Some emphatic sentences are easy to recognize, especially balanced sentences (§ 25.12) and those in which the verb form is negated by $nj \dots js$ (§ 25.14).

Questions with an adverbial interrogative are also distinctive emphatic constructions (§ 25.8). It is important to note, however, that this is true only for questions in which the interrogative is an adverb, or is used adverbially, or is part of a prepositional phrase (which can function as an adverb: § 8.11). When the interrogative has another function in the sentence Egyptian does not use the nonattributive relative forms: for example,

Here the interrogative mj "what?" is the object of the verb. Even though the interrogative is the rheme in this sentence (as it is in all questions), the verb form is not the perfective relative (see § 25.2), but the subjunctive. The sentence is emphatic in **meaning** (since the rheme is not the predicate), but it is not an emphatic construction (see § 25.7).

Questions such as that in the last example are actually fairly unusual. When the interrogative is the object of a verb, Middle Egyptian seems to prefer a nominal sentence with the verb expressed as an attributive relative form: for example,

literally, "What is that which you have done?," with the perfect relative *jrt.n.k.* Similarly, when the interrogative is the subject, the participial statement is used: for instance,

"Who brought you, who brought you (§ 9.5), commoner?"

literally, "Who is the one who brought you?" (\S 23.13), where the verb is expressed as the perfective active participle jn.

2. the nature of the verb itself

In Lesson 18 we learned that Middle Egyptian normally uses the perfect to express completed action only with transitive verbs, while the stative is regularly used for the same purpose with intransitive verbs (\S 18.3). This preference has an important corollary: **the** sdm.n.f **of intransitive verbs is normally a nonattributive relative form**. The only major exception to this rule is when an intransitive sdm.n.f is used after the negative particle nj (\S 18.14). In this case the sentence is nonemphatic — unless, of course, the verb form is also followed by js. Otherwise, however, sentences in which this form serves as the predicate are normally emphatic sentences.

Since the stative is normally used to express completed action for intransitive verbs, the use of the $s\underline{dm.n.f}$ of such a verb instead of the stative is usually a good indication that the clause or sentence in which it occurs is emphatic. The difference can be seen in the following example, where both verb forms are used in a single inscription:

chc.n.(j) prk "Then I we

The first sentence of rheme, expressed by ment, but here the the sentence is the fect relative pr.n.(j)

Of course, the perhatic sentence (perfect, only the country whether a transitive tence is emphatic or words "h." and undone of these words is ever, can introduce the country of the count

m.tn rdj.n.j i "Look, I have a son of your

The particle jw can also of the perfect in this con-

"Have you com

Here the purpose of the him?": the rheme is the

A sam.n.f form in a form, as the following

initial
after jw, chc.n, after m.k
negated by nj (or negated by nj ...

As you can see from this verb itself are important of therefore whether the sellittle ambiguity except in introductory word.

chc.n.(j) pr.kw m gbtjw ... pr.n.(j) m mšc n z 3000

"Then I went up from Coptos ... It was with a force of 3000 men that I went up."

The first sentence of this example reports what the speaker did. In this case the predicate is the rheme, expressed by the stative *pr.kw*. The second sentence repeats the predicate of the first statement, but here the predicate is no longer the rheme: it is now a given, and the important part of the sentence is the prepositional phrase telling **how** "I went up." In this case, therefore, the perfect relative *pr.n.(j)* is used instead of the stative.

Of course, the perfect relative of a **transitive** verb can also be used as the predicate in an emphatic sentence (for examples, see §§ 25.10 and 25.12). Since this form looks exactly like the perfect, only the construction or the context of the sentence in which it is used can indicate whether a transitive sdm.n.f is the perfect relative form or the perfect — that is, whether the sentence is emphatic or not. As a rule, the perfect relative form is not used after jw or the introductory words $^ch^c.n$ and wn.jn. These typically introduce nonemphatic sentences: a sdm.n.f preceded by one of these words is usually the perfect and not the perfect relative form. The particle m.k, however, can introduce not only the perfect (§ 18.7) but also emphatic sentences: for example,

 $m.tn\ rdj.n.j\ j3^c\S.tw\ n.tn\ r\ rdjt\ \underline{d}^cr.tn\ n.j\ z3.tn\ m\ s33(j)$

"Look, I have had you summoned in order to have you seek out for me a son of yours who is (literally, "as one who is") wise."

The particle jw can also introduce the perfect relative form in questions after jn (compare the use of the perfect in this construction: § 18.18): for example,

Here the purpose of the question is not to ask "Have you come?" but "Have you come to take him?": the rheme is the prepositional phrase rjtt.f.

A sdm.n.f form in a main clause can therefore be either the perfect or the perfect relative form, as the following chart summarizes.

	TRANSITIVE VERBS	INTRANSITIVE VERBS
initial	perfect or relative	relative, rarely perfect
after jw, chc.n, wn.jn	perfect	relative or perfect (after jw)
after m.k	perfect or relative	relative or perfect
negated by nj (or nn)	perfect	perfect
negated by nj js	relative	relative

As you can see from this chart, both the kind of construction it is used in and the nature of the verb itself are important clues to whether a $s\underline{d}m.n.f$ is the perfect relative form or the perfect, and therefore whether the sentence or clause in which it occurs is emphatic or not. In general there is little ambiguity except in the case of the $s\underline{d}m.n.f$ of a transitive verb used after m.k or without an introductory word.

3. the form of the passive

In Lesson 21 we saw that the passive $s\underline{dm}.f$ and the stative are the normal passive counterparts of the perfect (§ 21.10). This preference also has an important corollary: the $s\underline{dm}.n.tw.f$ is normally a nonattributive relative form. As with intransitive verbs, the only major exception to this rule is when the $s\underline{dm}.n.tw.f$ is used after the negative particle nj (§ 18.14). In this case the sentence is non-emphatic — unless, of course, the verb form is also followed by js. Otherwise, however, sentences in which this form serves as the predicate are normally emphatic sentences.

When the predicate is passive, Middle Egyptian normally uses the passive sdm f to express completed action, although the stative is preferred for pronominal subjects. When the sdm.n.twf is used instead of these forms, the sentence is usually emphatic. The following example, with both the sdm.n.twf and the passive, illustrates the difference:

This passage has two examples of a passive used without an expressed subject. The first of these describes something that was done: here the predicate (h3b) is the rheme, and the passive sdm f is used for the verb. In the second sentence the interest is no longer on the verb — since it merely repeats the action already described in the preceding sentence — but on the adverb clause that describes the circumstances under which "one of them was summoned." Here the adverb clause is the rheme, and the perfect relative njs.n.tw is used instead of the passive njs: i.e., "it was while I was in attendance (literally, "standing") that one of them was called to."

25.17 Emphatic sentences without nonattributive relative forms

When we began our discussion of emphatic sentences, we saw that a normal Middle Egyptian sentence can have emphatic **meaning** without using an emphatic construction (§ 25.7). As opposed to sentences in which the emphatic meaning is signaled by the use of a nonattributive relative form, such sentences can be called "contextually emphatic." In the example cited in § 25.7 the predicate is a stative; we have also seen an example with the subjunctive used as predicate in an emphatic sentence (§ 25.16.1). The passive sdm.f can also be used in this way, instead of the sdm.n.tw.f: for example,

This sentence is clearly intended to tell when the speaker was born; that he was born is a given. It is therefore an emphatic sentence (since the rheme is not the predicate), but it is not an emphatic construction: the emphatic sense comes from the meaning of the sentence itself, not from the verb form that is used as the predicate. The form of the verb itself is thus only one indication of the meaning of a sentence, and not necessarily the most important one. It is also necessary to consider the content and context of the sentence in order to determine the proper translation.

24 The first clause is an adverb clause dependent on a preceding main clause: see § 21.12.

In the emphatic tional phrase, or example, JILL single sings in the shower.

In Middle Eggit it is a noun, or by sentences is the prospective (§ 23.11)

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The participial statement

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This sentence implies the adverbial predicate bial sentence in which

independent pronoun to form of the personal promoreover, Coptic shows used in the sentence: when it is the theme, it becaused in the sentence: when it is the theme, it because in the Egyptian, like English, purifying jnk jr pt "I (§ 23.14), was probably between the two meaning one who made the sky" (purifying made the sky" (nominal rheme was similarly stressed)

²⁵ In other words, "this misure read nj ntf, with nj negating

18 Emphasized subjects

In the emphatic sentences we have considered above, the rheme has been an adverb, a prepositional phrase, or another clause. It is also possible for the subject of a verb to be the rheme: for example, JILL sings in the shower, where the subject Jill is the rheme (answers the question Who sings in the shower?).

In Middle Egyptian an emphasized subject is normally indicated by means of the particle jn, if it is a noun, or by an independent pronoun. The most common use of this construction in verbal sentences is the normal future counterpart of the participial statement, with the subjunctive or prospective ($\S 23.13$): for instance,

"Nemti will bless him" or "It is Nemti who will bless him"

"He will hear it" or "He is the one who will hear it."

The participial statement itself is the most common example of a nominal sentence with emphasized subject (§§ 23.13-23.14).

In adverbial sentences the adverbial predicate is the normal rheme, but such sentences can also have an emphasized subject: for example,

"This plan that made off with your mind, it was not in my mind for you."25

This sentence implies "I had something in mind for you, but this plan wasn't it": in other words, the adverbial predicate m jb.(j) r.k is a given, and ntf is the rheme. This is the only kind of adverbial sentence in which the independent pronoun can be used as subject (§ 10.5).

One element that verbal, nominal, and adverbial sentences have in common is the use of the independent pronoun to express an emphasized subject. Coptic indicates that this was the only form of the personal pronoun that could be fully stressed as a separate word. In nominal sentences, moreover, Coptic shows two different forms of this pronoun, which correspond to the way it is used in the sentence: when the pronoun is the rheme, it is fully stressed (e.g., NTOK, from ntk); when it is the theme, it has a reduced form (e.g., NTOK, also from ntk). This feature suggests that Egyptian, like English, put the primary stress of a sentence on the rheme. Thus, a sentence such as if in the pronoun in the one who made the sky, which can have two different meanings (§ 23.14), was probably ambiguous only in writing. The spoken language probably distinguished between the two meanings by stress, just as English can do for its translation: JNK jr pt "I am the one who made the sky" (participial statement with jnk as rheme) vs. jnk JR PT "I am the one who made the sky" (nominal sentence with jr pt as rheme). It is reasonable to conclude that the rheme was similarly stressed in other kinds of sentences as well.

In other words, "this misunderstanding of yours is not what I had in mind for you." The negation can also be read nj ntf, with nj negating just the pronoun (§ 11.7): "not it (i.e., 'something else') was in my mind for you."

ESSAY 25. LETTERS

Of all the kinds of Egyptian texts that have survived, letters bring us closest to the ancient Egyptians as real people. Letters also give us the best example of Egyptian as a spoken language. Like the nonliterary texts discussed in Essay 24, they were concerned with content rather than form. Egyptian letters were composed, like our own, as a substitute for spoken communication. As such they reflect the everyday language of their writers much more closely than literary texts.

Letters have survived from almost all periods of ancient Egyptian history, and from all but the very lowest levels of Egyptian society. We have copies of letters written by Egyptian kings to other rulers and to their own officials, and real letters written by Egyptians to their superiors (including the king), their subordinates, and to their own friends and family.

The earliest preserved letters are copies of messages sent by King Izezi of Dynasty 5 (ca. 2350 BC) to his officials and reproduced in their tomb biographies. A century later the young king Pepi II of Dynasty 6 sent a letter to one of his officials, named Harkhuf, which was later carved into the façade of Harkhuf's tomb at Aswan. In it, the king responds to a letter that Harkhuf had sent with news of an expedition he had led to Nubia for the king:

You have said in this letter of yours that you are bringing a dwarf of the god's dances from the land of the horizon dwellers, like the dwarf that the god's sealbearer Bawer-djed brought from Punt in the time of Izezi ... Come downstream to the capital at once! Cast off and bring this dwarf with you ... When he boards the boat with you, assign excellent people who will be around him on both sides of the boat and who will keep him from falling in the water. Also assign excellent people who will sleep around him in his cabin. Inspect 10 times a night. My Incarnation wants to see this dwarf more than the products of Sinai or Punt!

The letter is dated to Year 2 of Pepi II's reign, when the king was about eight years old.

Most letters were written on ostraca or on individual sheets of papyrus, cut to about the size of a modern sheet of paper. Very few were dated. Many were distated to scribes, but quite a few preserved letters were actually written by their senders. As such they are a good indication of the level of literacy among educated Egyptians, including some women. Once a letter on papyrus was completed, it was rolled up from left to right, then folded in half or thirds. The address was written on the outside of the folded letter: for example,

LILIA & Ad him k3 hq(3)-nht.(w) r pr.f n nbsyt

"What funerary-priest Heqa-nakht sends to his household of Neboyt."

Official letters on papyrus were regularly tied with a strip of linen and sealed, but other kinds seem to have been posted without sealing. There was no mail service in ancient Egypt, so letters were usually entrusted to travelers for delivery.

The content of Egyptian letters is as varied as those of our own society. Most deal with business or administrative matters, but others were written just to keep in touch. An example of the latter is the following, written by a woman in Thebes to her mother in the Thirite norne, near Abydos, in early Dynasty 12:

A thousand your heart comme. Look, I me (the letter contold) him. And

The purpose of such writing: | \(\)

swd3 jb pw n w "This is a commy lord, lph.

literally, "It is making of my lord, lph, are

Egyptian letters
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"your humble servanthe superior to whom as in the passage just that the letter would

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Such letters are a poignatives to be a part of their

A thousand phrases of greeting you, in lph (§ 17.20.2)! May you be [well], with your heart comforted. May Hathor comfort your heart for me. Don't worry about me. Look, I am healthy ... And greet Gereg in lph. Look, I have had Si-[Hathor] (the letter carrier) come to check on you. Don't let Gereg forget about [what I told] him. And greet the whole house for me in life, soundness, and health.

literally, "It is making sound the heart of my lord, lph, with respect to (the fact) that all the affairs of my lord, lph, are safe and sound."

Egyptian letters often use stock phrases in the same way that our own use expressions such as "Dear Sir," "Sincerely," and "Yours truly." Many of these occur in letters from individuals to their superiors. As a term of respect, the letter writer often refers to himself as b3k jm "your humble servant" or "yours truly" (literally, "the worker therein": \S 8.10). In the same way, the superior to whom the letter is directed can be addressed as nb.j "nb.(w)d3-s(nb)" "my lord, lph," as in the passage just cited, or indirectly as 2b.3.k "your scribe" — presumably indicating that the letter would be dealt with by the recipient's secretary.

Besides the odd individual letter, a number of important archives have also been found. For Middle Egyptian the most important are the Heqanakht Papers, containing four letters and several accounts composed by a funerary priest of early Dynasty 12 in Thebes; the Semna Dispatches, copies of administrative letters found in a Nubian fortress; and the Illahun Papyri, a series of several dozen business and administrative letters discovered in a Middle Kingdom village near the Fayum. Although most letters exist in only one copy, some model letters were used to train scribes in the New Kingdom and later. Among such letters is a Middle Kingdom composition that was known as which is known as the literally, "Compendium."

The Egyptians wrote letters not only to the living but also to the dead. From the early Middle Kingdom and later we possess a number of such Letters to the Dead, written on objects that were deposited in the tomb to seek the intercession of the deceased. A typical example is the following, written inside an offering bowl and addressed to "Courtier Nefer-sefekh":

A sister speaking to her brother. My woe is great ... on account of one who is acting against my daughter very wrongly, though there is nothing I did against him. I did not consume his property and he gave nothing to my daughter. Invocation offerings (such as those in the bowl) are given to an akh for intercession on behalf of a survivor. Make litigation against the one who is doing this ill!

Such letters are a poignant reminder of how vividly the ancient Egyptians felt their deceased relatives to be a part of their own daily lives.

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EXERCISE 25

Transliterate and translate the following passages; identify the nonattributive relative forms and their function in the clause or sentence. For emphatic sentences, identify the rheme.

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26. Middle Egyptian Grammar

Rules and exceptions

36.I

In order to read and understand texts in any foreign language you need two basic tools, a dictionary and a grammar. A dictionary tells you what the words of a language mean and something about how they are used, and a grammar shows you how the words are put together into actual sentences. The purpose of this book has been to give you a solid grounding in the grammar of Middle Egyptian.

Human languages defy neat and orderly classification. Although all languages obey fundamental rules for the formation of words and sentences, they are also notoriously fluid about how those rules are applied. To appreciate this in English, you have only to look at the works of Lewis Carroll, James Joyce, or Dr. Seuss. Middle Egyptian is no different in this respect than any other language. Although we can approach its grammar in an orderly fashion — as the content and arrangement of the lessons in this book have tried to do — we are often puzzled and even frustrated by the continual appearance of exceptions to the rules. Middle Egyptian can be especially difficult in this regard, as you have seen throughout the course of these lessons. There are a number of reasons why this is so.

Like any language, Michelle Egyptian has its own unique way of understanding the phenomena of the world and the relationships between them. Every language is different in this respect from every other language, but some are more different than others. It is relatively easy for speakers of English to learn modern languages such as Spanish or German because to a great extent these languages share with English a common civilization and a common experience of the world. Ancient Egypt, however, is separated from us by a much greater gulf of time and culture. The people who spoke and wrote Middle Egyptian understood the world in many ways much differently than we do, and they organized their experience of it differently as well. Even though we may understand the individual words and grammar of an Egyptian sentence, therefore, there are times when the meaning of the sentence as a whole can still elude us.

Of course, we can come up against similar problems with modern languages, but when we do we have the advantage of being able to ask a native speaker for explanation. This luxury is not available for Middle Egyptian. As a result, we cannot always be certain whether the problem lies in our own understanding or in the ancient text itself. Individual languages also vary from region to region and even from speaker to speaker. What is acceptable usage to one group of speakers may not be so to another. Our knowledge of modern languages usually allows us to appreciate the difference between such dialectical variation and a genuinely ungrammatical usage. Here again, we have no such luxury for Middle Egyptian. It is not always possible, therefore, to know whether an unusual construction represents a real exception or simply a scribal error. Because languages are capable of great flexibility, however, we have to give the texts the benefit of the doubt: as a rule Egyptologists are (or should be) wary of labeling something an error rather than an exception.

Languages also change over the course of time. When we learn a modern language, we normally study only one stage of its historical evolution, and the knowledge we acquire of that stage ultimately allows us to recognize a different historical usage when we encounter it. Students who learn modern English as a foreign language, for example, soon come to realize that constructions such as thou hast belong to an earlier stage of the language and are used today only in very limited and narrowly defined contexts, such as prayers or archaic dialects. As you have learned in the course of these lessons, Middle Egyptian was a spoken language for several hundreds of years and was written for many centuries more. Our understanding of the language has improved slowly to the point where we are often able to recognize an archaic usage as such, but it is still evolving and much work remains to be done in this area of Middle Egyptian grammar. Here again, the imperfect state of our knowledge does not always allow us to know whether an unusual construction is a deliberate archaism or simply a less common contemporary usage.

All of these factors mean that our appreciation of what actually constitutes Middle Egyptian is less precise than we might like — and, correspondingly, more difficult to teach and learn. Nonetheless, it is possible to identify and organize the basic core of Middle Egyptian grammar, and the fundamental core is what we have been studying in the lessons of this book. To make it easier for you to appreciate and remember these basics, the following sections present a summary and overview of Middle Egyptian grammar.

26.2 Categories of words

Middle Egyptian words are normally classified into seven basic categories: nouns, pronouns, adjectives, prepositions, adverbs, particles, and werb forms. Each word in a Middle Egyptian sentence belongs to one of these seven categories.

It is important to remember that these are categories of form, not function. As we have seen throughout these lessons, it is possible for a word of one category to be used like that of another for example, nouns of time can be used as adverbs (§ 8.14), prepositional phrases can be used a adjectives (§ 6.7) or nouns (Exercise 16, no. 21), and verb forms can be used like nouns (for instance, the subjunctive in a noun clause: § 19.9). Despite this flexibility in use, however, the words themselves are still nouns, prepositions, verbs, and so forth.

26.3 Nouns (Lesson 4)

All Egyptian nouns consist of a root and an ending. The root carries the basic meaning of the noun: for example, sn "sibling." The ending identifies the noun as belonging to one of two genders, masculine or feminine, and tells whether it is singular, dual, or plural in number. Masculine singular nouns can have no ending (i.e., a "zero" ending), but the other endings consist of one more consonants: thus, sn "brother" (masculine singular), snt "sister" (feminine singular), "two brothers" (masculine dual), sntj "two sisters" (feminine dual), snw "brothers" (masculine plural), and snwt "sisters" (feminine plural).

When they are used in a sentence, nouns are either defined or undefined. These features and not marked in the form of the noun but by what the noun refers to. Nouns can also be used together in noun phrases of apposition, conjunction ("and"), disjunction ("or"), or possession. These relationships can be expressed simply by putting two nouns together, or by linking the with a separate word such as a preposition or the genitival adjective.

Pronouns (Lesson 5

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Interrogative pronouns
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The suffix prononnouns. One is used extension the possessor of a nountences after certain in 14.5), and the subject participle (§ 23.2).

The impersonal prosubject of an adverbible werb forms.

Adjectives (Lesson 6)

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Except for nb, adjection nouns in their own right gender and number of the and some misbes, can also be used.

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Middle Egyptian has 17
from the basic preposition
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Pronouns (Lesson 5 and §§ 10.5, 15.5)

There are three kinds of pronouns in Middle Egyptian: interrogative, demonstrative, and personal. Interrogative pronouns have only one form and are used exclusively in questions. Demonstrative pronouns have different forms to distinguish gender and number. They can be used either by themselves or to modify a noun or noun phrase.

Personal pronouns distinguish person as well as gender and number, and have four different forms as well: independent, dependent, suffix, and subject. Independent pronouns are used as the subject or predicate in nominal sentences (§ 7.11), as part of the predicate in adjectival sentences of possession (§ 7.5), to express the agent of the infinitive (§ 14.4), and as emphasized subject (§ 25.18). The subject pronouns are another kind of independent pronoun used as the subject of an adverbial or pseudoverbal predicate (§§ 10.5, 15.4).

The dependent pronouns always follow some other word. They are used as the subject in adjectival sentences (§ 7.3) and in adverbial sentences after certain introductory words (§ 10.4), as the expressed subject of the imperative (§ 16.3), and as the object of verb forms.

The suffix pronouns are always attached as part of a word. There are two sets of suffix pronouns. One is used exclusively with the stative (§ 17.2). The other set has a wider range of use: as the possessor of a noun (§ 5.7), the object of a preposition (§ 8.4), the subject in adverbial sentences after certain introductory words (§ 10.3), the subject or object of the infinitive (§§ 14.4–14.5), and the subject of verb forms; and for the gender and number markings of the prospective participle (§ 23.2).

The impersonal pronoun tw (§ 15.5) is used like both a dependent and a suffix pronoun, as the subject of an adverbial or verbal predicate. As a suffix it is also used to make the passive of some verb forms.

Adjectives (Lesson 6)

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The category of adjectives is primarily a functional one. There is only one Egyptian word that can only be used as an adjective: *nb* "all, each, every." All other Middle Egyptian adjectives are words of other categories that are used as adjectives. These include demonstrative pronouns, the nisbes of nouns and prepositions (§§ 6.1, 8.6), ordinal numbers (§ 9.3), the relative clause markers *ntj* and *jwtj* (§§ 12.3, 12.9), and the attributive forms of the verb (participles and relative forms). The ordinal numbers are nouns, and the relative clause markers can be categorized either as nouns or pronouns. Adjectives such as *nfr* "good, perfect" are actually participles of adjective verbs (§ 23.9).

Except for nb, adjectives can be used either to modify a preceding noun or noun phrase or as nouns in their own right, without an expressed antecedent. In either case, they are marked for the gender and number of their antecedent, with the same endings used for nouns. Participial adjectives, and some nisbes, can also be used as adjectival predicates (Lesson 7 and § 23.11). The participial adjective wr can also be used as an interrogative meaning "how much?" (§§ 6.6, 7.5.4).

Prepositions and adverbs (Lesson 8)

Middle Egyptian has 17 basic prepositions and a large number of compound prepositions formed from the basic prepositions plus a noun, infinitive, or adverb. The category of adverbs includes three primary adverbs, one interrogative, several adverbs formed from adjectives, and prepositional adverbs. Words of other categories, such as nouns and verb forms, can also be used as adverbs.

26.7 Particles (Lesson 16)

The category of particles includes words that do not fit readily into one of the other categories of Egyptian words. Particles are classified as proclitic or enclitic, depending on whether they can occur at the head of a clause or only after another words. Some particles are interjections.

Egyptian particles other than interjections can also be characterized as converters or statement auxiliaries. Converters have a syntactic function, such as marking a certain kind of clause. Statement auxiliaries have no specific syntactic function, but they do add a nuance of meaning to their clause.

26.8 Verb forms (Lessons 13-25)

Middle Egyptian verbs belong to one of fifteen root classes and are basically transitive or intransitive (Lesson 13). When a verb is used in a clause or sentence it must appear in a particular form. Middle Egyptian uses twenty-four such forms, which Egyptologists divide into six formal categories:

- 1. the suffix conjugation eleven forms, divided into three subcategories:
 - a. six sdm.f forms: the subjunctive (Lesson 19), the perfective and imperfective (Lesson 20), the passive (Lesson 21), and the prospective active and passive (Lesson 21)
 - b. four suffixed forms: the perfect (or sam.n.f. Lesson 18), and the sam.jn.f., sam.br.f., and sam.k3.f (Lesson 22)
 - c. the samt. (Lesson 22).
- the stative a single form, with obligatory pronominal suffixes indicating person, gender, and number (Lesson 17).
- 3. the imperative a single form (Lesson 16). The spoken language seems to have distinguished between masculine or feminine and singular or plural imperatives, at least for some verbs, but written forms show at most a difference between singular and plural in a few classes.
- 4. the participles five forms, distinguished by aspect and voice: perfective and imperfective active, perfective and imperfective passive, and prospective (Lesson 23). Each form is marked for gender and number by an ending or, in the prospective participle, a pronominal suffix.
- 5. the relative forms three forms, distinguished by aspect: perfective, imperfective, and perfect (Lessons 24–25). Each of the three forms also has an ending indicating gender and number.
- the infinitival forms three forms: the infinitive, the negatival complement, and the complementary infinitive (Lesson 14).

The participles, relatives, and infinitival forms are known collectively as the nominal forms of the verb, because they can function by themselves as nouns.

26.9 Verb forms: formal features

Each of the twenty-four verb forms of Middle Egyptian is composed of one to four formal elements (§ 13.4):

r. the verb stem appears in every verb form. There are two such stems in Middle Egyptian base and genimated. Most forms use one or the other of these stems in each root class, but some can use either: for example, the perfect of zae-gen, verbs and the perfective passive participle of 2-lit, verbs (§§ 18.2, 23.7).

- 2. endings are added (which distinguis verb forms can perfective active form) and w is == = used in the imperare the same as the tive (§ 16.1) and only formal ending the complements Other formal ending tive: § 21.15), the fective: § 23.5), ==== and imperfective negatival complement these include the and the relative forms
- 3. suffixes are added fixes in Middle Eg biliteral suffixes jn, fix tw, which is used suffix is added after the suffix is
- 4. the prefix j can be feature in Middle E verb classes, usually a sdm f (§ 21.15), and the

The normal, or unmarks stative, however, express action (Lesson 17). The tem. As a result, the stative plying action rather than

Verb forms: mood

The Middle Egyptian verificative is the normal or a statement of fact; the subviewed as contingent, possitive sdm.f (Lesson 19). The occasionally be used with spressing a wish or command

- 2. endings are added to the verb stem in some forms. There are two kinds of endings: formal (which distinguish particular forms) and attributive (which mark gender and number). Some verb forms can use both kinds of endings together: for example, in the masculine plural imperfective active participle rhyw "who know," y is a formal ending (a sign of the imperfective form) and w is an attributive ending (marking the masculine plural). Attributive endings are used in the imperative (plural) and the attributive forms (participles and relative forms). They are the same as the gender and number endings of nouns and adjectives, except in the imperative (§ 16.1) and the prospective participle (§ 23.2). Formal endings are less consistent. The only formal endings that are used for all verbs of all classes are the endings -t of the sigmt.f and the complementary infinitive (§§ 22.12, 14.20) and -tj of the prospective participle (§ 23.8). Other formal endings are used for some verbs or root classes in the sdm.f (except the perfective: § 21.15), the samt.f (-yt in some 3ae-inf. forms: § 22.12), the participles (except the perfective: § 23.5), the prospective participle (-wtj in some 3ae-inf. forms: § 23.8), the perfective and imperfective relative forms when they are used attributively (§ 24.2), the infinitive and the negatival complement (§§ 14.3, 14.17). Only a few verb forms have no ending in any class: these include the perfective sqm.f, the perfect, the sqm.jn.f, sqm.ler.f, and sqm.k3.f, the stative, and the relative forms when they are used nonattributively.
- 3. **suffixes** are added after any endings to distinguish some verb forms. There are five such suffixes in Middle Egyptian: n, used in the perfect and perfect relative (sdm.n.f: §§ 18.2, 24.1); the biliteral suffixes jn, hr, and k3, used in the sdm.jn.f, sdm.hr.f, and sdm.k3.f (§ 22.1); and the suffix tw, which is used to make the passive of some verb forms (see § 26.12 below). The passive suffix is added after the other four suffixes.
- 4. the prefix j can be added before the verb stem in some forms. This is a fairly uncommon feature in Middle Egyptian, and may be dialectical in origin. It is used only for some verbs or verb classes, usually as an option, in the imperative (§ 16.2), the imperfective and subjunctive sdm.f (§ 21.15), and the imperfective active participle (§ 23.6).

Verb forms: action versus state

The normal, or unmarked, meaning of most Middle Egyptian verb forms is that of action. The stative, however, expresses a state of being, either as an existing condition or as the result of some action (Lesson 17). The distinction between action and state is not part of the English verbal system. As a result, the stative often has to be translated by an English verb form or construction including action rather than state, even though the stative itself does not have this connotation.

Verb forms: mood

The Middle Egyptian verbal system has two moods, indicative and subjunctive (§ 13.3.3). The indicative is the normal or unmarked mood, denoting the action or state expressed by the verb as a statement of fact; the subjunctive is a marked mood, indicating that the verbal action or state is never as contingent, possible, or desirable. The only verb form marked for mood is the subjunctive sdm.f (Lesson 19). The other verb forms are unmarked for mood. As such, some of them can casionally be used with subjunctive as well as indicative meaning: for example, the stative expressing a wish or command and the perfect denoting an action contrary to fact (§§ 17.17.2, 18.8).

26.12 Verb forms: voice

The Middle Egyptian verbal system has two voices, active and passive (§ 13.3.4). Some verb forms are neutral with regard to voice, and can be used with passive as well as the normal active meaning: these include the stative, the $s\underline{d}mt.f$, the prospective participle, and the infinitival forms. Only four verb forms are specifically passive: the passive $s\underline{d}m.f$, the prospective passive, and the passive participles (perfective and imperfective). All the other verb forms are active. The imperative and the active participles (perfective and imperfective) can only be used with active meaning. The other active forms can be made passive by means of the suffix tw. This option is rare, however, for the prospective $s\underline{d}m.f$ and the perfect. The normal passive counterpart of the prospective is the prospective passive. The regular passive counterpart of the perfect is the passive $s\underline{d}m.f$ with nominal subjects and the stative for pronominal subjects (§ 21.10).

26.13 Verb forms: tense

Middle Egyptian verb forms can express both absolute and relative tense: that is, action that is past, present, or future with respect to either the moment of speaking or another action (§ 13.3.1). Most forms are unmarked for tense, and none are marked for absolute tense. A few verb forms, however, are normally associated with a specific relative tense: these include the prospective sdm.f (active and passive) and the prospective participle, denoting action yet to occur with respect to some other action; and the sdm.jn.f and sdm.k3.f, which denote subsequent or consequent action. Other verb forms are often associated with particular tenses because of certain features they possess. The subjunctive, for example, often expresses future tense because actions that are contingent, possible, or desirable are most often seen as lying in the future (§ 19.1).

26.14 Verb forms: aspect

Most Middle Egyptian verb forms are aspectually unmarked. Those that are marked for this feature express two kinds of aspect: completion and repetition (§ 13.3.2). The aspect of completion is expressed by two sets of marked forms and constructions:

- those expressing the perfect, or completed action. These include the perfect, the passive sdm.f, the sdmt.f, and the perfect relative form. The stative often expresses completed action, but this is a secondary connotation of its basic meaning of state.
- those expressing the imperfect, or incomplete action. These include the imperfective verb forms (sdm.f., participles, and relative), the pseudoverbal construction with hr plus infinitive (§ 15.2), and the SUBJECT-imperfective construction (§ 20.8).

Forms marked for the aspect of completion are often associated with specific tenses because of this marking: the perfect forms with past action, and the imperfect forms with the present.

The aspect of repetition can be expressed by the imperfective verb forms. The imperfective forms are not marked for this aspect. Instead, they are marked for incomplete action, and this feature allows them to express repeated action as well. There are no verb forms or constructions marked for actions done only once (the opposite of repeated action). Despite their name, the perfective forms (sim f, participles, and relative) are aspectually unmarked. Although they can be used to express single actions, they are not specifically marked for this feature, and can therefore express generic action as well.

26.15 Predicates

Middle Egyptian of their predicate

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the other two pages.

2. adjectival (Lessan

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3/ adverbial (Lessen

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4. verbal (Lessons

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16 Clauses

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The latter two forms could subject is almost always

26.15 Predicates

Middle Egyptian clauses and sentences are classified into four different types, based on the nature of their predicate:

I. nominal (Lessons 7 and II)

Clauses or sentences with nominal predicates basically express the identity of their subject. The predicate can be a noun or noun equivalent (noun phrase, pronoun, noun clause, or nominal form of the verb). Because the same elements are used as the subjects of Egyptian sentences, the predicate can be identified only by the composition of the sentence or its context. There are three basic nominal-sentence patterns: A pw, A B, and A pw B. The predicate in the first is always A. In the other two patterns it can be either A or B.

2. adjectival (Lessons 7 and II)

Clauses or sentences with adjectival predicates basically express a quality of their subject. The predicate can be a participial adjective or a nisbe. The predicate always precedes its subject and is always masculine singular (or dual: § 7.2), regardless of the gender and number of the subject.

3/ adverbial (Lessons 10-11 and 15)

Clauses or sentences with adverbial predicates basically express the location of their subject. The predicate can be an adverb or adverb equivalent, including prepositional phrases and the pseudoverbal construction, and almost always follows the subject.

4. verbal (Lessons 16-25)

Clauses or sentences with verbal predicates express an action or state of their subject. The predicate can be any verb form that can have a subject of its own, expressed or unexpressed; this includes all forms except the negatival complement and complementary infinitive. Verbal predicates always precede their subject. Certain verbal constructions — notably, the SUBJECT-stative and SUBJECT-imperfective — require the subject to be expressed before the verb form, but in such cases it is also repeated after the verb in the form of a pronominal suffix. The various elements of a verbal clause follow a specific word order, summarized as VsdoSOA (§ 14.6): verb (V), pronominal suffix subject (s), pronominal dative (d), pronominal object (o), nominal subject (S), nominal object (O), and adjuncts (A) such as adverbs and prepositional phrases (including nominal datives).

Clauses

18.16

Middle Egyptian sentences have four kinds of clauses (Lesson 12): main clauses, noun clauses, relative clauses, and adverb clauses. Main clauses are those that can stand by themselves as independent sentences; all sentences must have a main clause. Noun clauses serve as nouns: for example, as the object of a preposition or verb or as the subject of another predicate. Relative clauses are those with attributive function, modifying an antecedent (expressed or unexpressed). Adverb clauses have the same function as adverbs and prepositional phrases, describing when, where, why, or how something happens or is true. Main clauses are also known as independent clauses; the other three kinds of clauses are dependent or subordinate.

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The latter two forms could also have subjects of their own in Old Egyptian. In Middle Egyptian, however, the subject is almost always omitted or transferred to the governing verb.

All four kinds of clauses can be unmarked or marked. Unmarked clauses usually have nothing but the context in which they are used to indicate their function. Marked clauses have a word of some kind, such as particles (Lesson 16), to show how they are being used. The major indicators of this sort are the following:

- main clauses: the introductory words ^ch^c.n, wn.jn, and wn.hr, the proclitic particles jn, jsw, m.k, nhmn, h3, and smwn
- noun clauses: the proclitic particles wnt and ntt, and the enclitic particle js
- relative clauses: the relative adjectives ntj and jwtj (Lesson 12)
- adverb clauses: the proclitic particles jst and tj, and the enclitic particle js.

The function of clauses with a verbal predicate can also be indicated by the form of the verb. Four verb forms are used exclusively in main clauses: the sqm.jn.f, sqm.lpr.f, sqm.k3.f, and the imperative. The participles and relative forms are the normal means Middle Egyptian uses to make relative clauses with a verbal predicate (Lessons 23–24). Noun clauses with a verbal predicate can be expressed with the infinitive or the nonattributive relative forms, and the latter can also be used to express an initial adverb clause (Lesson 25). There are no verb forms specifically marked for use in adverb clauses except perhaps for the complementary infinitive, which serves as complement to another form of the same verb (§ 14.19).

26.17 Noun clauses

Middle Egyptian noun clauses can have all four types of predicate, but adjectival predicates are rarely used in such clauses and adverbial predicates are limited to marked noun clauses. The following table summarizes the normal distribution of the various kinds of predicates in umarked and marked noun clauses:²

	UNMARKED	WITH js	WITH ntt/wnt
NOMINAL PREDICATE		✓	✓
ADJECTIVAL PREDICATE		[]	
ADVERBIAL PREDICATE			4
VERBAL PREDICATE	nominal forms: infini- tive, nonattributive relative forms	nonattributive relative forms (emphatic sen- tences)	[subjunctive], perfect, passive SUBJECT-stative
	other forms: subjunctive, prospective, perfect(?), sdmt.f		SUBJECT-imperfective
	SUBJECT-stative SUBJECT-imperfective		

Marked noun clauses are used primarily as the object of a verb or preposition. Unmarked noun clauses can also serve as the second part of a genitival phrase, as the predicate in a nominal sentence, as the subject of another predicate, and as titles or captions — in other words, in most of the functions that ordinary nouns or noun phrases have in a clause or sentence.

2 In this table and those in the following two sections, square brackets indicate that a form or construction is only rarely attested in a particular kind of use. For nonverbal predicates a check mark (✓) indicates that the predicate is attested in a particular kind of clause.

18 Relative clauses

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19 Adverb clauses

Middle Egyptian adverrizes their normal distriction

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VERBAL PREDICATE

Adverb clauses can also be and a marked noun clause

Adverb clauses normal however, can precede the main clause adverb clauses expressed can also be used to allow

18 Relative clauses

All four types of predicate can also be used in relative clauses, but nominal and adjectival predicates are mostly limited to unmarked relative clauses. The following table summarizes the normal distribution of the various kinds of predicates in unmarked and marked relative clauses:

	UNMARKED	WITH ntj	WITH <i>jwtj</i>
NOMINAL PREDICATE	✓		
ADJECTIVAL PREDICATE	✓	[✔]	
ADVERBIAL PREDICATE	✓	✓	
VERBAL PREDICATE	attributive forms (parti- ciples and relatives)	perfect, passive SUBJECT-stative	perfect, passive, and nonattributive relative
	stative, imperfective, perfect, passive	[SUBJECT-imperfective]	forms
	SUBJECT-stative		

The difference between unmarked and marked relative clauses generally corresponds to a difference in the kind of antecedent. Undefined antecedents are normally modified by unmarked relative clauses, rarely by marked ones. Vocatives and proper names can also be modified by unmarked relative clauses (§ 20.14). Defined antecedents are normally modified by marked relative clauses or by the attributive verb forms.

Like adjectives, relative clauses can be used both to modify an expressed antecedent and as nouns by themselves. The latter use is limited to the attributive forms and marked relative clauses, except in nominal sentences of the pattern jnk mr.f. am one who loves (§ 20.13).

Adverb clauses

Middle Egyptian adverb clauses can have all four types of predicate. The following table summarizes their normal distribution in unmarked and marked adverb clauses:

	UNMARKED	WITH js	WITH jst/tj
NOMINAL PREDICATE	✓	✓	√ (js <u>t</u>)
ADJECTIVAL PREDICATE	✓		\checkmark ($js\underline{t}$)
ADVERBIAL PREDICATE	✓		✓
VERBAL PREDICATE	imperfective, subjunc- tive, prospective, per- fect, passive, stative nonattributive relative forms	nonattributive relative forms (emphatic sen- tences)	imperfective, perfect, passive SUBJECT-stative SUBJECT-imperfective
	SUBJECT-stative SUBJECT-imperfective		

Adverb clauses can also be expressed by means of a prepositional phrase consisting of a preposition and a marked noun clause (§§ 12.16, 15.11, 18.13, 21.12, 25.13).

Adverb clauses normally follow the clause on which they are dependent. Marked adverb clauses, however, can precede their governing clause (§§ 12.18, 18.11). Certain kinds of adverb clauses always precede the main clause: these include the protasis of a conditional sentence (§ 19.7) and unmarked adverb clauses expressed with a nonattributive relative form (§ 25.11.2). The particle hr (§ 16.6.13) can also be used to allow an adverb clause to stand at the head of its sentence.

Syntactically, all adverb clauses are adverbial modifiers of a main or governing clause. Adverb clauses can express a number of different meanings, however, often depending on the nature of their predicate. These are summarized in the following sections.

26.20 Circumstantial clauses

Clauses of circumstance describe a circumstance or situation under which the governing clause happens or is true. Such clauses express three kinds of circumstance:

- 1. **prior circumstance** action that happened, or a state or situation that existed, before that of the governing clause. Prior circumstance is expressed by
 - a verb form the perfect (§ 18.11) and passive (§ 21.12), or the perfect relative form in an initial clause (§ 25.11); the stative or SUBJECT-stative construction often implies previous action, but actually describes a concomitant state
- concomitant circumstance action that happens, or a state or situation that exists, at the same time as that of the governing clause. Concomitant circumstance is expressed by
 - an adverbial predicate (Lesson 12)
 - a verb form or construction hr plus infinitive (§ 14.11.1) by itself and as pseudoverbal predicate (§ 15.9), the imperfective or SUBJECT-imperfective construction (§ 20.10), the stative or SUBJECT-stative construction (§ 17.12, 17.19), the imperfective relative form in an initial clause (§ 25.11), or a balanced sentence with a nonattributive relative form (§ 25.12)
 - a preposition plus a noun clause hr, m, or hft "while, when" plus the infinitive (§ 14.11) or a nonattributive relative form (§ 25.15).

26.21 Result clauses

Clauses of result describe action that happens as a result of some other action. Result is expressed by the subjunctive, for action (§ 19.8.2), and by the stative or SUBJECT-stative construction, for state (§§ 17.13, 17.19). Result can also be expressed by the particles jh and hr plus the subjunctive and the particle k3 plus the subjunctive or SUBJECT-imperfective construction (§§ 19.6, 20.9.2), and in main clauses by the sdm.jn.f and sdm.k3.f (Lesson 22).

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23 Causal clauses

Clauses of causality
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The preposition prepositions n and n njs.k r.n "because The preposition dr conference of the prepos

More often, prep.
(§§ 12.13.2, 17.11, 18.11)
used with a noun chapter ms.n jmnt nfrt because also expressed with the and n wr n form: for instance,

1 24 Conditional clauses

Clauses of condition acconditional clause, introduced in main clause is known at tive or prospective (%) form (% 25.11.1), or by structions have slightly clauses regularly precede form can follow it. Question example, (%) it a balance? (Then) in

3 Note that dr, like English "because"). When dr has when it has causal meaning

26.22 Purpose clauses

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5.23 Causal clauses

Clauses of causality are "because," "since," or "for" clauses, describing the reason for the statement of the governing clause. Causality is expressed either by a circumstantial clause or by a preposition or prepositional phrase plus a noun clause. Circumstantial clauses indicating causality often employ the perfect (§18.11), indicating prior circumstance, but clauses of concomitant circumstance can also have causal meaning (§§ 12.17, 25.14 second example).

More often, prepositional phrases expressing causality govern a noun clause introduced by ntt (§§ 12.13.2, 17.11, 18.13, 21.12, 25.13). In older or archaizing texts the preposition n can also be used with a noun clause marked by js: for example, $n_i = n_i = n_i$

Conditional clauses

Clauses of condition are those that describe a condition under which the main clause is true. The conditional clause, introduced by "if," "when," or "should" in English, is called the protasis, and the main clause is known as the apodosis. A conditional protasis can be expressed by jr plus the subjunctive or prospective (§§ 19.7, 21.6), by the subjunctive alone (§ 19.7), by a nonattributive relative form (§ 25.3.1). These constructions have slightly different meanings: see the discussions in §§ 25.3.1 and 25.11.1. Conditional clauses regularly precede the main clause, but those expressed by m plus a nonattributive relative form can follow it. Questions introduced by jn can sometimes be interpreted as conditional clauses: for example, I are a placed in jn jwsw pw nj gs3.n.f "If it is a balance, it cannot tilt" or "Is it a balance? (Then) it cannot tilt."

Note that \underline{dr} , like English "since," can have two meanings, temporal ("since the time of") and causal ("since" = "because"). When \underline{dr} has temporal meaning it governs the infinitive or a perfective relative form (§ 26.20.1); when it has causal meaning it is used with the \underline{sdmt} for an imperfective relative form.

26.25 Concessive clauses

Clauses of concession are a kind of condition on which the statement of another clause is based. Such clauses are normally introduced by "as" or "although" in English. In Middle Egyptian they are usually expressed by means of a nonattributive relative form (§§ 25.11.1, 25.11.3–25.11.4) or by the preposition m plus a nonattributive relative form (§ 25.3.1). Like the protasis of a conditional sentence, concessive clauses regularly precede the main clause, but those expressed by m plus a nonattributive relative form can follow it.

26.26 Other kinds of adverb clauses

The various kinds of clauses summarized in the preceding six sections are the major kinds of adverb clauses found in Middle Egyptian sentences. Adverb clauses of other types are expressed by means of a preposition plus a noun clause, and take their meaning from the preposition: for example, clauses of comparison introduced by mj "like," or lift "according as" (§§ 18.13, 25.3.1).

26.27 Clause relationships

All sentences consist of at least one clause, but they can also contain many clauses. In sentences with more than one clause, one of the clauses must be the main clause. In Middle Egyptian sentences this is normally the first clause, but some sentences have the main clause second. This is particularly true of conditional sentences (§ 26.24) and those with concessive clauses (§ 26.25) or initial clauses with a nonattributive relative form (§ 25.11).

Clauses other than the main clause can be dependent on or subordinate to it, or they can be secondary main clauses. Dependent clauses usually follow or precede the main clause, but they can also be embedded within the main clause. Common examples of embedding are noun clauses or relative clauses serving as subject to the predicate of a main clause, and noun clauses that are the object of a verb in the main clause (for examples, see § 19.9, Exercise 24, no. 18, and § 25.3). Dependent clauses can also be embedded within other dependent clauses (§§ 23.9, 24.5.4).

Secondary main clauses occur in compound sentences (§§ 17.9, 18.5). In English they are usually linked to the main clause by the conjunction and. Compound sentences in Middle Egyptian have no such linking word. Often there is no indication whether two clauses belong to a compound sentence or are consecutive independent statements (for examples, see Exercise 17, 110s. 11 and 14, Exercise 18, no. 15). The relationship between the two clauses, however, can be signaled overtly by omitting some element in the secondary main clause that is already present in the preceding clause, such as an introductory word or particle or the subject of the verb. This kind of omission, known as "gapping," is often a mark of compound sentences in Egyptian, as it is in English (see the examples in §§ 17.9 and 18.5).

26.28 Kinds of sentences

Sentences in Middle Egyptian can be statements or questions, and nonemphatic or emphatic. Statements and nonemphatic sentences are unmarked constructions: no special features are used to indicate that a sentence is a statement or that it is nonemphatic. Because they are unmarked, statements can sometimes be used as questions (§ 11.11.1), and nonemphatic constructions can occasionally have emphatic meaning (§§ 25.7, 25.16.1, 25.17). Questions and emphatic sentences are marked constructions, with special words at verb forms to indicate their function.

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Questions are of some other elements predicate question. The enclitic particle (§§ 11.11, 15.12) 19.12, 20.19, 21.14 cate in questions. The interrogative pronoutions depends on the part of a preposition form (§ 25.8), although itself (§ 10.10) or as pronouns and adjective cate of a nominal second cate.

26.29 Negations

Middle Egyptian has easier structions and meaning

1. An nj (§ 16.6.8)

The negative parties bination with other

- individual word
- the perfect ("he does not he
- the passive (heard, he cannot
- the perfective ()
 he has not hearing "not one
- the imperfective does not hear"
- the prospective as "he will not hear"
- the $s\underline{d}mt.f(\S 22.1)$

Emphatic sentences are those in which something other than the predicate is the important part, or rheme, of the sentence (Lesson 25). Sentences in which the subject is the rheme normally mark such a subject by using the independent form of the suffix pronoun for pronominal subjects, and by *jn* before other emphasized subjects (§ 25.18). Those in which the rheme is an adverbial adjunct or an adverb clause use a nonattributive relative form as the predicate of the main clause. The nonattributive relative forms can also be used to express an initial subordinate clause before a main clause.

Questions are of two kinds: those in which the predicate is questioned, and those in which some other element of the sentence is questioned (§ 18.18). The first kind, which we have called a predicate question, is marked by the proclitic particle jn (§ 16.6.2), sometimes in conjunction with the enclitic particle tr (§ 16.7.11). Such questions can have a nonverbal or pseudoverbal predicate (§§ 11.11, 15.12) or a verbal predicate, including a nonattributive relative form (§§ 17.14, 18.18, 19.12, 20.19, 21.14, 25.16.2); the sdm.jn.f, sdm.hr.f, sdm.k3.f, and sdmt.f are not used as the predicate in questions. The second kind of question, which we have called an adjunct question, uses an interrogative pronoun (§ 5.11), adjective (§ 6.6), or adverb (§ 8.13). The structure of such questions depends on the function of the interrogative word in the sentence. When it is an adverb, or part of a prepositional phrase, the predicate of the sentence is normally a nonattributive relative form (§ 25.8), although an interrogative adverb or prepositional phrase can serve as the predicate itself (§ 10.10) or as an adverbial adjunct to a nonemphatic predicate (§ 15.12). The interrogative pronouns and adjective can also serve as the subject of an adjectival sentence (§ 7.5.4), the predicate of a nominal sentence (§§ 7.13, 23.13), or the object of a verb (§ 19.12).

129 Negations

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CHE

Middle Egyptian has eight negative words, which are used for the most part with different constructions and meanings:

1. - nj (§ 16.6.8)

The negative particle *nj* is primarily a negation of words. It is used both by itself and in combination with other words. When used by itself, *nj* is the normal negation of:

- individual words (§ 11.7)
- the perfect (§ 18.14) negation of action, ability, or necessity, usually present: nj sdm.n.f
 "he does not hear, he cannot hear"
- the passive (§21.13) passive counterpart of the negated perfect: nj sdm f "he is not heard, he cannot be heard."
- the perfective (§ 20.5) negation of past or completed action: nj sdm.f "he did not hear, he has not heard"; the negated perfective of p3 "do in the past" plus the infinitive has the meaning "not once, never": nj p3.f sdm "he has not once heard, he never heard"
- the imperfective (§ 20.15), rare and uncertain negation of generalizations: nj sdm.f" he
 does not hear"
- the prospective, active and passive (§§ 2.1.5, 21.7) negation of future actions: nj sdmf
 *he will not hear"
- the signat of (§ 22.13): nj signat of "before he heard/has heard, he has not yet heard"

The particle nj can also be used as a negation in the following combinations:

- nj js (nj followed directly by js) negation of contrastive words or phrases (§ 11.7); js serves to subordinate the negative phrase, as it does with words and clauses (§ 16.7.3)
- nj ... js (nj and js separated by a word or phrase) negation of nominal sentences (including the participial statement), adjectival sentences of possession, and emphatic sentences (§§ 11.5–11.6, 23.13, 25.14); the use of the particle js shows that the negation applies to the sentence as a whole rather than just the word that follows nj
- nj zp plus the subjunctive (§ 20.5): nj zp sdm.f "he never heard"
- nj wnt (§ 22.15) negation of existence, usually in dependent clauses and with nominal subject: nj wnt X "X being nonexistent, without X"; wnt is the sdmt.f of wnn.

In early or nonstandard Middle Egyptian texts the particle nj can also be used in place of the negative particle nn (§ 16.6.8).

2. nn (§ 16.6.8)

The negative particle *nn* is primarily a negation of clauses and sentences. It is mostly used by itself, as the negation of:

- existence (of a noun, pronoun, or the infinitive), either by itself or with the perfective of wnn (nn wn: § 20.16.3), in main clauses or adverb clauses (§§ 11.4, 12.17, 14.15.1)
- sentences with adverbial or adjectival predicate (§§ 10.4.2, 11.4, 11.6)
- sentences with nominal predicate, in later Middle Egyptian (§ 11.5)
- sentences with a pseudoverbal predicate, rarely (§ 15.8)
- the SUBJECT-stative construction, rarely (§ 17.15)
- the subjunctive (§ 19.11.1) negation of the future: nn sdm.f "he will not hear."

The particle nn can be used as a spelling of the negative particle nj in nonstandard Middle Egyptian (§ 16.6.8). It is also occasionally used in place of nj, particularly in texts from the New Kingdom and later: for example, in the negations $nn \dots js$ (§ 11.5), $nn s\underline{d}m.n.f$ (§ 18.14), and $nn zp s\underline{d}m.f$ (§ 19.11.1).

3. 1 nfr (\$ 115.6.0)

The negative particle *nfr* is used only in combination with other words. It occurs in Middle Egyptian in three constructions:

- nfr pw "not at all, not even" negation of existence, stronger than nn or nn wn
- *mfr n* plus the nonattributive imperfective relative form used almost exclusively in place of tm as a negation of the protasis of conditional sentences (compare § 19.11.3): for example, fr fr n wnn m c tn "if there is nothing at all with you"
- nfr 3 plus the nonattributive imperfective relative form or as a predicate in its own right—negative counterpart of the subjunctive, in dependent clauses (the latter as variant of nfr n) or main clauses: for example, I nfr 3 dd.j wg n.tn "I won't make it be distressful for you at all," I nfr 3 hr.k r p3 mn "Should there be nothing (more) with you than that cloth."

Except for nfr pw, the negation nfr is limited to older Middle Egyptian texts, where it is a holdover from Old Egyptian.

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8. = 1 tm

The negative counterpart of the negatival common dom,). The yerb

- the subjunction
- the imperfective
- the sdm.k3.
- the participle
- the relative
- the infinitive

The sdm.hr.f and sdm takes the same form

4. \(\mathbb{w} \) \(\mathbb{W} \) \(\mathbb{S} \) \(16.7.4 \)

The negative word *jwt* is the noun-clause counterpart of the negative particle *nj*. In Old Egyptian it was used to allow a number of the constructions negated by *nj* to serve as a noun clause, but in Middle Egyptian it is primarily limited to the construction *jwt wnt*, the noun-clause counterpart of *nj wnt* (§ 22.15).

The negative relative *jwtj* is a nisbe of *jwt*, and serves as the relative-clause counterpart of the negative particles *nj* and *nn* in a few constructions:

- as negation of existence, in the expressions jwtj-n.f and jwtj-sw "have-not" and with a following noun or infinitive (§ 14.15.2) relative-clause counterpart of nn as a negation of existence
- with the perfect (§ 18.17) relative-clause counterpart of nj sam.n.f
- with an imperfective relative form (§ 25.5) relative-clause counterpart of the negated perfective or imperfective sdm.f.

The negative words jm and m are the subjunctive and imperative, respectively, of the negative verb jmj, the only two forms in which this defective verb appears (§ 13.7). Both are used with the negatival complement. The subjunctive jm.f.sdm is used mainly as the negation of the subjunctive as a wish or command in main clauses, less often in a purpose clause (§ 19.11.2). The imperative m.sdm is the negative counterpart of the imperative (§ 16.4).

The negative tm is a 2-lit, verb meaning "cease, fail," but it is used more often as the negative counterpart of various verb forms than as a verb in its own right. As a negation it is followed by the negatival complement or the infinitive (the latter usually in texts later than the Middle Kingdom). The verb tm serves as the negative counterpart of:

- the subjunctive in dependent clauses (§ 19.11.3)
- the imperfective in adverb clauses (§ 20.15)
- the $s\underline{d}m.k3.f$ (§ 22.10)
- the participles (§ 23.18)
- the relative forms, both attributively (§ 24.12) and nonattributively (§§ 25.5, 25.14)
- the infinitive (§ 14.16).

The sam. hr.f and same form as that of the verb form it negates.

THEORY

26.30 Gardiner's theory

The first grammars of the Egyptian language were written in the early nineteenth century, not long after the hieroglyphs themselves were deciphered, and our understanding of Egyptian grammar has been evolving ever since. Those original grammars depended greatly on Coptic, since this stage of the language had been known even before the hieroglyphic texts could be read. As the study of Egyptian progressed, scholars began to realize that the earlier stages of the language were quite different from Coptic. We now know that written Egyptian passed through five major stages in its historical evolution, from Old Egyptian to Coptic (§ 1.2).

Middle Egyptian is the second-oldest of these stages, and as you have seen, it retains much of its Old Egyptian ancestor. In fact, it was not until the middle of the twentieth century that the distinction between Old and Middle Egyptian was fully described. Egyptologists are still refining our understanding of Middle Egyptian grammar, particularly in the area of its greatest complexity, the verbal system. In the process there have been historically three major schools of thought about how the verbal system of Middle Egyptian works.

The earliest approach was dominated by the belief that Egyptian was essentially a Semitic language (§ 1.1). There are, in fact, many features that Egyptian shares with Semitic languages: in particular, some of its verb and noun roots and its pronouns; its use of two genders, with the feminine marked by the ending -t; its system of number and the endings used to denote plural and dual; and its stative form (§§ 17.1–17.2). Historically, the verbal system of most Semitic languages has a primary aspectual distinction between two kinds of forms, often labeled "perfective" and "imperfective." These labels were adopted for the Egyptian verbal system and applied to three of its categories: the sdm.f, the participles, and the relative forms. Although the labels themselves are in some ways less than ideal, they have proved to be a useful way of analyzing and describing one of the major distinctions between different forms of the participles and relatives, and so have been almost universally accepted for these two categories.

Until about 1960, most Egyptologists analyzed the salm f on the basis of the same primary aspectual distinction. The chief proponents of this approach were the German Egyptologist Kurt Sethe and his British pupil, Alan H. Gardiner. In 1927 Gardiner published a monumental study of Middle Egyptian, whose third edition is still in print and remains the primary reference tool for this phase of the language. Gardiner's grammar recognizes only two basic forms of the active salm f, "perfective" and "imperfective" (see Lesson 20, n. 1), distinguished largely by the use of the geminated stem in the imperfective salm f, as in the attributive forms. In the last edition of his grammar Gardiner conceded that his perfective salm f primarily on the basis of an aspectual distinction between perfective and imperfective forms like that which exists in the attributive forms. Gardiner even went beyond mere similarity, arguing that his perfective and imperfective salm f derived historically from the perfective and imperfective passive participles.

4 Sir Alan Gardiner, Egyptian Grammar, 3d ed., revised (Oxford: Griffith Institute, and London: Oxford University Press, 1964). The book remains in print thanks to a subsidy from Gardiner's estate.

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ADVERBIAL SENTENCE

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Even before the publication of Gardiner's first edition, however, Egyptologists had begun to suspect that there were more than just two kinds of sdm.f. The first to be identified as a distinct form was the subjunctive, and most Egyptologists accepted its existence as a third form of the sdm.f alongside the perfective and imperfective of Sethe and Gardiner. The active prospective was identified as a separate form in the 1950s, though it was not until 1979 that its full paradigm and its relationship to the passive prospective were established (§ 21.16). With the passive and passive prospective, these discoveries have resulted in the six kinds of sdm.f now universally recognized as distinct forms (§ 21.15). Gardiner's perfective sdm.f has been shown to contain two separate forms, the perfective and subjunctive, and part of a third, the prospective, while his imperfective sdm.f contains not only the imperfective form but part of the prospective as well.

16.31 The "Standard Theory"

Along with the discovery of the different forms of the sdm.f, some Egyptologists were becoming uncomfortable with the idea that the primary function of these forms was simply to distinguish different kinds of action. A similar controversy about meaning existed in the realm of Coptic grammar. Coptic has two different forms for many of its verbal categories, generally known as "First Tenses" and "Second Tenses": for example, the First Perfect Aqcuti and the Second Perfect TTAQCUTI, both of which mean "he heard" or "he has heard." The existence of these separate forms was not in question, but the reason for their existence was unknown.

In 1944 another of Sethe's former pupils, Hans Jakob Polotsky, published a groundbreaking study that contained the first coherent explanation for the difference between First and Second Tenses of Coptic. Polotsky discovered that the Second Tenses were consistently used in emphatic sentences while the First Tenses were used in normal, nonemphatic sentences. Since Coptic is simply the latest phase of Egyptian, Polotsky reasoned that similar uses might underlie some of the formal distinctions that could be observed in earlier stages of the language. In the same study he was able to show that the imperfective sdm.f of Sethe and Gardiner was in fact used in many of the same kinds of sentences as the Coptic Second Tenses. Polotsky argued that this verb form was not simply an imperfective form of the sdm.f but a special use of the imperfective relative form.

In a number of subsequent publications between 1944 and 1976 Polotsky refined his discovery into a new understanding of the verbal system of Middle Egyptian and that of the language's other phases. The basis of Polotsky's theory is the structure of the adverbial sentence. In this view the predicate in an emphatic sentence is not the verb form but the emphasized adverb, prepositional phrase, or adverb clause; the verb form itself is a noun clause serving as subject of this adverbial predicate. The two constructions can be compared in the following two hypothetical sentences:

	SUBJECT		ADVERBIAL PREDICATE
ADVERBIAL	Opp re		A ⊆ m pt
SENTENCE	Re	(is)	in the sky
EMPHATIC	a becre		M = m pt
SENTENCE	that Re appears	(is)	in the sky = It is in the sky that Re appears.

Similarly, the balanced sentence (§ 25.12) is analyzed as an A B nominal sentence with two noun clauses instead of two nouns: for example,

NOMINAL	SUBJECT mkt.t		NOMINAL PREDICATE
SENTENCE	your protection	(is)	the protection of Re (§ 7.8.2)
EMPHATIC	mrr.f		€ jrrf
SENTENCE	that he likes	(is)	that he acts = When he likes, he acts.

Although Polotsky retained the analysis of the verb forms in such emphatic sentences as special uses of the relative forms, other Egyptologists identified them as special nominal forms of the sdm.f because they are also found in noun clauses (§ 25.3). Gardiner's imperfective sdm.f thus became the "nominal" or "emphatic" sdm.f, and the perfect was divided into two forms, the "nominal" or "emphatic" sdm.n.f and the "nonemphatic" sdm.n.f; the perfective relative form was not generally recognized as a nominal or emphatic form.

Polotsky also proposed a new understanding of nonemphatic constructions. Based again on the structure of the adverbial sentence, he analyzed the verb forms in the SUBJECT-stative and SUBJECT-imperfective constructions as adverbial predicates. The comparison can be illustrated by the following hypothetical examples:

	SUBJECT		ADVERBIAL PREDICATE
ADVERBIAL	Is of jur re		M = m pt
SENTENCE	Re	(is)	in the sky
SUBJECT-	Dod jur		b.c.(w)
STATIVE	Re	(is)	appeared = Re has appeared (§ 17.9)
SUBJECT-	In _10 ₪ jw rc		E hef
IMPERFECTIVE	Re	(is)	appearing (§ 20.8).

As a result of this analysis, the verb forms used in such constructions, as well as those used in adverb clauses, were identified as adverbial (or "circumstantial") forms of the verb. Particles such as ju and introductory words such as "h" n and um.jn were seen as converters allowing such adverbial forms to function as the predicate of a main clause. Forms appearing without such converters were analyzed as either adverbial or nominal. Thus, for example, the sqm.n.f after jw, "h" n, or wn.jn was understood as an adverbial or "circumstantial" form serving as the predicate of a main clause, while the sqm.n.f standing at the head of its clause without such introductory words was seen as either adverbial (the predicate of a circumstantial clause) or a nominal/emphatic form.

By the mid 1970s Polotsky's analysis of the verbal system and the structure of Egyptian sentences had won widespread acceptance, so much so that it came to be recognized as the "standard theory" of Egyptian grammar. In this theory, the sdm mf and the forms of the sdm f are understood to have different forms corresponding to how they are used in a sentence. The sdm mf and its passive counterpart, the passive sdm f, are both divided into two forms, nominal and circumstantial (adverbial). The sdm f is divided into four forms, usually called indicative, circumstantial nominal, and prospective. The last is identical with the form we have been calling the subjunctive. In the "Standard Theory" it is generally analyzed as a nonemphatic nominal form (because it is often used in noun clauses) that can also be used adverbially, and the form we have called the prospective is usually understood as its emphatic counterpart.

26.32 Current the The following Gardiner's sy

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Although mealized that it desired new ones. In the Theory": the and tion that verb form and the toles of form and the training the soft form and the soft form and

As we have cate (§ 25.6). In the does not mean the with an emphasize. For example, in him that those will be the proving n gm, sentences (and odd clause (§ 25.11), no verb forths as advertibles contain numerical clauses that cannot be

These inconsist
"nontinal" and "circular primarily differences to used in this book

Used nonattributively.

26.32 Current theory

The following table shows the forms you have learned in this book and how they are identified in Gardiner's system and that of the "Standard Theory."

	GARDINER	STANDARD THEORY
perfective sdm.f	perfective sdm.f	indicative sam.f
imperfective sdm.f	perfective/imperfective sdm.f	circumstantial sam.f
subjunctive sdm.f	perfective sdm.f	prospective sdm.f
prospective sdm.f	perfective/imperfective sdm.f	sdmw.f (emphatic prospective)
passive sdm.f	passive $s\underline{d}m.f$	nominal/circumstantial passive sam.f
perfect	s <u>d</u> m.n.f	circumstantial sam.n.f
perfective relative (na) ⁵	perfective sdm.f	-
imperfective relative (na)	imperfective sdm.f	nominal sdm.f
perfect relative (na)	sdm.n.f	nominal sam.n.f

As you can see, the grammatical approach used in this book is neither Gardiner's nor that of the "Standard Theory." It is based instead on more recent advances in our understanding of how the grammar of Middle Egyptian works.

Although most Egyptologists had accepted the "Standard Theory" by the mid 1970s, they also realized that it did not solve every problem of Middle Egyptian grammar, and in fact created a few new ones. In the 1980s a number of scholars began to question two basic tenets of the "Standard Theory": the analysis of the emphatic sentence as a sentence with adverbial predicate, and the notion that verb forms in other constructions are actually adverbial predicates. Both ideas confuse the roles of form and function.

As we have seen, the rheme of a sentence is not necessarily identical with the sentence's predicate (§ 25.6). In the emphatic sentence, therefore, the fact that an emphasized element is the **rheme** does not mean that it is also the **predicate**. Polotsky's analysis often does seem to work in sentences with an emphasized adverb, prepositional phrase, or adverb clause, but it is not uniformly applicable. For example, in an emphatic sentence such as $\frac{1}{2} \frac{1}{2} \frac{$

These inconsistencies have led many Egyptologists to reconsider Polotsky's explanation of the "nominal" and "circumstantial" forms, and to return to the notion that these verb forms express primarily differences in meaning rather than syntactic function. This is the approach that has been used in this book.

5 Used nonattributively.

The "circumstantial" forms are simply verb forms expressing state (the stative) or the aspects of completed or incomplete action (the perfect and passive, and the imperfective). When they are used as predicates in adverb clauses they have adverbial function, but they are not adverbial forms. The verb forms in such functions are the same ones used as predicate in other syntactic functions, such as main clauses, unmarked noun clauses, and sentences with emphatic meaning. Just as with other categories (§ 26.2), we should not confuse function with form. A good example of the difference is the subjunctive. As we have seen, this verb form can be used as the predicate in noun clauses and adverb clauses as well as main clauses. Such uses do not mean that the subjunctive has nominal and adverbial forms (although Polotsky once suggested that it does). The subjunctive is simply a single verb form expressing a particular meaning (subjunctive mood), which can be used in a number of different syntactic functions — just as nouns, for example, can be used as adverbs, or prepositional phrases as nouns.

While Polotsky's theory of adverbial verb forms has been rejected, his analysis of the verb forms in emphatic sentences as nominal remains an essential part of the current theory of Middle Egyptian grammar. Although the "Standard Theory" identifies them as nominal forms of the sdm f and sdm.n.f, this book has retained Polotsky's original idea that they are special uses of the relative forms. The reasons for doing so are partly synchronic (from within Middle Egyptian itself) and partly diachronic (from parallels in later stages of the language). Since the emphatic forms of Middle Egyptian are identical to the relative forms except for their lack of gender and number endings, there is no reason to ignore this clear formal equivalence and identify them instead as additional forms of the suffix conjugation, especially since the suffix conjugation does not have other forms marked for specific syntactic functions. The same formal similarity between emphatic and relative forms exists in later phases of Egyptian as well. In Late Egyptian, for example, the construction is in later phases of Egyptian as well. In Late Egyptian, for example, the construction in the perfect relative clauses, and in Coptic the emphatic perfect value in the perfect relative contains (from ntj in f sdm, literally, "who did hearing").

Since the Middle Egyptian emphatic forms are simply special uses of the relative forms, they are nominal forms (§ 26.8). This does not mean, however, that they function as the subject of the emphatic sentence, as we have already seen. The fact that Middle Egyptian uses such forms as the predicate of an emphatic sentence is simply a feature of the language. The reason it does so has been explained on the basis of the nominal nature of these forms. In normal sentences with a verbal predicate the sentence's theme is naturally associated with the subject of the verb, which is either a norm or noun equivalent (pronoun or noun clause), and the rheme with the verb itself. By using a norminal form of the verb in emphatic sentences, Egyptian indicates that the verb is meant to be understood as part of the theme rather than the rheme, and that the hearer or reader is to look for the rheme elsewhere in the sentence.

The current theory of Egyptian grammar is still in the process of formation. It does not even have a name, though one Egyptologist has called it the "Not-so-standard Theory." Many Egyptologists still adhere to the "Standard Theory," however, and you should be aware of this when you read other grammatical studies. This discussion and the lessons in this book should give you enough information to allow you to make up your own mind on the question.

26.33 Other gramman

This book was tian grammar cause there are

The basic
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36.34 Dictionaries

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35 Texts

Generally available
Two of the best revoor het Nabije O
Olms Verlagsbuchher
transcription: A.M.

WHERE TO GO FROM HERE

16.33 Other grammars

This book was written to give you a fundamental understanding of the essentials of Middle Egyptian grammar based on the most recent advances in grammatical theory. It was also written because there are very few such grammars in English specifically intended for the serious beginner.

The basic reference book for Middle Egyptian grammar remains Gardiner's Egyptian Grammar (see n. 4, above). This book is still in print, and if you intend to continue working with Middle Egyptian texts you owe it to yourself to have your own copy. Its grammatical theory is now outdated but it is still unmatched in depth and detail. James E. Hoch's Middle Egyptian Grammar (Society for the Study of Egyptian Antiquities Publications, 15; Mississauga: Benben Publications, 1996) is a good grammar for the beginning student, and Gertie Englund's Middle Egyptian, an Introduction, 2d ed. (Uppsala: Uppsala University, Department of Egyptology, 1995) gives a handy summary of the main points of Middle Egyptian. Both these books follow the Standard Theory; an excellent, though abbreviated, nonstandard approach is presented by Mark Collier and Bill Manley, How to Read Egyptian Hieroglyphs (London: British Museum Press, 1998).

One thing you will learn if you continue studying Egyptian is that many Egyptological studies are written in French and German. In fact, universities require a reading knowledge of both these languages in their Egyptological curricula. If you read French, a good counterpart to Gardiner is Gustave Lefebvre's Grammaire de l'Égyptien classique, 2d ed. (Bibliothèque d'étude, 12; Cairo: Institut français d'archéologie orientale, 1955). Although this book is as outdated as Gardiner's in theory and is not as detailed, it is much better organized and easier to use. For German readers, an excellent introductory grammar is Erhart Graefe's Mittelägyptisch: Grammatik für Arfänger, in its 5th edition at the time this book was written (Wiesbaden: Harrassowitz, 1997).

3.34 Dictionaries

The fundamental dictionary of Egyptian is the Wörterbuch der Aegyptischen Sprache, by Adolf Erman and Hermann Grapow (Berlin: Akademie-Verlag, 1971), in seven volumes with five volumes of references. As you may imagine, this work can be found only in specialized Egyptological libraries and those of professional Egyptologists. Fortunately there is a smaller one-volume dictionary, in English, that is based specifically on Middle Egyptian texts and is still in print: Raymond O. Faulkner, A Concise Dictionary of Middle Egyptian (Oxford: Griffith Institute, 1988). For German readers there is also Rainer Hannig's Großes Handwörterbuch Ägyptisch-Deutsch (Kulturgeschichte der Antiken Welt, 64; Mainz: Verlag Philipp von Zabern, 1995). Also in one volume, this is much more comprehensive than Faulkner's dictionary, including special lists of the names of gods, kings, and places. Many grammars also include limited dictionaries, such as the one in the present book.

35 Texts

Generally available collections of hieroglyphic texts are as scarce as grammars and dictionaries. Two of the best are Adrian de Buck's Egyptian readingbook, 2d ed. (Leiden: Nederlands Instituut voor het Nabije Oosten, 1963), and Kurt Sethe's Ägyptische Lesestücke, 3d ed. (Hildesheim: Georg Olms Verlagsbuchhandlung, 1959). A number of individual texts are also available in hieroglyphic transcription: A.M. Hlackman, The Story of King Kheops and the Magicians, ed. by W.V. Davies

(Reading: J.V. Books, 1988); Roland Koch, *Die Erzählung des Sinuhe* (Bibliotheca Aegyptiaca, 17; Brussels: Éditions de la Fondation Égyptologique Reine Élisabeth, 1990); R.B. Parkinson, *The Tale of the Eloquent Peasant* (Oxford: Griffith Institute, 1991). A number of wisdom texts have been edited by Wolfgang Helck in the series "Kleine Ägyptische Texte" (Wiesbaden: Otto Harrassowitz), including the Instruction of Amenemhat, the Instruction for King Merikare, the Satire of the Trades, the Prophecy of Neferti, and the Admonitions of Ipuwer.

These publications only include the texts themselves. Several good English translations of Egyptian literature are readily available, however, including William Kelly Simpson, ed., The Literature of Ancient Egypt (New Haven: Yale University Press, 1973); Miriam Lichtheim, Ancient Egyptian Literature, Vol. 1: The Old and Middle Kingdoms (Berkeley: University of California Press, 1973); and R.B. Parkinson, The Tale of Sinuhe and Other Ancient Egyptian Poems 1940–1640 BC (Oxford: Clarendon Press, 1997). It is a good idea to use a number of such translations when you work with Middle Egyptian texts, to see how different Egyptologists have understood them.

26.36 Resources

As you have probably already discovered, the only books on Egyptian language or texts that can be found in most bookstores are reprints of works by E.A.W. Budge, which were not too reliable when they first appeared and are now woefully outdated. The bookstore of the Metropolitan Museum of Art, New York, however, consistently carries the most recent publications for a general audience, including Gardiner's *Grammar* and Faulkner's *Dictionary*. Many Egyptologists rely on book dealers specializing in current Egyptological publications, especially Blackwell's (Oxford, UK) and Harrassowitz (Wiesbaden, Germany).

If you have access to the Internet, there are a number of excellent sites on that provide information and links to other reputable Egyptological resources, including the web sites of the Oriental Institute (www-oi.uchicago.edu/OI/DEPT/RA/ABZU/ABZU.HTML), the International Association of Egyptologists (http://www.fak12.uni-muenchen.de/aegyp/IAEPage.html), the Centre for Computer-aided Egyptological Research (www.ccer.ggl.ruu.nl/ccer), and a site maintained at Cambridge University (www.newton.cam.ac.uk/egypt/index.html).

The best way to find other resources and to keep in touch with what is happening in Egyptian studies is through the national Egyptological societies, such as the American Research Center in Egypt, the Society for the Study of Egyptian Antiquities, and the Egypt Exploration Society. All of these publish a newsletter and an annual journal of Egyptological studies, and all of them welcome individual members, professional or amateur. Their addresses can be found through the Internet sites mentioned above.

26.37 A final word

If you have made it through all of these lessons, congratulations! The course has not always been easy, and sometimes was probably frustrating, but in the end it is worth the time and effort you put into it. With the foundation you have gained here, you can now go on to begin reading the ancient texts for yourself. No matter how much grammar you study, reading texts is ultimately the best way to learn Egyptian. The more you read, the easier you will find it. And the reward is discovering for yourself the thoughts of people who lived thousands of years ago, but whose hopes and dreams were not all that different from our own.

Listed below exercises of the standard abbreviate further research that a reference basis of other exercises.

1.6	Office
1.9	CTI
1.10	Erich
Exercise	
	I, pl. 11
	(2d) W
2.6	Sethe,
Exercise 2	Sethe,
3.7	Karmow
4.12	Siut I, a
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4.15	Example
5.10	(5) Kam
Essay 5	Merikan
Exercise 5	(Ia) Shs
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6.3	Sin B 44
6.5	Sethe, La
6.7	CT III, 1
	Westcar
6,8	Siut 2, 6
Essay 6	Composin
Exercise 6	(2) Peas. II
	R 73- (8)
	(11) after
	Stela 6 (Fi

References

Listed below are the sources of the examples and quotations used in the discussions, essays, and exercises of this book, arranged by lesson and section number. Citations of references use the standard abbreviations of Egyptological literature and are intended primarily as aids to teaching or further research. Where no references are given, it is either because the example is so common that a reference is unnecessary (as in particular verb forms) or because it has been created on the basis of other examples for the sake of illustration.

- 1.6 Offering table after Gauthier and Jéquier, Fouilles de Licht, 54 fig. 53; Scene after Meir V, pl. 18. 1.9 CT IV 255b-257a (T1Be: Lepsius, Aelteste Texte, pl. 2, 28); Ptahhotep 277-78 (Möller, HL I, no. 2B, 2). Erichsen, Demotische Lesestücke I, 73. T.TO Exercise 1 (1a) Piankoff, Shrines, Fig. 28. (1b) TPPI 20, 4 (omitting n dt.f). (1c) Hornung, The Tomb of Pharaoh Seti I, pl. 16, col 210. (1d) TPPI 17, 5. (2a) Urk. VII, 2, 9. (2b) numerous examples. (2c) ShS. 149. (2d) Westcar II, 10-II. (2e) Siut IV, 23. 2.6 Sethe, Lesestücke, 79, 18-19. Sethe, Lesestücke, 83-84. Exercise 2 Kamose CT 7 and Stela 1, 9 plus CT 8 (Helck, HBT, 86, 87). 3.7 Siut I, 289; Ebers 99, 13; Westcar 11, 14; Hearst med. 12, 1; Hearst med. 9, 11. 4.12
- 4.12 Siut I, 289; Ebers 99, 13; Westcar 11, 14; Hearst med. 12, 1; Hearst med. 9, 11.
- (1) Sin. B 195; Westcar 9, 9; Peas. R 6, 5; CT IV, 237b (M1C); Urk. IV, 59, 16; Merikare 3, 10–11.
 (2) Neferti 61; Sin. R 17; CT IV, 237b (T3Be); Ebers 71, 15; Urk. IV, 185, 8; CT I, 271a (omitting jptntj); Peas. B1, 21; CT IV, 236b (Sq1C); Neferhotep Stela 36 (Helck, HBT, 28).
- 4.15 Examples from the Wb, and Ranke, PNI; Peas. B1, 20.
- 5.10 (5) Kamose Stela 2, 22 (Helck, HBT, 94).
- Essay 5 Merikare 11, 10-12, 8.
- Exercise 5 (1a) ShS 128. (1b) Kamose CT 6 (Helck, HBT, 85). (1d) Peas R 1, 2. (1e) Peas R 7, 2–3. (1f) Peas, R 9, 4. (1g) Peas. B1, 47. (1h) Peas. R 18, 1 plus B1, 112. (ii) ShS. 152. (1j) ShS. 8. (1k) ShS. 77–78. (1l) Neferhotep Stela 6 (Helck, HBT, 22). (1m) ShS. 154. (1n) ShS. 170. (1r) Kamose Stela 2, 5–6 (Helck, HBT, 92). (1s) Siut I, 295. (1t) Siut I, 269.
- 6.3 Sin B 44 and 106.
- 6.5 Sethe, Lesestücke, 79, 21-22; Westcar 5, 10; Neferti 10.
- CT III, 184a; CT III, 97f; Urk. IV, 330, 4; Peas. Bt 30–31; Urk. IV, 55, 9; Adm. 7, 3; Peas. B1, 79;
 Westcar 9, 11; Petrie, Koptos, pl. 8, 2.
- 6.8 Siut 2, 6; Peas. B1, 84; Urk. VII, 39, 6.
- Essay 6 Composite from various sources in Gauthier, LdR I, 319-36; Urk. IV, 161, 2.
- Exercise 6 (2) Peas. B1, 15. (3) Westcar 5, 1 (restored). (4) Westcar 5, 3. (5) CT IV 30h. (6) Urk. IV, 862, 5. (7) Sin. R. 73. (8) Neferhotep Stela 36 (Helck, HBT, 28). (9) pRam IV D, 2, 2. (10) Westcar 12, 8 (stative). (11) after Urk. IV, 618, 15. (12) Sint I, 269. (13) Kahun, pl. 36, 25. (14) Urk. IV, 6, 9. (15) Neferhotep Stela 6 (Helck, HBT, 22). (16) Ebers 19, 11. (17) Sin. B 92. (18) Sin. B 155.

412	REFERENCES		- 1
7·4 7·5	Bersheh I, pl. 14, 1; ShS. 134; Paheri, pl. 3. Ebers 1, 7–8; Ranke, PN I, 176, 14; CT l, 254f; Urk. IV, 96, 6; CT VI, 240f; Ranke, PN I, 171, 11;	9.7 9.8	(4) Em. 11 Sin. 31 10
	Ranke, PN I, 172, 22; Rhind Problem 45.	9.9	Hann a
7.7	Hatnub 14, 9; Sin. B 23; Leb. 37.	Exercise 9	(1) Em. 25 a
7.8	BD 69 (Ca); Newberry, Starabs, pl. 32.3; MuK. vo. 4, 7.		(2d) Proc. 35
7.9	Sethe, Lesestücke, 84, 13; BD 17 (Da); Westcar 9, 9; Sethe, Lesestücke, 84, 8; Sin. B 267–68; Rhind Problem 60; Peas. R 1, 1; Sin. B 81; CT IV 231a.		836, 2-5
7.10	Leb. 20–21; CT II, 22b (B1Bo); Stewart, Egyptian Stelae II, pl. 18, 16; Peas. B2, 48–49.		(2m) Cas. 25
7.13	(1) CT III, 59b; BD 122 (Nu); ShS. 69; CT V, 102a. (2) BD 125; Westcar 9, 8–9. (3) Westcar 6, 25 (pw	10.2	Peas. Bt. June
, .	restored). (4) BD 122 (Nu); CT IV, 287a.		tep zail Ela
7.13 end	Rhind Problem 73.	10.3	Leb. 1711 Tax
7.15	Peas. BI, 25.	10.4	(1) Shift and
Exercise 7	(1) Kahun, pl. 2, 11. (2) ShS. 89. (3) Beni Hasan I, pl. 26, 166-67. (4) CT IV, 200b. (5) Siut I, 288.	10.4	(3) Sin. 2
	(6) Sin. B 155. (7) Urk. IV, 1741, 12. (8-9) Neferhotep Stela 36 (Helck, HBT, 28). (10) Kamose Stela 2,	10.5 10.6	Kamou
	9-10. (11) Ahmose Bad Weather Stela ro. 10 (Helck, HBT, 107, r b3w n ntr c3 omitted). (12) Urk. IV,		Pear, Br. Sethe, Lauren
	410, 11. (13) Leb. 20. (14) Leb. 38. (15) ShS. 182. (16) ShS. 12–13. (17) ShS. 29–30. (18) ShS. 58–59.		Bt 25.
	(19) ShS. 61. (20) ShS. 62-63. (21) ShS. 63-64. (22) ShS. 66. (23) ShS. 134. (24) ShS. 152. (25) CT IV, 37f. (26) Sethe, Lesestücke, 71, 11. (27) Bersheh I, pl. 15. (28) Ranke, PN I, 172, 22. (29) CT VII, 49m.		Hequalia T
	(30) Peas. R 1, 2. (31) Peas. R 8, 6. (32) Peas. B1, 51–52. (33) Peas. B1, 148–49. (34) Peas. B1, 171.	10.9	Sin. B at 1
	(35) Peas. B1, 298. (36) Peas. B2, 39. (37) Peas. B2, 49. (38) Peas. B1, 320. (39) Peas. B1, 351–52.	10.10	Weston and
	(40) Peas. B2, 92–93. (41) BD 1. (42) Adm. 5, 14.	Essay 10	Ptahlunes as
			habin, Francisco
8.2	Examples from Gardiner, EG, §§ 162–78, and the Wb., plus the following: (8.2.1) jmjtw šzpw Sin. B 249.		(I) Sin II = 1
	(8.2.3) h ^c j m nswt Urk. IV, 2027, 2; jnj m 233 ShS. 129. (8.2.4) mj shr ntr Sin. B 43. (8.2.5) mm ^c nhw Neferhotep Stela 37 (Helck, HBT, 29); mm mw Urk. IV, 616, 9; for adverbial mm see Merikare 8, 7 and 12,		Series II
	7. (8.2.6) rdj j3w n wsjr Sethe, Lesestücke, 63, 4; šmj n ky Peas. R 13, 6; dg3 n q ^c hwj.k Smith 7, 16. (8.2.7)		(10) Per
	šmj r nn-nswt Peas. B1, 63–64; r tr pn Sinai 90, 3; r jnt 'qw Peas. R 1, 3; rh wh3 r rh Urk. IV, 970, 1; fh r		101, 15, 14, 15,
	kpnj Sin. R 53; jr sf wsjr pw CT IV, 193b. (8.2.8) 23 h3 hrd MMA 08.200.19 (unpublished). (8.2.9) hn ^c		(19) Sm 3 = (26) Sm 3 = (
	snw.j ShS. 126. (8.2.10) Amenembat 1, 3; Ebers 19, 2; Siut I, 273; Urk. IV, 965, 4. (8.2.15) Leb. 133;		10-II.
	Peas. R 7, 6. (8.2.17) Merikare 9, 1.		61, 2 51
8.4	Peas. B1, 314.		1-22
8.5	Urk. IV, 123, 4; Adm. 6, 8.	11.4 L	eb. 122 %
8.10	Urk. IV, 1068, 10; 650, 5; 666, 17. CT III, 259g.		eb. 31; P
8.14 Easter 9	Horemkhauef 9 (Helck, HBT, 49); Westcar 6, 24.		iut I, 29% C
Essay 8 Exercise 8	Paheri, pl. 9, 5, 6, 17–19. (1) Sin. B 31. (2) Sin. B 194. (3) Sin. R 63. (4) Sin. B 193. (5) Sin. B 45. (6) Sin. B 57–58. (7) Urk. IV,	11.7 Si	mith 15, 15 Te
112010100	1021, 5. (8) Sin. R. 44-45. (9) Adm. 4, 12. (10) Sin. B 182-83. (11) Sin. B 113. (12) Pyr. 122b (Q1Q).	11.9 Se	ethe, Lemma
	(13) Sin. B 205. (14) Sin. B 82. (15) Sin. B 267-68. (16) BM 574, 15. (17) Sin. B 43. (18) Sin. R 55.		rk. IV, ESS. 100
	(19) Sin. AO 8-9. (20) Sin. AO 25. (21) Sin. B 252. (22) Sin. B 105-106 (omitting m nmtwt.j). (23) Sin.) Peas. II.
	B 244. (24) Sin. AO 41. (25) Sin. B 213-14. (26) Peas. B1, 350 = B2, 83-84. (27) American 3, 8.		the, Amm
	(28) Merikare 13, 4.	17	ShS.
9.1	Urk. IV, 630 (restored); Kahun, pl. 16, 32; Kahun, pl. 8, 19; Harris I 73, 5 (partial).		o) Util.
9.4	Peas. B1, 182; Siut IV, 25; Merikare 6, 2; Urk. IV, 689, 5; Siut III, 20; Urk. IV, 741, 4; Merikare 6, 1;		hrase communication
	Westcar 4, 13; Hearst med. 11, 14; Rhind Problems 76 and 65; Usk. IV, 1070, 3; CG 20003, 4; BD 72;		cke, 84, 7-4
	Peas. B1, 40; Siut I, 288; Urk. IV, 1069, 5; Urk. IV, 650, 9; Westcar 8, 3.		(23) Per 1
9.5	Ebers 40, 18; Urk. IV, 729, 16.) Peas. B
0.6	Sint I age: D hind Problem 24		

12.4

Siut I, 290; 5 1

9.6

Siut I, 285; Rhind Problem 34.

- 9.7 (4) Urk. IV, 429, 12; Heganakht V, 35; Rhind Problem 82 (partial).
- 9.8 Sin. R. 5; Urk. IV, 649, 3; Urk. IV, 836, 2; Siut I, 305; Naville, Deir el Bahari, pls. 114 and 116.
- 9.9 Hamm. 43, 1; Urk. IV, 836, 2.
- Exercise 9 (1) Urk. IV, 702, 9-14 (first line restored). (2a) Kahun, pl. 9, 1. (2b) Peas. B2, 91. (2c) Peas. R. 7, 5-6. (2d) Peas. B1, 112-13. (2e) JEA 31 (1945), pl. 2A, 12. (2f) BD 108 = ZÄS 59 (1924), 47*. (2g) Urk. IV,
 - 836, 2-3. (2h) Sin. B 298. (2i) Hamm. 114, 12. (2j) Siut I, 300. (2k) Urk. IV, 716, 13. (2l) Westcar 7, 23. (2m) Urk. IV, 483, 6. (2n) ShS. 42. (4) Kahun, pl. 16, 13-20 (restored).
 - (211) 576. 17, 403, 6. (21) 516. 42. (4) 16.1111, 91. 10, 13 20 (16.6264).
- 10.2 Peas. B1, 124; Bersheh I, pl. 20; Sin. R 10–11; Urk. IV, 221, 13; pBerlin 9010, 5 (HP III, pl. 1); Ptahhotep 128 (L2).
- 10.3 Leb. 132; Urk. IV, 1090, 3; Westcar 11, 24; Theban Tomb Series III, pl. 26, 15.
- 10.4 (1) ShS. 108; Kamose Stela 2, 23 (Helck, HBT, 94); Adm. 7, 10. (2) MuK. vo. 2, 3; Sin. B 223–24.
 - (3) Sin. B 117-18. (4) CT IV, 48d.
- 10.5 Kamose CT 7 (Helck, HBT, 86, restored).
- 10.6 Peas. B1, 208.
- Sethe, Lesestücke, 79, 20-21; Urk. IV, 123, 10; CG 20538 IIc, 19; Kahun, pl. 12, 4; Urk. IV, 561, 2; Peas. Bt 25.
- 10.8 Heqanakht II, 41; CT VI, 196t; Peas. B1, 58; Neferhotep Stela 32 (Helck, HBT, 28).
- 10.9 Sin. B 43; Urk. IV, 101, 12.
- 10.10 Westcar 9, 4; Urk. IV, 649, 15.
- Ptahhotep 88–98 (L2); CT VII, 463f-464b; Adm. 8, 2; both sentences in Hannover 11, 4–5: R. Drenk-hahn, Ägyptische Reliefs im Kestner-Museum Hannover (Hannover, 1989), 73.
- Exercise 10 (1) Sin. B 50. (2) Neferhotep Stela 37 (Helck, HBT, 29). (3) Adm. 2, 10. (4) ShS. 131. (5) Theban Tomb
- Series II, pl. 11. (6) Gardiner, EG, § 124. (7) Peas. B1, 102. (8) Ptahhotep 588. (9) CG 20538 IIc, 19.
 - (10) Peet, Cemeteries of Abydos II, pl. 23, no. 20, 5. (11) Urk. IV, 2, 10. (12) Urk. IV, 59, 5. (13) Ebers
 - 101, 15. (14) Ebers 69, 3. (15) Siut III, 69. (16) Heqanakht I, 12–13. (17) Sin. R 8. (18) Siut I, 227.
 - (19) Sin. B 77. (20–21) Sin. B 193. (22) Sin. B 194. (23) Sin. B 215. (24) Sin. B 217–18. (25) Sin. B 222.
 - (26) Sin. B 233. (27) Sin. B 239-40. (28) Sin. B 240. (29) Sin. B 290. (30) Sin. B 263. (31) Westcar 6,
 - 10-11. (32) Westcar 7, 1-2. (33) CT II, 292a. (34) Neferti 21. (35) ShS. 52. (36) ShS. 7-8. (37) Urk. IV, 561, 2. (38) ShS. 67-68. (39) CT II, 354b. (40) Peas. R 16, 7-8. (41) Peas. B1, 323. (42) Kahun, pl. 11, 21-22.
- Leb. 122; Peas. B2, 100; Sin. R 38; Smith 16, 15; MuK. vo. 2, 3.
- Leb. 31; Peas. R. 7, 4; Peas. B1, 196; Sethe, Lesestücke, 84, 16; Ptahhotep 213 (L2); CG 20530, 7.
- 11.6 Siut I, 295; CT III, 390e.
- Smith 15, 15; Siut I, 301; Ptahhotep 75; Hatnub 49, 8; Ebers 104, 8.
- Sethe, Lesestücke, 79, 20–21; Sin. B 154–55; Ebers 1, 7–8; CT VI, 240f; CG 20538 IIc, 19; Sin. B 222; Urk. IV, 123, 10; Kamose CT 7 (Helck, HBT, 86, restored).
- (2) Peas. B2, 77; Peas. B1, 50; CT I, 227c; Peas. R 8, 7-8; Leb. 20; ShS. 150; Sin. B 114.
- Sethe, Amun, pl. 4.
- Exercise II (1) ShS. 100-101. (2) Siut III, 69. (3) Sin. B 230. (4) Sin. R 71-72 (restored). (5) Heqanakht I, 14.
 - (6) Urk. IV, 835, 14. (7) Kamose Stela 2, 33 (Helck, HBT, 96). (8) Adm. 7, 12. (9) Peas. B2, 55.
 - (10) Urk. IV, 123, 7. (11) Peas. B1, 126-27. (12) Ebers 108, 20. (13) Adm. 12, 1. (14) MuK. 2, 8-9 (with a phrase omitted). (15) Ptahhotep 435. (16) Peas. B1, 220-21. (17) Peas. B2, 100-101. (18) Sethe, Lese-
 - stitcke, 84, 7-8. (19) Peas. B2, 109 (restored). (20) Peas. B1, 342-43. (21) BD 110, 19. (22) Ameuennhat 2, 4. (23) Peas. B2, 110. (24) Urk. IV, 1071, 8. (25) Siut I, 284. (26) Peas. B2, 110-11. (27) Kagemini 1, 3.
 - (28) Peas. B1, 333. (29) Adm. 14, 13. (30) Sin. B 267.
 - Siut I, 290; Sin. B 166; Sin. B 33-34.

14.16

CT III, 396g.

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12.5	Westcar 8, 5; CG 20485, B4; Ebers 13, 20-21; BD 17 (= CT IV, 315a-b).
12.6	CT V, 91c; CT VII, 96p-q (restored); Westcar 9, 3-4.
12.7	Leb. 41–42; Ebers 14, 6; Kahun, pl. 11, 23; Leiden V 103; Pyr. 1102a.
12.8	ShS. 51-52.
12.9	Ebers 30, 7.
12.10	CT VI, 273d; CT V, 373b.
12.11	Leb. 42; Westcar 8, 5; BD 17 (= CT IV, 315a-b); Rhind Problem 62; Ebers 88, 4; Westcar 6, 26-7, 1 (restored); Neferti 10; Sin. R 38.
12.13	(1) CT III, 181b-c; CT IV, 84i. (2) BD 148; Peas. B1, 93; Kahun, pl. 28, 21 (restored); CT III, 49e; BD 131. (3) CT II, 70c and 77a (B3L).
12.14	ShS. 61-62.
12.16	BD 148.
12.16	(1) Urk. IV, 219, 3-4 (omitting phrase in apposition to jty); Bersheh I, 14, 1; Louvre C15, 7. (2) Urk. IV, 890, 11-12. (3) CT VII, 470a-b. (4) CT VII, 321a-b.
12.17 Essay 1.2	Kamose Stela 2, 2 (Helck, <i>HBT</i> , 91); ShS. 32-33 = 101-102; Kamose Stela 2, 17 (Helck, <i>HBT</i> , 93). CT Spell 76 (CT II, 2c-e).
Exercise 12	
Essay 13	CT 714 (CT VI, 344b-d); Siut III, 4; CG 20539 II b 5; Merikare 12, 6–7; KRI II, 356, 9–11; Bremner-Rind 26, 24 and 28, 22; CT 320 (CT IV, 145b-c); CT 261 (CT III, 382e–383a, 383d, 384c); CT 647 (CT VI, 268o).
14.3	(2a) Westcar 10, 5; Sint IV, 20; Westcar 12, 1; Ahmose Bad Weather Stela ro. 18 = vs). 20 (Helck, HBT, 109). (2b) CT II, 344b (m unn hrw ~ m wn.f). (2c) references in EG § 299.
14-4	(1) Wik. IV, 9, 3; Sjut I, 307; Leidem 88, 10 (EG, p. 309). (2) Beni Hasan I, pl. 24, 3; Sjut I, 298: Kêmi 3 (1930), 61 (restored).
14.5	(1) Siut I, 126; Usk. IV., 6, 2. (2) CT IV. 336d (T1Be); Sin. B 23; Sin. B 107-108 (superfluous seated man after h31 omitted); Ebers 59, 7-8.
14.6	Pyr. 1808a; Siut 1, 290; Uik. IV, 367, 8; Turin 1447 (EG, § 301).
14.8	Kamose Stela 2, 30-31 (Helck, HBT, 96); Heqanakht I, vo. 16; CG 20057 d 1-2
14.9	Deir el Gebrâwi I, pl. 13; BD 17 = CT IV, 174a; Hearst med. 12, 13; Ebers 1, 10.
14.10	CT IV, 232b (M4C); CT III, 327a; Ebers 68, 8; Bershih II, pl. 21, 4-5; Hamm. 12, 3.
14.11	(1) Leb. 12; Urk. IV, 745, 12; Sin. B 201; Peas. B1, 65-66. (2) Peas. R 12, 6-7. (3) Beni Hasan I, pl. 8, 11. (4) Ebers 2, 6; Urk. IV, 745, 12.
14.12	Urk. IV, 834, 1; Sin. B 112; Urk. IV, 618, 16; Urk. IV, 893, 5.
14.13	ShS. 182; Leb. 77; Smith 2, 8–9.
14.14	(1) Neferhotep Stela 1-2 (Helck, HBI, 21). (2) Sin. B 107-108 (superfluous seated man after h3t omitted). (3) Westear 7, 14; Sin. B 236.
1.4.15	(1) Urk. IV, 147, 2–3. (2) CT IV, 1892–191b (T3Be).
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16.1	Peas. Br.
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16.2	(I) Peas II
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16.3	ShS. 13-52
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16.4	MuK. 3.6
16.6	(4) Kahan
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	(3) Smith
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16.8	(I) CG 255
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- 14.18 CT V, 8b; Urk. IV, 693, 13; Smith 4, 2-3; CT V, 38a (restored).
- 14.19 CT III, 334a.
- Essay 14 BM 498, 2, 53-56, 59-60: ZÄS 39 (1902), pls. 1-2.
- Exercise 14 (1) Urk. VII, 14, 20. (2) CT V, 16f. (3) Sin. R 27–28. (4) Sin. B 6–7. (5) Sin. B 15–16. (6) Sin. R 142 (restored). (7) Sin. R 156. (8) Sin. R 163. (9) Sin. B 190–91. (10) Sin. B 215–16. (11) ShS. 16–17. (12) ShS. 20–21. (13) ShS. 172. (14) Westcar 2, 9. (15) Westcar 3, 7–8. (16) Westcar 4, 6–7. (17) Westcar 7, 4. (18) Westcar 7, 15–16. (19) Westcar 7, 20–21. (20) Westcar 8, 2. (21) Westcar 12, 1. (22) Westcar 12, 6–7. (23) Westcar 12, 17–18. (24) Westcar 12, 19–20. (25) CT II, 291l–m. (26) Peas. B1, 79–80. (27) CT VI, 144a. (28) Peas. R 17, 6. (29) Peas. B1, 177. (30) Peas. B1, 263–65.
- 15.3 Peas. B1, 123-24; Neferti 35-36; Peas. B1, 332-33; Peas. R. I, 2-3; Peas. B1, 42.
- 15.4 Karnose CT 4 (Helck, HBT, 84).
- Dunham, Second Cataract Forts II, pl. 25, 3; Kahun, pl. 28, 36; Urk. IV, 656, 14; Paheri, pl. 3, reg. 4 (with superfluous dual strokes in tw.tw omitted); Urk. IV, 2031, 15.
- 15.6 ShS. 170-71; Neferhotep Stela 7 (Helck, HBT, 22); Urk. IV, 4, 3; Urk. IV, 3, 5; Kagemni 2, 6.
- 15.7 Urk. IV, 17, 10-11.
- I 5.8 ShS. 74-75 (with differented from diff); Moalla 5 (II α 2); Paheri, pl. 7.
- 15.9 (a) CT VI, 172n-o. (b) Sin. B 1-2 = C 4; Lit.Frag., pl. 1.2, B1.
- 15.10 (a) Westcar 10, 4; Urk. IV, 120, 13; Adm. 4, 6-7. (b) Westcar 7, 1-2; ShS. 61-62; Neferti 58-59 (n\u00a2n and h\u00a2 restored); Ebers 40, 5.
- 15.11 CT VI, 328g; CT VI, 278b; Urk. IV, 656, 2-3.
- 15.12 Meir I, pl. 5; Adm. 14, 14.
- Essay 15 Selections from Pap. Leiden I 350: 4, 17-19; 3, 26 and 4, 1-15 (excerpts); 4, 21-22.
- Exercise 15 (1) ShS. 59-60. (2) Neferti 27. (3) Neferti 40. (4) Neferti 63-65 (pPet. 63-64 plus C 25224, 8). (5) Peas. R 9, 5-6. (6) Peas. B1, 129. (7) Peas. B1, 179-80. (8) Peas. B1, 314. (9) Peas. B2, 113-14. (10) Urk. IV, 4, 10-13. (11) Adm. 6, 13. (12) Hatnub 25, 19-20. (13) Möller, HL I, no. 7A, 1. (14) Merikare 9, 1. (15) CT II, 340a.
- 16.1 Peas. B1, 351; Peas. B1, 278; ShS. 179; ShS. 12; Peas. B1, 351; Peas. R 7, 7; Ptahhotep 54; Merikare I., 2; Merikare 3, 2 (emended from shr); Peas. B1, 272; Merikare 4, 7; Merikare 6, 3; Peas. B1, 98; Sethe, Lesestücke 71, 1; Sethe, Dramatische Texte, pl. 4/15, 52; Rhind Problem 41; Sin. B 282; Siut III, 43: Kāmi 3 (1930), 95; BD 112; Urk. IV, 1023, 16.
- (1) Peas. R. 7, 6 = Bt 32; Meir I, pl. 10. (2) Meir I, pl. 10; Urk. IV, 255, 12; Sin. B 160; CT II, 213c.
 (3) Urk. IV, 651, 7; Urk. IV, 20, 11; KRI IV, 16, 10. (4) Erman, Hymnen, 13, 4-5; Sethe, Dramavische Texte, pl. 2/13, 19.
- I6.3 ShS. 13-14; Peas. R 7, 6-7; Westcar 8, 9; Merikare 12, 11; Sin. B 275; Peas. B2, 133; Sin. B 282; Theban Tomb Series II, pls. 22 and 7.
- 16.4 MuK. 3,6; Peas. Br, 123; Ptahhotep 52.
- (4) Kahun, pl. 2, 19. (7) Sin. B 232. (8) Peas. B1, 230-31. (9) Urk. IV, 772, 6. (13) Hymn to Hapi: (Helck, Nilhymnus, 20, after oGol. 4470, 7; hr restored from other copies); Westcar 13, 10-11. (14) Peas. R. 13, 5.
- 16.7 (1) Peas. B1, 255. (2) Adm. 12, 5 (original nj for nn, as often in this MS); Leh. 67; Westcar 6, 10-11.
 (3) Smith 15, 15; Siut I, 301; Ptahhotep 75. (5) CG 20543, 16. (6) Khakheperre-seneb vo. 1. (7) Adm. 2, 8. (8) Peas. R 9, 5-6.
- 16.8 (1) CG 20530, E. (2) CT I, 27c. (4) CG 405.
- Exercise 16 (1) CT IV, 128i-129b S1C. (2) Peas. R 1, 3-4. (3) Peas. B1, 57 = R 11, 6. (4) Peas. R 16, 1-3 (restored from B1, 98). (5) Peas. R 25, 4. (6) Peas. B1, 194-95. (7) Leb. 67-68. (8) Sin. B 275 (n ntj emended from B2). (9) Merikare 1, 2. (10) Merikare 4, 2. (11) Merikare 11, 7-8 (irt emended from other copies).

REFERENCES

(12) Neferti 4 (restored from other copies). (13) Neferti 12-13. (14) Heqanakht II, 34. (15) Rekhmire, pl.
96, I, II (omitting titles and name). (16) Ptahhotep 316. (17) Ptahhotep 372. (18) Peas. BI, 182-83.
(19) ShS. 111–12. (20) Paheri, pl. 7. (21) Siut III, 43: Kêmi 3 (1930), 95. (22) Kahun, pl. 2, 17. (23) Peas.
R 7, 3. (24) Westcar II, 23. (25) Admonitions 2, 8-9. (26) Westcar 5, 7. (27) Urk. IV, 7, 3/7 (omitting
intervening clauses). (28) CT IV, 176e-g. (29) CT IV, 345a-c. (30) CT IV, 68b. (31) CT VII, 358d-
359b (B2P). (32) CT I, 119d (S1C). (33) BD 27. (34) Urk. IV, 20, 9–16.

- Verb forms: Sin. B 182; Peas. B1, 147; ShS. 130; Hamm. 191, 4; ShS. 38; Urk. IV, 758, 16. 17.2
- ShS. 116; Ebers 37, 3; Ebers 105, 2; ShS. 158; ShS. 130; Ebers 39, 2; Ebers 38, 3; Smith 4, 14; BM 614, 17.3 11; Leb. 75; Bersheh II, 25; Ebers 36, 17; Peas. B1, 229; CG 20001, b 6; Urk. VII, 2, 11; Ebers 76, 8; Urk. VII, 2, 11; ShS. 4; Sin. B 193; Sin. B 257; ShS. 7; Urk. IV, 84, 7.
- Neferti 23; Neferti 26, itrw partly restored; ShS. 116; Peas. R 26, 4-5; Kamose CT 4 (Helck, HBT, 85). 17.4
- 17.5 BM 562, 9.
- ShS. 101-102; Westcar 8, 12; ShS. 169; Westcar 8, 21; Rekhmire, pl. 11, 11-12 = Gardiner, ZÄS 60 17.6 (1925), 67; ShS. 39-41.
- Westcar 12, 7-8; Peas. B2, 131-32. 17.7
- CT V, 223d/i. 17.8
- Sin. R 70 (final determinative restored); Westcar 4, 1; Adm. 2, 5; CT III, 4e-f G1T; CT V, 223d-e. 17.9
- Ebers 1, 11; BD 108 = $Z\ddot{A}S$ 59 (1924), 44*, 8; Merikare 5, 4; Westcar 7, 2 and 4. 17.10
- CT III, 48h-49a; Louvre C 10, 9-10 (Lefebvre, GEC, § 701); CG 20001, b 6; CT I, 269i; Westcar 8, 17.11
- Neferhotep Stela 16-17 (partly restored; Helck, HBT, 24); Urk. IV, 5, 12-13; Urk. IV, 894, 1. 17.12
- Sin. B 138-39. 17.13
- Adm. 12, 5. 17.14
- 17.15 Leb. 126-27.
- (1) Beni Hasan I, pl. 8, 15; Urk. IV, 59, 13-14; ShS. 23-24; Sin. B 286; CT III, 342b; Sethe, Lesestücke, 17.17 75, 17-18. (2) Hornung, Himmelskuh, 13, 37-38; CT VI, 275t (partly restored); ShS. 158; Merikare 5, 2.
- 17.18 Ebers 49, 1-2.
- ShS. 41-44; Kahun, pl. 5, 33-34; Adm. 7, 10-11; Peas. R. 6, 4-5; Westcar 6, 10. 17.19
- (1) Neferhotep Stela 11 (final sign restored; Helck, HBT, 23); Bersheh I, pl. 14, 4; ASAE 23 (1923), 6. 17.20 (2) Sethe, Lesestücke, 79, 2; Westcar 8, 14; Kahun, pl. 31, 6-7.
- jzwt.tn ShS. 7; jntw.f Westcar 8, 3. Middle Kingdom examples of group writing (except hndr): Sethe, Essay 17 Ächtung feindlicher Fürsten, f 9; Beni Hasan I, pl. 30; Posener, Princes et Pays, 70, 66, 71. New Kingdom examples of group writing: LES 74, 5; LES 76, 12; HO 75 vs. 6; KRJ II, 249, 13; KRJ I, 12, 10; KRJ IV, 19, 3; LEM 22, 3. The vocalizations are from James Hoch, Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period (Princeton, 1994).
- Exercise 17 (1) ShS. 7-8. (2) ShS. 10-11. (3) ShS. 57-59. (4) ShS. 109-110. (5) ShS. 174. (6) Sin. R 11-14 (omitting ntr nfr Z-N-WSRT). (7) Sin. B 21. (8) Sin. B 45. (9) Sin B 75-76 (n ntt.s emended). (10) Sin. R. 156. (11) Sin. B 131-33. (12) Sin. B 254-55. (13) Sin. B 264-65. (14) Sin. B 292-94. (15) Peas. B1, 46-47. (16) Peas. B1, 155-56. (17) Peas. B1, 190. (18) Peas. B1, 337. (19) Peas. B2, 117. (20) Westcar 5, 16-17. (21) Westcar 6, 9-10. (22) Westcar 7, 14-15. (23) Westcar 9, 9-10. (24) Westcar 10, 5. (25) Westcar 11, 19-20. (26) Westcar 12, 25-26 (partly restored). (27) Adm. 8, 2. (28) Kamose Stela 2, 5 (Helck, HBT, 92). (29) Kamose Stela 2, 23 (Helck, HBT, 94, partly restored). (30) Kamose Stela 2, 32-33 (Helck, HBT, 9). (31) Leb. 5. (32) Merikare 3, 11. (33) Merikare 4, 9. (34) Urk. IV, 611, 15-17. (35) CG 20537, 4-5.
- Westcar 9, 10; Urk. IV, 17, 8; Ebers 108, 6; Westcar 6, 21; MuK. 13, 3; Hatnub 24, 7; Hatnub 14, 5; CG 18.2 20512 b 4; Peas. BI, 348-49; JEA 47 (1961), 7, 5; Neferhotep Stela 22 (Helck, HBT, 25); CT VI, 224r; Hatrub 24, 9; TPPI \ 20, 4; Westcar II, 4; Hatrub 16, 10; Amenembat I, 6; Chassinat, Fouilles d'Assiout

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- (MIFAO 24), 192 (3), 4–5 and 234 (1), 1; Adm. 3, 8; Urk. IV, 566, 10; Peas. Bt 29 = B1, 25 (the latter with n.f restored); Amenemhat 3, 2 (Mill. with one n, other copies with two); CT I, 275f T1C and T2C.
- 18.3 Hatnub 14, 6; JEA 47 (1961), 7, 5.
- I8.4 Sin. B 141–42; Sin. R 50; ShS. 175; Siut I, 293; Westcar 8, 1; Neferti 62–63; Sin. B 168–69 (spelling of wgg emended); Kamose Stela 2, 15 (Helck, HBT, 93); JNES 19 (1960), fig. 1 opp. p. 258, 8–9.
- 18.5 ShS. 161; Peas. B1, 225-26; ShS. 130; ShS. 130-31
- 18.6 CT IV, 134c; CT II, 389b; Sethe, Lesestücke 87, 2.
- 18.7 Urk. IV, 303, 16-17; Urk. IV, 822, 4-6; Westcar 8, 8; ShS. 2-3; Amenemhat 1, 11-12.
- 18.8 Adm. 6, 5; Amenemhat 2, 3.
- 18.9 ShS. 157; ShS. 81-82; Westcar 12, 25-26 (partly restored); Peas. Bt 34-35; C 20003 a 6.
- 18.10 CT I, 160b-c.
- 18.11 Peas. R 1, 7; CT VII, 271c-272a; TPPI § 20, 6; Urk. IV, 83, 1-2; ShS. 131-32; ShS. 157.
- 18.12 Siut I, 295 (omitting a relative clause between hnqt and ntj); Hearst med. 4, 13; Ebers 102, 1-2.
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- 18.15 Merikare 9, 1; Ptahhotep 13; Westcar 5, 17.
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- Exercise 23 (1) Kahun, pl. I. (2) Merikare II, 6. (3) Neferhotep Stela 36 (Helck, HBT, 28). (4) Adm. 9, 4–5 (final tomitted). (5) Adm. 7, 13–14. (6) CG 20538 II c 12. (7) CG 20538 II c 15–16. (8) Heqanakht II, 28. (9) Kamose Stela 2, 16 (Helck, HBT, 93). (10) Louvre C 12, 13–14. (11) Ptahhotep 557. (12) Sethe, Lesestiicke, 70, 24–71, I. (13) Brunner, Hieroglyphische Chrestomathie, pl. II, 16–18. (14) Peas. BI, 114–15. (15) Peas. BI, 246–48. (16) Peas. B2, 123–24. (17) Hornung, Amduat III, 15. (18) Leiden V 88, 10–11. (19) Ebers 103, 2–3. (20) CT I, 312e–£ (21) Westcar 9, 5–8. (22) ShS. 83–86. (23) Ebers 58, 10–11. (24) Sin. B 35–36. (25) Sin. B 62–63. (26) Sin. B 309. (27) Hatnub 49, 10–11. (28) Siut III, 62–64 (Edel, Siut-Gräber, 27).
- 24.2 Brunner, Hieroglyphische Chrestomathie, pl. 11, 17; Urk. IV, 202, 8; Urk. IV, 1195, 8.
- 24.3.1 Westcar 4, 17; Peas. R 10, 6; CT IV, 385e; Tylor, Sebeknekht, pl. 3; Helck, Djedefhor, 6; CT V, 324d; Helck, Djedefhor, 6; Sin. B 44; Adm. 15, 1; Sin. B 158; BD 125 (Nu); Siut I, 272; Kahun, pl. 12, 10; Sin. B 237; Ebers 98, 14; Peas. B1, 267; Merikare 11, 8; Hamm. 192, 5; Neferhotep Stela 32 (Helck, HBT, 27); Hamm. 114, 5; Sethe, Lesestücke, 79, 13; Peas. B1, 52; Hamm. 113, 6; Helck, Djedefhor, 36; Adm. 12, 13; Siut I, 306; ShS. 46; Turin 1534, 5; Siut I, 289; Smith 5, 5; Helck, Dw3-Htjj II, 89; Siut I, 234; Urk. IV, 17, 1; CG 20539 I b 15.
- 24.3.2 Peas. B2, 118; ShS. 143; CT VI, 3430; Peas. B1, 318; Beni Hasan I, pl. 25, 38-39; Merikare 11, 2 (MC); CT II, 158e; Merikare 11, 2; Peas. B2, 46; BM 566, 2; Rifeh I, 4; Siut I, 287 and 270; Sethe, Lesestücke, 70, 18; Bersheh I, pl. 14, 1; Westcar 11, 10.
- 24.4 Hornung, Amduat III, 4 (2 examples); Kemit, pl. 5 (emended); JEA 74 (1988), 7, 9; Urk. IV, 618, 11; Heqanakht I, vo. 9.
- ShS. 129; Neferhotep Stela 8 (Helck, HBT, 22); Sin. B 188; Hornung, Himmelskuh, 28; Sin. B 164; Brunner, Hieroglyphische Chrestomathie, pl. 11, 2–3; Sin. B 44–45; Urk. IV, 2026, 14; Peas. B1, 316; Sin. B 144–45; Sethe, Lesestücke, 70, 18; Neferhotep Stela 35 (Helck, HBT, 28).
- 24.6 Erman, Hymnen, 1, 1-2; CT III, 324g-h: Pyr. 1645b.
- 24.7 Adm. 3, 7; CG 20538 I c 10; MuK. 3, 5-6 (partly restored).
- 24.8 Kemit, pl. 8; Louvre CII, I-2; Westcar I2, 2; Merikare II, 7 (C); pBerlin 3029, I, 7 (Studia Aegyptiaca I, 49); Helck, Nilhymnus, 68; Siut I, 272; Kagemni I, 3-4; Hornung, Himmeslkuh, 3; Ebers 98, I4b; Bersheh I, pl. I5; CG 20133 e; CG 20162 a I; CG 20358 b I.
- 24.9 Ranke, PN I, 160, 23; Ranke, PN I, 403, 7; Peas. R I, I; Brunner, Hieroglyphische Chrestomathie, pl. 11, 4-5; BM 574, I; Urk. IV, 2031, 4; Urk. I, 197, 6.
- Vienna ÄS 168, 8-12; Gauthier and Jéquier, Fouilles de Licht, 85 fig. 102.
- 24.11 CT VI, 403n; Beni Hasan I, pl. 25, 110-13.
- 24.12 Urk. IV, 1074, 5 (partly restored).
- Exercise 24 (I) Hersdman 6. (2) Louvre C15, 3. (3) Hornung, Amduat III, 17. (4) CT IV, 182n. (5) Adm. 3, 13. (6) Hornung, Amduat III, 13. (7) Hornung, Amduat III, 23. (8) pBerlin 3029, 1, 5–6 (Studia Aegyptiaca I, 49). (9) pBerlin 3029, 2, 8–9 (Studia Aegyptiaca I, 51). (10) Hornung, Himmelskuh, 10. (11) Hornung, Himmelskuh, 30. (12) Peas. R 10, 6. (13) Peas. R 13, 6. (14) Peas. B1, 99–100. (15) Peas. B1, 227–28. (16) Peas. B1, 318. (17) Helck, Djedefhor, 29. (18) Amenemhat 1, 7. (19) Lacau, Stèle juridique, 19. (20) Kagemni 2, 2. (21) Kamose Stela 2, 20–21 (Helck, HBT, 94). (22) Kamose Stela 2, 37–38 (Helck, HBT, 97). (23) Helck, Lehre des Dw3-Htjj II, 90. (24) Leb. 50–51. (25) Merikare 11, 8. (26) Neferhotep Stela 6 (Helck, HBT, 22). (27) Neferhotep Stela 9 (Helck, HBT, 23). (28) Sethe, Lesestücke, 71, 1. (29) ShS. 45–46. (30) ShS. 124. (31) ShS. 152. (32) Sin. B 183. (33) Sin. B 159–60. (34) Sin. B 237–38. (35) Sin. B 261. (36) Westcar 4, 7. (37) Westcar 11, 9–10. (38) Westcar 11, 6–7. (39) Urk. IV, 1090, 5. (40) CG 20720, 1–6.

422	REFERÊNCES
25.3	(1) Kemit, pl. 2; pBerlin 3029, 2, 13 (Studia Aegyptiaca I, 51); Siut I, 298; CG 20606 b 3; Peas. B1, 109–10. (2) Hornung, Himmelskuh, 25; Sin. B 187. (3) Urk. IV, 363, 6; Westcar 5, 3–4. (4) Westcar 10, 4; Neferti 1. (5) Ebers 102, 15–16; Hornung, Himmelskuh, 23–24; ShS. 186–87. (6) CT III, 204a.
25.4	CT VI, 336k; Hamm. 113, 10.
25.5	Siut I, 229; Smith 14, 13-15 (omitting dittograph ntt hr); BM 334, 6-8; CT VII, 190b.
25.7	Westcar 3, 6–8 (partly restored).
25.8	Westcar 9, 15; Adm. 5, 9; JEA 31 (1945), pl. 3A, 13-14.
25.9	Peas. B1, 298–99; Westcar 9, 15; JEA 31 (1945), pl. 3A, 14; Sin. B 165.
25.10	Sethe, Lesestiicke, 70, 22-23.
25.11	Heqanakht II, 29-30; Peas. R 17, 6-7; CG 20003 a 2-3; Sethe, Lesestücke, 80, 4-7; Merikare 5, 9-10
	(emended with M); Herdsman 22–23; Neferti 51–52 (C 25224, 8–9); Kamose Stela 2, 10 (Helck, HBT, 92); Hatnub 49, 5.
25.12	CT III, 61f-g; Naville, <i>Deir el Bahari</i> IV, pl. 114; CT VI, 338c-d; Sin. B 137-38.
25.13	Peas. B2, 117–18; Sethe, Lesestücke, 96, 23–97, 1; CT I, 278d–f; Adm. 12, 1; CT VI, 332p–q.
25.14	Peas. B1, 211; CT VII, 110; CT I, 287e.
25.15	Urk. IV, 897, 10–13; Peas. B1, 114–15; Urk. IV, 348, 9.
25.16	Adm. 2, 9; Sin. B 183; ShS. 83-84; <i>Hamm.</i> 114, 10-12; Neferti 6; MuK. 2, 3; Sin. R 22-24.
25.17	CG 20518 a I.
25.18	Hatnub 49, 11; Ptahhotep 519; Sin. B 185; Hornung, Himmelskuh, 26.
Essay 25	Urk. I, 128, 14–130, 15; Heqanakht I, vo. 18–19; Heqanakht IV; Kahun, pl. 29, 2–4; Gardiner and
	Sethe, Letters to the Dead, pl. 4.
Exercise 25	(1) CT V, 323h-i. (2) CT VI, 401n-o. (3) Merikare II, 14-12, I (C, emended). (4) CT VII, 494f. (5) Hornung, Himmelskuh, 2. (6) Heqanakht I, vo. 7. (7) Heqanakht I, vo. 9. (8) Heqanakht I, vo. 11-12. (9) Heqanakht II, 3-4. (10) Kamose CT 14 (Helck, HBT, 90). (11) Khakheperre-seneb 6. (12) Leb. 116-18 (det. of drdrw emended). (13) MuK. 1, 7. (14) Neferti 24-26 (emended). (15) Sin. B 11-13. (16) Sin. B 70. (17) Sin. B 72-73. (18) Sin. B 199-200. (19) Sin. B 202. (20) Sin. B 236. (21) Westcar 6, 4-5. (22) Westcar 7, 20-21. (23) Westcar II, 21-22. (24) Westcar 12, 14-15. (25) Urk. IV, 324, 6-11. (26) Merikare II, 10-12, 8 (P and C).
26.20 26.22 26.23 26.24 26.29	(1) Urk. IV, 916, 3; Siut I, 298; Urk. IV, 1198, 16; Urk. IV, 157, 7. (3) Hamm. 110, 4; ShS. 103. Urk. IV, 835, 7; Sethe, Lesestücke, 84, 18. Smith 21, 17; Urk. IV, 566, 12; CT I, 30d–31a (B6C); Neferhotep Stela 40 (Helck, HBT, 29). Peas. B1, 342–43 (spelling of gs3 emended). (3) CG 20003 a 3–4; Heqanakht II, 31; Heqanakht I, 5–6. (4) CG 20539 I b 20–21.

26.32

Siut I, 301.

Listed below are an agroups on the base Egyptologists, base sign is identified an or determinative words with which of signs arranged by

seated man

man with

man sitting of man with

man hiding b

A1 + W54

A2 fatigued man

man perform

Inan perion

man with bask-

man with our man with scepe

2 soldier

prisoner

A number of signs that Gais included as a separate well as Y. Additional signs Plas, eds., *Hieroglyphica* (Pacentre for Computer-aided belong in each group rather

Sign List

Listed below are the hieroglyphic signs most often found in Middle Egyptian texts, arranged into 27 groups on the basis of what they depict. The selection and order are those most commonly used by Egyptologists, based on the list in Gardiner's Egyptian Grammar, with some additional signs. Each sign is identified as to what it depicts (as far as possible) and its uses, whether phonogram, ideogram, or determinative, arranged in order of frequency; words in SMALL CAPITALS indicate the class of words with which a sign is used as determinative. At the end of the sign list is a supplemental list of signs arranged by shape.

A. Human Beings, Male

	. ର		
Т	070	seated man	Phonogram j (1s suffix pronoun). Determinative MAN; also in 1s pronouns
-	E		
			jnk, wj, .kw/kj. Ideogram for zj "man" or rhw "companion." With B1 and
			plural strokes, determinative PEOPLE and ideogram for mt "people."
-	50	man with hand to mouth	Variants (A68), (A84). Determinative SPEAK, THINK, EAT,
2	2	man with hand to mouth	
	6		DRINK, and for emotions such as LOVE and HATE.
	Sign of	man sitting on heel	Determinative SIT.
3	10	man sitting on neer	Determinative Str.
4		man with hands raised	Determinative WORSHIP; also HIDE (for A5).
+		ALLEN TYLLI ALLAND ALLOOG	bettiming with the same state of the same state
5	Carl Carl	man hiding behind wall	Determinative HIDE.
	KR.	0	
6	ES POINTS ES	A1 + W54	Variant of D60.
	R		
7	1	fatigued man	Determinative WEARY, WEAK, SOFT.
0	8	C : 1	D
8	B	man performing hnw	Determinative in hnw "jubilation."
	SE	man with basket on head	Variant (A119) in f3j. Determinative LOAD, CARRY, WORK. Ideo-
9	M	man with basket on nead	
			gram for 3tp "load," f3j "carry, lift," k3t "work."
_	52		
	M C		Determinative SAIL DOW
10	M	man with oar	Determinative SAIL, ROW.
20	E S		
H	No. No.	man with oar man with scepter and crook	Determinative SAIL, ROW. Determinative FRIEND.
11	母認四	man with scepter and crook	Determinative FRIEND.
11	母路四		Determinative FRIEND. Determinative SOLDIER. Ideogram with plural strokes for $m\ddot{s}^e$ "expedi-
11 12	四路路 四	man with scepter and crook	Determinative FRIEND.
11 12	四路 经	man with scepter and crook	Determinative FRIEND. Determinative SOLDIER. Ideogram with plural strokes for $m\ddot{s}^e$ "expedi-

A number of signs that Gardiner placed in category Aa ("Unclassified") have since been identified. The sign R13 is included as a separate entry in G. The supplemental sign R61 is listed under I as well as R, and Y10 under M as well as Y. Additional signs are numbered, where possible, after the list in N. Grimal, J. Hallof, and D. van der Plas, eds., Hieroglyphica (Publications interuniversitaires de recherches égyptologiques informatisées, 1: Utrecht, Centre for Computer-aided Egyptological Research, Utrecht University, 1993). Such signs are placed where they belong in each group rather than in their numerical position: thus, for example, A359 after A28.

14	R	wounded man	Variant (A14a). Determinative DIE, ENEMY.	40	5	scatter as
15	THE	man falling	Variant & (A97). Determinative FALL, DIE. Ideogram for hr "fall."		Ą	
16	M	man bowing	Determinative BOW.	41	. El	scated in
17	F)	child	Variant (A17a). Determinative CHILD, YOUNG; in hieratic also SIT (for A3), DIGNITARY (for A21). Ideogram for <u>h</u> rd "child." Phonogram nnj "child" in nnj-nswt "Herakleopolis."	43	My Ba	kingwai
18		child with Red Crown	Determinative CHILD-KING.	41)	11	King was
19	R	old man with staff	Determinative OLD, DISTINGUISHED. Ideogram for j3w "old," smsw "eldest," wr "great, chief." Phonogram jk in jky "miner" (from j3k "age"). In hieratic sometimes for A25.	47	M M	shephens
20	A	old man with forked staff	Variant of last. Determinative in smsw "elder," also ideogram for same.	49	M	foreigne
21	图	dignitary	Determinative DIGNITARY. Ideogram for stj "official." Also as variant of A11 and A22. In hieroglyphic not always distinguishable from A19-20.	50	Å	noble as
22	Ê	statue on base	Determinative STATUE. The form often varies.	51	A	noble on
23	H	king	Determinative KING.	62	150	
24	A	man striking	Determinative FORCE, EFFORT. Ideogram for nht "victory."	52	7	seated mean
25	A	man striking	Determinative in huj "hit," often [1] (striking the phonogram).	55	25	mummy
59	A	man threatening	Determinative DRIVE OFF.	54	E 1	mummy a
26	A	man beckoning	Variant \iint (A366). Determinative CALL. Ideogram for j "oh!" and "3" "call."	55	,	mummy
27	Ä	man running	Phonogram jn in jn "by" (from jn "messenger").			
28	Ä	excited man	Determinative HIGH, JOY, MOURN, FRUSTRATION.	Y	A	seated week
359	Ä	man with arms clasped	Determinative in hisj "freeze." Also rare variant of A1 (man pointing to himself).	2 ,	T.	pregnant
29	Ä.	man upside down	Determinative INVERT.	3	A.	woman
30	A	man worshipping	Determinative WORSHIP, RESPECT.		6)	8-3
31	H.	man shunning	Determinative TURN AWAY.	P	Y A	woman men
32	1	man dancing	Determinative DANCE.	6 g		urse with d
33		man with stick and bundle	Variant (A166). Determinative in <i>mnjw</i> "herdsman," also ideogram for same. Determinative WANDER, STRANGER.	7 0) <u> </u>	eated queen
34	TIAN TIAN	man pounding	Determinative in hwsj "pound, construct."	1	St.	
35		man building a wall	R	31 E	g g	od with sun
37	A	man in vat		3	ib	is-headed
38	A	man with two animals	Variant (A39, with two giraffes). Ideogram for qis/qsj "Qus" (town).	4 2	ra	m-headed

40	M	seated god	Determinative GOD, KING. Variant of AI for Is pronouns when the speaker is a god or the king.
41	Ñ2	seated king	Variant (A42). Determinative KING. Variant of A1 for 1s pronouns when the speaker is the king.
43	N	king with White Crown	Variant (A44). Determinative of nswt "king," also ideogram for same. Determinative of usjr "Osiris."
45	77	king with Red Crown	Variant (A46). Determinative of bjtj "king of Lower Egypt," also ideogram for same.
47	K	shepherd seated	Determinative in 23w "guard," also ideogram for same. Ideogram for mnjw "herdsman." Sometimes variant of A48.
48	M	seated man with knife	Phonogram jr in the nisbe jrj "pertaining to."
49	M	foreigner with stick	Determinative FOREIGNER.
50	Ä	noble on chair	Determinative DIGNITARY, DECEASED. Variant of A1 for 1s pronouns when the speaker is deceased. Also variant of A51.
51	Ä	noble on chair, with flail	Determinative in <i>špsj/špss</i> "noble," also ideogram for same. Determinative DIGNITARY, DECEASED.
52	1	seated noble with flail	Determinative DIGNITARY, DECEASED.
53	9	mummy standing	Determinative MUMMY, STATUE, LIKENESS, FORM. Ideogram for twt "likeness, statue."
54		mummy recumbent	Determinative DEAD.
55	M	mummy on bed	Determinative LIE, DEAD. Ideogram for sdr "lie down." The mummy is sometimes replaced by a man when used in/for sdr "lie down."

B. Human Beings, Female

I	M	seated woman	Variant \hat{I} (B24). Determinative FEMALE. Rarely variant of A1 when the speaker is female.
2	2	pregnant woman	Determinative PREGNANT.
3		woman giving birth	Variant (B4). Determinative in msj "give birth," also ideogram for
	6		same.
5		woman nursing	Determinative in mn°t "nurse."
6		nurse with child	Determinative in rnn "rear, foster."
7	M	seated queen	Determinative in queens' names.

C. Anthropomorphic Gods

1	A.	god with sun-disk	Variant (falcon-headed, C2). Determinative in re "Re," also ideo-
			gram for same.
3	Sign 1	ībis-headed	Determinative in dhatt "Thoth," also ideogram for same.
4	M	ram-headed	Variant M (C5). Determinative in hnmu "Khnum," also ideogram for same.

6	À	jackal-headed	Determinative in <i>jnpw</i> "Anubis" and <i>wp-w3wt</i> "Wepwawet," also ideogram for same.
7	À	Seth-animal-headed	Determinative in sth/sts "Seth," also ideogram for same.
8	1	Min figure	Determinative in mnw "Min," also ideogram for same.
9	Ä	goddess with horned disk	Determinative in hwt-hrw "Hathor," also ideogram for same.
10	Á	goddess with feather	Variants (C10a), (C175a). Determinative in m3°t "Maat" (as goddess), also ideogram for same.
	W		,,
II	D. C.	ḥḥ-figure	Ideogram for ḥḥ "million (§ 9.1)" and "Heh" (god supporting the sky).
12	M	Amun figure	Determinative in <i>jnmw</i> "Amun," also ideogram for same.
17	M	Montu figure	Determinative in mntw "Montu," also ideogram for same.
18	图是	Tatjenen figure	Determinative in t3-tnnj "Ta-tjenen," also ideogram for same.
19	1	Ptah figure	Variant (C20). Determinative in pth "Ptah," also ideogram for same.

D. Parts of the Human Body

I		head	Ideogram for tp and $\underline{d}3\underline{d}3$ "head." Phonogram tp in tpj "first." Determinative HEAD.
2	?	face	Ideogram for hr "face." Phonogram hr.
3	M	hair	Determinative HAIR, SKIN, COLOR; also words associated with BALD, MOURN, WIDOW. Ideogram for ws "missing."
4	A	eye	Phonogram <i>jr.</i> Determinative for actions associated with the eye. Ideogram for <i>jrt</i> "eye."
5	XOX	eye with paint	Variants (D6) and (D7a). Determinative for actions associated with the eye.
140	***	two eyes	Determinative in ptr "see, look," also ideogram for same.
7		eye with paint	Determinative ADORN. Also determinative in "n "beautiful" and "Tura" (quarry near Cairo), from the Semitic root "jn "eye."
8	(25)	eye enclosed	Variant of D7 as determinative in 'n "beautiful" and 'nw "Tura."
9	#	eye weeping	Determinative in rmj "weep," also ideogram for same.
10	R	eye with falcon markings	Determinative in wd3t "Sound Eye (of Horus)," also ideogram for same
II	4	part of D10	Ideogram for ½ heqat (§ 9.7.3).
12	0	part of Dro	Ideogram for ¼ heqat (§ 9.7.3). Also determinative in dfd "pupil" and m33 "see," the latter as variant of D4.
13		part of D10	Ideogram for 1/8 heqat (§ 9.7.3). Also determinative EYEBROW.
14	\sum	part of D10	Ideogram for 1/16 heqat (§ 9.7.3).
15		part of D10	Ideogram for ½2 heqat (§ 9.7.3).
16	{	part of D10	Ideogram for ½ heqat (§ 9.7.3).
17	1	D15 + D16	Determinative of tjt "image," also ideogram for same.
18	D	ear	Determinative in msdr "ear," also ideogram for same.
19		face in profile	Variant & (D20). Determinative NOSE, FACE, and associated Ideogram for fnd "nose." Phonogram lnt. In hieratic not always guishable from U31 or Aa32.

154 Po mouth lips and □ brease 36 forearm 36a forearm 212a forearm 37 A forearm 38 Q forearm 39 of forearm 218a O43 + D36 40 forearm 41 of forearm 42 forearm 43 forearm wife 44 forearm with 45 forearm 46 hand 46a hand with

47 😊 hand hand without

> fist finger

21 comount

D₃₂ plus

			42/
21	~	mouth	Phonogram r. Ideogram for r "mouth."
154	R	mouth plus water	Determinative in $j^c w$ - r "breakfast," also ideogram for same.
22	4	mouth plus 2 strokes	Ideogram for $rwj^2/3$ (§ 9.6).
23	M	mouth plus 3 strokes	Ideogram for hmt - $rw^{3}/4$ (§ 9.6).
24	ATTO.	lip with teeth	Variant (D24a). Determinative in <i>spt</i> "lip," also ideogram for same. Sometimes in error for F42.
25	(III)	two lips and teeth	Determinative in sptj "lips," also ideogram for same.
26	P	lips and water	Determinative SPIT, SPEW.
27	\bigcirc	breast	Variant (D27a). Determinative BREAST, NURSE. Ideogram for mnd "breast."
28		two arms	Phonogram k3. Ideogram for k3 "ka" (variant D29).
30	~	two arms and tail	Determinative in nhb-k3w "Assigner of Kas" (a god).
32	\bigcirc	two arms embracing	Variant () in hieratic. Determinative EMBRACE, OPEN.
31		D'32 plus U36	Variant 11. Ideogram for hm-k3 "ka-servant" (mortuary priest).
33	L.	arms and oar	Phonogram hn (from hnj "row").
34a		arms with shield and mace	Variant (D34). Ideogram for 'h3 "fight."
35	***	gesture of negation	Ideogram for nj "not" and phonogram nj or n (§ 8.2.6), especially in nn "not"; jw or jwt in jwt "that not" and jwtj "which not" (§§ 12.9, 26.29.5). Determinative NEGATION.
36		forearm	Phonogram c. Ideogram for c "arm, hand." Often variant for D37-44.
зба	25	forearm	Ideogram for "wj "arms, hands."
212a	6	forearm with water	Determinative in j''j "wash," also ideogram for same.
37	<u> </u>	forearm with X8	Phonogram dj in forms of rdj "give." Also variant of D38.
38	<u></u>	forearm with bread	Phonogram mj or m. Determinative in jmj "give!" (§ 16.2.3).
39	<u></u>	forearm with pot	Determinative OFFER. Sometimes variant of D37-38.
218a	<u></u>	$O_{43} + D_{36}$	Ideogram for šzp "receive."
40	↓	forearm with stick	Determinative FORCE, EFFORT. Ideogram for his "measure, evaluate." Rarely variant of D37.
41	1	forearm with palm down	Determinative ARM and actions associated with the arm or hand. Ideogram rmn "shoulder." Phonogram nj.
42		forearm with palm down.	Determinative in mh "cubit" (§ 9.7.1), also ideogram for same.
43	A.	forearm with flail.	Phonogram hw.
44	1	forearm with scepter	Determinative in hyp "manage," also ideogram for same.
45		forearm with brush	Variant (D251). Determinative in dsr "sacred, clear away, raise the arm," also ideogram for same.
46	(E)	lrand	Phonogram d. Ideogram for drt "hand."
46a		hand with water	Ideogram for jdt "fragrance."
47	5	hand	Determinative of drt "hand" when spelled with phonograms.
48	\bigcirc	hand without thumb	Ideogram for šzp "palm" (§ 9:7.1).
49	0	fist	Determinative GRASP
50		finger	Ideogram for db^c "finger" and db^c "10,000" (§ 9.1). When doubled, determinative ACCURATE.

51		finger	Determinative for actions associated with the finger: ½3j "measure," ½3j "take," dqr "press." Determinative in *nt "fingernail," also ideogram for same. Determinative FRUIT, FLOWER, also ideogram for dqrw "fruit," q3w "flour."
52	<u></u>	penis	Determinative MALE. Phonogram mt. With E1, ideogram for k3 "bull."
53	77	penis with fluid	Determinative PENIS and associated actions, also MALE. Determinative of b3h in m b3h "in the presence of," dr b3h "since," r b3h "before," also ideogram for same.
279	\square	testicles	Determinative in hruj "testicles," also ideogram for same.
280a		pelvis and vulva	Phonogram hm. Ideogram for jdt "vulva, cow."
54	Δ	walking legs	Determinative MOTION. Phonogram jw in forms of the verb jwj "come." Ideogram for nmtt "step."
55	A	legs walking backwards	Determinative REVERSE.
56		leg	Determinative FOOT and associated actions. Ideogram for rd "foot." Phonogram pd (from $p3d$ "knee"). Ideogram for w^crt "district" (from w^crt "shin"), sbq "excellent" (from sbq "leg"), ghs "gazelle."
		leg with knife	Determinative MUTILATE. Ideogram for j3tw "place of execution" and sj3tj "cheater" (from j3t "short").
58		foot	Phonogram b. Ideogram for bu "place, thing."
	_	D ₃₆ + D ₅₈	Phonogram *b.
60		D ₅ 8 + W ₅₄	Ideogram for web "clean, pure."
61	111	stylized toes	Variants (D62) and (D63). Determinative in 53h "toe; kick, touch with the foot," also ideogram for same.
			E. Mammals
I	500	bull	Determinative CATTLE. Ideogram for k3 "bull, ox" jhw "cattle."
			Descriminative Chi i Le. Ricogenii Rot RS Buil, Gr. Jaw Cauce.
166			Plural of E1.
177		bulls	Plural of Ex.
177 176		bulls two bulls joined	Plural of Et. Determinative in his "go back and forth." Determinative the "slaughter," also ideogram for same. Ideogram for k3
177 176	がなる。	bulls two bulls joined bull tied for slaughter bull charging	Plural of Et. Determinative in his "go back and forth." Determinative his "slaughter," also ideogram for same. Ideogram for k3 "bull" as offering. Determinative in sm3 "wild bull." Ideogram for k3 in k3 nhs "victorious
177 176 2	がなる。	bulls two bulls joined bull tied for slaughter bull charging calf	Plural of E1. Determinative in his "go back and forth." Determinative his "laughter," also ideogram for same. Ideogram for k3 "bull" as offering. Determinative in sm3 "wild bull." Ideogram for k3 in k3 nhs "victorious bull" (epithet of the king).
177 176 2	新军 原 原外	bulls two bulls joined bull tied for slaughter bull charging	Plural of E1. Determinative in his "go back and forth." Determinative the "laughter," also ideogram for same. Ideogram for k3 "bull" as offering. Determinative in sm3 "wild bull." Ideogram for k3 in k3 nhi "victorious bull" (epithet of the king). Determinative in bhz "cali" and undw "short-horned cattle."
177 176 2	新发型 强 医线膜	bulls joined bull tied for slaughter bull charging calf sacred cow	Plural of Et. Determinative in his "go back and forth." Determinative his "laughter," also ideogram for same. Ideogram for k3 "bull" as offering. Determinative in sm3 "wild bull." Ideogram for k3 in k3 nhs "victorious bull" (epithet of the king). Determinative in bhz "call" and undw "short-homed cattle." Determinative in hz3t "sacred cow."
177 176 2	新发型 强 医线膜	bulls two bulls joined bull tied for slaughter bull charging calf sacred cow cow and calf	Plural of E1. Determinative in his "go back and forth." Determinative the "slaughter," also ideogram for same. Ideogram for k3 "bull" as offering. Determinative in sm3 "wild bull." Ideogram for k3 in k3 nhs "victorious bull" (epithet of the king). Determinative in bhz "cali" and under "short-homed cattle." Determinative in hz3t "sacred cow." Determinative in 3ms "solicitous."
177 176 2	新发型 强 医线膜	bulls two bulls joined bull tied for slaughter bull charging calf sacred cow cow and calf	Plural of Et. Determinative in his "go back and forth." Determinative his "laughter," also ideogram for same. Ideogram for k3 "bull" as offering. Determinative in sm3 "wild bull." Ideogram for k3 in k3 nhs "victorious bull" (epithet of the king). Determinative in bhz "call" and undw "short-homed cattle." Determinative in hz3t "sacred cow." Determinative in 3ms "solicitous." Determinative HORSE. Ideogram for ssmt "horse."
177 176 2	新於日 明 网络属叶角质	bulls two bulls joined bull tied for slaughter bull charging calf sacred cow cow and calf lhorse donkey	Plural of Et. Determinative in his "go back and forth." Determinative his "laughter," also ideogram for same. Ideogram for k3 "bull" as offering. Determinative in sm3 "wild bull." Ideogram for k3 in k3 nhs "victorious bull" (epithet of the king). Determinative in bhz "cali" and undw "short-homed cattle." Determinative in hz3t "sacred cow." Determinative in 3ms "solicitous." Determinative HORSE. Ideogram for ssmt "horse." Determinative in "3 (originally j"3) "donkey." Variant (E8a). Phonogram jb. Determinative GOAT. Phonogram jw.
177 176 2	新於日 明 网络属叶角质	bulls two bulls joined bull tied for slaughter bull charging calf sacred cow cow and calf thorse donkey	Plural of Et. Determinative in his "go back and forth." Determinative his "laughter," also ideogram for same. Ideogram for k3 "bull" as offering. Determinative in sm3 "wild bull." Ideogram for k3 in k3 nhs "victorious bull" (epithet of the king). Determinative in bhz "cali" and undw "short-homed cattle." Determinative in hz3t "sacred cow." Determinative in 3ms "solicitous." Determinative HORSE. Ideogram for ssmt "horse." Determinative in "3 (originally j"3) "donkey." Variant (E8a). Phonogram jb. Determinative GOAT.
177 176 2	新於日 明 网络属叶角质	bulls two bulls joined bull tied for slaughter bull charging calf sacred cow cow and calf shorse donkey kid newborn bubalis	Plural of Et. Determinative in his "go back and forth." Determinative the "slaughter," also ideogram for same. Ideogram for k3 "bull" as offering. Determinative in sm3 "wild bull." Ideogram for k3 in k3 nhs "victorious bull" (epithet of the king). Determinative in bhz "cali" and under "short-homed cattle." Determinative in hz3t "sacred cow." Determinative in 3ms "solicitous." Determinative HORSE. Ideogram for ssmt "horse." Determinative in "3 (originally j*3) "donkey." Variant " (E8a). Phonogram jb. Determinative GOAT. Phonogram jw. Variant (E11). Determinative SHEEP. Ideogram for b3 "ram," hnmw

Ī4	W dog man
ī, s	1/2 jacks/
	4
17) jackal
18	jackal er man
20	Seth mine
22	lion
	lion recus
	two lieses
24 9	panther or land
25 6	hippoper
26	hippopus
27	
28	oryx
29	R gazelle
30	ibex
31 %	goat with calls
32 87	¹ baboon
33 5	
34 5	
	y Inne
- 37	
	head of ox
2 17	head of charge
3 🖾	head of hippogram
4 3	forepart of lice
5	head of bubal
7 🔻	head of ram
9	head of leopard
er H	head and neck of
4	THE THERE OF THE

head and neck of

13 V horns

14	M	dog (saluki)	Determinative DOG.
15	1/2	jackal recumbent	Variant (D16). Determinative in jnpw "Anubis," also ideogram for
			same. Ideogram (D15) for title hrj-sšt3 "master of secrets."
17	M	jackal	Determinative in 23b "jackal; dignitary," also ideogram for same.
18	P	jackal on standard	Variant (E19). Determinative in wp-w3wt "Parter of the Ways
			(Wepwawet)," also ideogram for same.
20	M	Seth animal	Variant (E21). Ideogram for sth/sts "Seth." Determinative TUR-MOIL, CHAOS. In hieratic often for E7 and E27.
22	MAR.	lion	Determinative in m3j "lion," also ideogram for same.
23	25	lion recumbent	Phonogram rw (from rw "lion"). In hieratic often for U13.
128	2 -₹	two lions joined	Determinative in 3kr "Horizon (god)," also ideogram for same.
24	900	panther or leopard	Determinative in 3by "panther, leopard," also ideogram for same.
25	CHAR	hippopotamus	Determinative HIPPOPOTAMUS.
26	M	elephant	Determinative in 3bw "elephant" Ideogram for 3bw "Elephantine" (in modern Aswan).
27	A	giraffe	Determinative in sr "foretell." Determinative in mmj "giraffe," also ideogram for same.
28	SA	огух	Determinative in m3hd "oryx."
29	THE	gazelle	Determinative in gly "gazelle."
30	新	ibex	Determinative in nj3w, nr3w, n3w "ibex."
31	177	goat with collar	Determinative in $s^c h$ "privilege," also ideogram for same.
32	M	baboon	Determinative BABOON, MONKEY, FURIOUS,
33	507	monkey	Determinative in gjf "monkey."
34	55	hare	Phonogram un.

F. Parts of Mammals

I	E	head of ox	Variant & (F63). Ideogram for k3 "cattle" (in offering formulas).
2	E	head of charging ball	Determinative in dnd "rage."
3	(2)	head of hippopotamus	Determinative in 3t "power," and 3t "moment," also ideogram for latter.
4	3	forepart of lion	Ideogram for 1/3t "front" and related words,
5	战	head of bubalis	Variant (F6). Determinative in \$53 "skilled," and related words, also ideogram for same. Determinative in \$53 "prayer" and blint "pylon."
7	3	head of ram	Variant 2 (178). Determinative in \$11 "worth" (from \$1 "ram's head"), also ideogram for same.
9	9	head of leopard	Determinative in phy "strength," also ideogram for same (often doubled).
11	H	head and neck of animal	Variant I (Fro). Determinative NECK, TERRORT and related actions.
12	1	head and neck of jackal	Phonogram wir.
13	V	horns	Phonogram up. Ideogram for upt "brow." For W see O44.

14	V	F13 + M4	Variant (F15). Ideogram for wpt-rnpt "Opening of the Year" (New Year's Day).	SI 🔾 piece
16		horn	Phonogram b. Determinative HORN, also ideogram for same.	
17	X	F16 + W54	Determinative in 'bw "purification," also ideogram for same.	52 D excession
18		tusk	Determinative TOOTH and associated actions. Phonograms bh and hw . Determinative in words with root $bj3$.	
19	C.	jawbone of ox	Determinative in ^e rt "jaw."	- 11
20	T	tongue	Phonogram ns. Determinative for actions associated with the tongue. Ideogram for ns "tongue" and jmj-1 "overseer" (§ 8.9). Sometimes for Z6.	2 Egypta
21	D	ear of bovine	Phonograms sdm and jdn. Determinative EAR and associated actions. Ideogram for msdr "ear" and drd "leaf"	3 M U1+C2
22	\mathcal{D}	hindquarters of feline	Phonogram ph. Determinative END, BOTTOM. Ideogram for phwj "end" and kf3 "discreet" (from kf3 "bottom").	4 Ab buzza
23	~	foreleg of ox	Variant (F24). Determinative in hps "strong arm; foreleg," also ideogram for same. Determinative in mshtjw "Foreleg" (Ursa Major).	5 A falcon
25)]	leg and hoof of ox	Phonogram whm. Ideogram for whm/whmt "hoof."	talcon with
26	W.K.	goatskin	Phonogram hn. Ideogram for hnt "hide, skin."	7 falcon on season
27	F	cowskin	Determinative HIDE, MAMMAL. Sometimes for N2.	R ₁₃ falcon on
28	T	cowskip	Phonogram 53b in 53b "dappled." Sometimes for U23.	7b falcon in beau
29	F	cowskin with arrow	Determinative of stj "shoot," also ideogram for same. Phonogram st.	8 G5 + S12
30	The same of the sa	water-skin	Phonogram 3d.	9 falçon wid
31	199	three fox-skins	Phonogram ms.	
32		animal's belly and udder	Phonogram h. Ideogram in ht "belly, body?"	10 falcon in Sal
33	D	tail	Determinative in sd "tail," also ideogram for same.	11 2 falcon image
34	5	heart	Ideogram for jb "heart." Determinative in h31j "heart."	13 Salcon i
35		heart and windpipe	Phonogram nji.	13 Lalcon image
36	1	hing and windpipe	Phonogram.*m3.	14 by walture
37	HH o	spine and ribs	Variants M. (F38), 1/4. (F37b). Determinative: BACK. Ideogram for M21.	14a vulture on back
39		spine and spinal cord	Determinative in jm3h "honor" (Essay 2.1), also ideogram for same. Determinative in jm3h "spinal cord," also ideogram for same. Occasional for F37 as determinative.	16 Figure with fine
40		spine and spinal cord	Phonogram 3w.	17 www
41	#	wertebras	Variant of Y10. Determinative in psd "back."	
42	0	rib	Phonogram spr. Determinative in spr"rīb," also ideogram for same.	18 All two owls
44.3	•	rits	Determinative in spht "ribs."	20 G17 + D36
44		joint of mest	Determinative in jw ^e "inherit" and related words, also ideocate same. Phonogram jsw. Determinative in jw ^e "femur," swt "tibia."	21 guinga-fowl
.45		cow uterus	Determinative in jdt "vulva, cow," also idecuzarn for same.	22 De homos
.416	=	integrine	Variants (F47), (F48), (F49). Determinative TURN, INTESTINE. Determinative in with "shore" (from wdb "testing").	hoopoe lapwing
50	#	S29 + F46	Phonogram sphr.	erested ibis

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			51GIV LI51 431
51	0	piece of meat	Also \bigcirc , \bigcirc , \bigcirc . Determinative FLESH. Ideogram for <i>kns</i> "vagina" and (tripled) $h^c w$ "body." Phonogram <i>js</i> in <i>jst</i> "Isis" and <i>ws</i> in <i>wsjr</i> "Osiris" in some Coffin Texts.
52	S	Oexcrement Determinative in hs "excrement."	
			G. Birds
I		Egyptian vulture	Phonogram 3. Often distinguishable from G4 only by flatter head.
2		two vultures	Phonogram 33.
3		UI + GI	Phonogram m3.
4	A	buzzard	Variant M (G ₄ a). Phonogram <i>tjw</i> . G ₄ often distinguishable from Gr only by rounder head.
5	D	falcon	Ideogram for hrw "Horus."
6	8	falcon with flail	Determinative in bjk "falcon."
7	4	falcon on standard	Determinative DIVINE. Also variant of AI when the speaker is a god or the king.
RI3		falcon on standard	Ideogram for jmnt "West" (older form of R14).
7b		falcon in boat	Variant (G7a). Ideogram for nmtj "Nemti" (a god).
8		G5 + S12	Ideogram for bjk nbw "Gold Falçon" (title of the king: Essay 6).
9	L	falcon with sundisk	Ideogram in r ^c -ḥrw-(3ḥtj) "Re-Harakhti" (Essays 4, 12, 16).
10		falcon in Sokar bark	Determinative in zkr "Sokar" (a god) and hnw "Sokar-bark."
II	1	falcon image	Variant (Gr2). Determinative in 'hm/'sm/'hm "idol" and šnbt "breast."
13	1	falcon image with plumes	Determinative in spdw "Sopdu" (a god). Ideogram for hrw nhnj "Horus of Hierakonpolis."
14	A	vulture	Phonogram mjwt/mjt/mwt/mt, most common in mwt (mjwt) "xñother." Determinative in nrt "vulture" and words with root nr.
14a		vulture on basket	Determinative in nlibt "Nekhbet" (goddess).
15	K	vulture with flail	Determinative in mut (mjut) "Mut" (goddess), also ideogram for same.
r6		G14a + I13	Ideogram for ubtj "Two Ladies" (title of the king: Essay 6).
17	A POP	awl	Phonogram m.
18		two owls	Phonogram mm.
20	- M	G17 + D36	Variant $(G19 = G17 + D37)$. Phonogram mj , m .
21	al.	guinea-fowl	Phonogram nh. Ideogram for nh "guinea-fowl." Office with body like GI or G43, but with "horns" and lappet of G21.
22		hoopoe	Phonogram db/db in dbt/dbt "brick."
23	P	lapwing	Variant (G24). Determinative in hut/hyt "subjects," also ideogram for same.
25	S	crested ibis	Phonogram 3h.

432			31014 0104				
26	7	ibis on standard	Variant (G26a). Ideogram for dhwtj "Thoth." Determinative in hbj "ibis."		-	4)	
27		flamingo	Phonogram dšr "red." Determinative in dšr "flamingo."		Ĭ	7 head	4
28		black ibis	Phonogram gm.		2	head	e£ s
29	\$	jabíru	Phonogram b3.		3	A head	
30		three jabirus	Ideogram for b3w "impressiveness."			head head	
3 I	A	heron	Determinative HERON,				
32	H	heron on a perch	Determinative in b^chj "inundate," also ideogram for same.		5	wing	
33	T	egret	Determinative in sd3/sd3d3 "tremble."		5	feathe	
34	3	ostrich	Determinative in njw "ostrich."		y -=	claw	
35	E.	cormorant	Phonogram ^e q.	8	3 C	egg	
36		forktailed swallow	Phonogram wr. Determinative in mnt "swallow,"				
37		sparrow	Determinative SMALL, BAD. Distinguished from G36 by the rounded tail.				
38		goose	Phonogram gb in gbb, gbw "Geb." Determinative BRD, !NSECT. Variant of G39 as phonogram z3. Determinative in wfs "discuss," wzf "idle," wdfi "delay," htm "perish, destroy."	1	4.	gecko	
39		pintail duck	Phonogram z3. Determinative in zr/zrt/zj/zjt "pintail duck." Often distinguishable from G38 only by more pointed tail.	3	Ser	turtle crocodi	ile
40	The	pintail duck flying	Phonogram p3. Occasional variant of G4.1.	#		crocodi	le og
4I		pintail duck landing	Phonogram p3, especially in hieratic. Determinative in jinj "land, alight" and other words with in. Determinative in shwj "gather" and qmyt "gum." In combination with T14, determinative in qm3 "throw;" qm3j "create," and words with in/in.	\$ 6 7		crocodil crocodil	
42	Ŕ	fattened bird	Determinative in w83 "fatten," also ideogram in same. Determinative in df3w "food."	Ö'	R	tadpole	
4.3	St.	quail chick	Phonogram w. Ideogram for w "chick."	ý	9	horned v	iper
44	The same	two quail chicks	Phonogram uw.	ΪO		cobra	
4.5	1/2	G43 + D36	Phonogram w.	Roi		emblema	tic o
46	W.	G43 + U1	Phonogram m3w.	EE	7	two cobra	25
47	13	duckling	Phonogram & Ideogram & "dwkling."	12	4	crect cobi	ra.
4.8		ducklings in nest	Variants (G481), 222 (G49). Denominative in 25 "next," also	13	<u>L</u>	cobra on l	baskı
40	-	11000	ideogram for same.	14		stiakė	
50		rwo plovers	ldeogram for my "washerman."				
51		bird and fish	Determinative in h3m/hjm "catch fuh."				
52		bird picking up grain	Determinative in som "feed."	1: 4	5	bulti	
53	C.445	havnan-headed bird	Ideogram for 53 "Va."			barbel	
54	E-3	plucked bird	Phonogram sne/snet. Determinative in assu "wining the mack of birds."	3	- T	Hullet	

H. Parts of Birds

I	7	head of duck	Ideogram for 3pd "bird" (in offering formulas). Determinative in wšn "wring the neck of birds." Variant of H2.
2	7	head of a crested bird	Determinative in $m3^c$ "temple (of the head)," occasionally also $m3^c$ "correct, true, real." Phonograms $p3q$ (variant of H3), $w5m$.
3		head of spoonbill	Phonogram p3q.
4	8	head of vulture (G14)	For G14 as determinative in nrt "vulture" and words with root nr . Ideogram for rmt "people."
5	ate.	wing	Determinative WING and associated actions.
6	ß	feather	Variants (H6a), (H6b). Phonogram šw. Ideogram for šwt "feather." Determinative in m3°t "Maat" (Essay 10), also ideogram for same.
7		claw	Phonogram §3 in §3t "Shat" (a place). Determinative in j3ft "claw."
8	0	egg	Ideogram for z3 "son" in proper names. Determinative in swht "egg." Determinative in p ^c t "the elite."

I. Reptiles, Amphibians, and their Parts

	200			
X	20)	gecko	Phonogram 53. Determinative LIZARD.	
2	\Leftrightarrow	turtle	Determinative in štjw "turtle," also ideogram for same.	
3	Sin	crocodile	Determinative CROCODILE, AGGRESSION. When doubled, ideogram for jty "sovereign."	
4		crocodile on shrine	Variant (I5a, crocodile image). Determinative in sbkw "Sobek," also ideogram for same.	
5	Sup	crocodile with curved tail	Determinative in \$3q "collect," also ideogram for same.	
6	1	crocodile scales	Phonogram km.	
7	20	frog	Determinative FROG. Ideogram for whm "nh "repeating life" (epithet of deceased).	
8	B	tadpole	Ideogram for him "100,000" (§ 9.2). Determinative TADPOLE.	
9	*	horned viper	Phonogram f. Determinative in jtj "father."	
10		cobra	Phonogram \underline{d} .	
R61	M	emblematic cobra	Determinative in <i>injw</i> "desert border," also ideogram for same.	
II		two cobras	Phonogram <u>dd</u> .	
12	Ž,	erect cobra	Variant \bigcirc (164). Determinative in $j^c r t$ "uraeus" and names of goddesses.	
13	L	cobra on basket	Determinative in w3dt "Wadjet" (a goddess) and name of goddesses.	
14.	W.	snake	Variant VII. (II5). Determinative SNAKE, WORM.	

K. Fish and Parts of Fish

I	5	bulti	Phonogram jn. Determinative in jnt "bulti."
2	4	barbel	Determinative in but "abomination."
3	€¥	mullet	Phonogram 'd in definition 'definition' Determinative in 'dw' mullet."

papyrus

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15 1				
4		oxyrhynchus	Phonogram <u>h</u> 3. Ideogram in <u>h</u> 3t "oxyrhynchus."	
5		pike	Determinative in bzj "introduce." Determinative FISH, FISHY.	15
6	\Diamond	fish scale	Variant \diamond . Determinative in nšmt "fish scale," also ideogram for same.	
7	Ag.	blowfish	Determinative in <i>špt</i> "angry."	16
				17
	(a)	L. I	nsects and Invertebrates	0
I	科	scarab beetle	Phonogram hpr. Determinative in hprr "scarab beetle," also ideogram for	18
	M		same.	19
2	1	bee or wasp	Ideogram for bjt "bee; honey," and bjtj "King of Lower Egypt."	20
3	6	fly	Determinative in "eff" fly."	
4	F	locust	Determinative in znhm "locust."	21
5	X	centipede	Ideogram in sp3 "Sepa" (place near Heliopolis). Determinative in zp3 "centipede."	22
6	Ø	shell	Phonogram h3 in h3wt "offering table."	23
7	V	emblematic scorpion	Variant (L7a). Determinative in <i>srqt</i> "Selket" (a goddess), also ideogram for same.	163
			74 TT	24
	\cap		M. Vegetation	26
1	()	tree	Variant $(M1a, with M3)$. Determinative TREE; also in $m^c r$ "fortunate." Phonogram $jm3$, often with only G17 m as complement = $jm(3)$.	28
2		plant	Determinative PLANT. Phonogram <i>lin</i> . Determinative in <i>jzj</i> "light," <i>jz</i> "tomb," <i>js</i> "old" (from <i>jzw</i> "reeds"). Rarely for A1 as determinative or in 1s pronouns (from <i>j</i> "reed"). Occasional variant of T24.	29
3	₩.	stick	Phonogram <i>ltt</i> . Determinative WOOD. Ideogram for <i>ltt</i> "wood, stick, tree, mast." Also vertically as determinative of <i>dcr</i> "seek."	30
4	-	rib of palm branch	Ideogram for <i>rnpt</i> "year" and <i>hsbt</i> "regnal year" (§ 9.9). Determinative in <i>rnpj</i> "young." Determinative TIME in <i>tr</i> "time, season." When doubled, ideogram for <i>snf</i> "last year."	31 33 °
5		M4 + X1	Determinative TIME in <i>tr</i> "time, season," also ideogram for same. Variant of M6.	35 A
б		M4 + D21	Determinative TIME in tr "time, season," also ideogram for same. Determinative of some roots ending in tr and rj .	38 型 Y10 <u>■</u>
7	1	M ₄ + Q ₃	Determinative in rnpj "young," also ideogram for same.	39 (
8	ININ	pool with lilies	Phonogram §3. Ideogram for 3ht "Inundation (season)" (§ 9.8). Ideogram for §3 "pool, marsh."	40 ¹
9		lily (lotus)	Determinative in zššnj "lily (lotus)," also ideogram for same.	42.
10	A.	lily (lotus) bud	Determinative in nhbt "lily (lotus) bud."	12
11		flower on stern	Determinative in wdn "dedicate, offer," also ideogram for same. Occasional variant of F46 as determinative in wdb "shore."	43
12	G 2 2 ∇	lily (lotus) plant	Phonogram h3. Ideogram for h3 "1,000" (§ 9.1) and "lily (lotus)."	43b

Variant (M14, with I10). Phonogram w3d/w3d, also wd/wd. Ideo-

gram for w3d "papyrus column."

field of

rush

M26 + Van

pod

root rhizome

grain sheaf of e heap of grain bundle of bundle of floor bundle of sm basket of fruit bundle of reed piece of wood

rosette

thorn

grapes on trellin

wine or olive

			SIGN LIST
	All P		
15	A	clump of papyrus with buds	Determinative for mhw "Delta," also ideogram for same. Determinative PAPYRUS, SWAMP. Phonogram 3h in 3h-bjt "Chemmis" (Delta town).
16	Ā	clump of papyrus	Phonogram h3. Variant of M15 in mhw "Delta."
17	4	reed	Phonogram j. When doubled, phonogram y. Occasional variant of A1. Ideogram for j "reed."
18	20	$M_{17} + D_{54}$	Variant A. Phonogram j in forms of jj "come."
19		emblem for offerings	Determinative in 63b "offer," also ideogram for same.
20	333	field of reeds	Determinative in sht "field" and shtj "peasant," also ideogram for same. Occasional variant of M21.
21	999	reeds with root	Determinative in sm "grass" and sm "help."
22	7	rush	Phonogram nhb. When doubled, phonogram nn.
23	#	sedge	Phonogram sw. Ideogram for nswt "king." Ideogram for swt "sedge." Occasional variant of M24 and M26.
163	*	M23 + A21	Ideogram for rh-nswt "king's acquaintance."
24.	Ŧ	M23 + D2I	Variant (M25). Ideogram for rsw "south."
2.6	1	flowering sedge	Variant (M27, with D36). Phonogram šm ^c . Ideogram for šm ^c w "Nile Valley" (Upper Egypt).
28	7	M26 + V20	Ideogram in title wr mdw-šm w "chief of the tens of the Nile Valley."
29	Į.	pod	Phonogram ndm "pleasant."
30		root	Determinative in bnr "sweet;" also ideogram for saute.
31	\Box	rhizome	Variant (M32). Determinative in rd "grow," also in rwd "firm."
33	000	grain	Variants 0, 00. Ideogram for jtj "grain." Determinative GRAIN.
34		sheaf of emmer	Ideogram for btj (originally bdt) "emmer," also determinative for same.
35	\triangle	heap of grain	Determinative HEAP.
36		bundle of flax	Variant m (M37). Phonogram dr. Determinative in dm3 "bundle."
38	Thin,	bundle of flax	Determinative in mh ^c w "flax" and dm3 "bundle."
Yro		bundle of stems	Determinative in $\xi^c t$ "murderousness" (from ξ^c "cut").
39	П	basket of fruit or grain.	Determinative VEGETABLES.
40	£	bundle of reeds	Phonogram jz.
4.1.	-	piece of wood	Determinative WOOD.
42	A 13	rosette	Phonogram um. In hieratic indistinguishable from ZII.
43		grapes on trellis	Variant (M43a). Determinative VINE, WINE, GARDENER, FRUIT. Ideogram for jrp "wine" and k3ny "gardener."
43h		wine or olive press	Determinative in 3zmio "Shesmu" (god of the wine or olive press), also

ideogram for same.

thorn

Determinative in spd "sharp," also ideogram for same. Determinative in set "thorn." Determinative in t- $h\underline{d}$ "white-bread" (as bread of this form).

8

18

20

21

23

 $N_5 + T_{28}$

moon

sun with rays

crescent moon

crescent moon

N11 + N14

star in circle

strip of sand

strip of land with sand

two strips of sand

tongue of land

tongue of land

irrigation canal

mountain range

N25 on standard

irrigation canal system

half NII + NI4

N. Sky, Earth, Water

I		sky	Determinative SKY, ABOVE. Ideogram for httj "upper" (§ 8.6.7). Determinative in rwt "gate" and h3yt "ceiling, portal," also ideogram for latter.	
2	T	sky with scepter	Variants (N3, with oar), (N46b, with star). Determinative NIGHT. Ideogram for gth "night."	
4		sky with rain	Determinative DEW, RAIN. Ideogram for j3dt "dew."	
5	•	sun	Determinative SUN, DAY, TIME. Ideogram for r ^c "sun, Re," hrw "day," and sw "day" (in dates: § 9.8).	
5a	<u>•</u>	sun with two strokes	Variant (N5 + N23). Determinative TIME.	
6	\mathbb{Q}	sun with uraeus	Determinative in r^c "Re," also ideogram for same.	

Ideogram for hrt-hrw "daytime, course of the day."

Determinative SUNLIGHT. Phonogram wbn (from wbn "rise"). Ideogram.

for *limmt* "human beings."

Variant (NIO). Phonogram *psd* in *psdt* "Ennead" and *psdntjw* "newmoon festival." Variant of X6 in *p3t* "origin."

Variant) as determinative. Determinative in j^ch "moon," also ideogram for same. Ideogram for "month" (3bd) in dates (\S 9.8). Occasional variant of F42. Determinative in w^ch "carob bean," also ideogram for same. Determinative in $\tilde{s}zp$ "palm" (measure: \S 9.7.1), also ideogram for same.

Variant \hat{J} as determinative. Determinative in $j^c h$ "moon," also ideograms for same. Occasional variant of F42.

Ideogram for 3bd "month."

Ideogram for mddjwnt "I5th-day festival."

Determinative STAR, TIME. Phonogram sb3 (from sb3 "star"). Phonogram dw3 (from dw3 "morning"). Ideogram for wnwt "hour."

Ideogram for dw3t "Duat" (Essay 2).

Variants — (N16d), — (N17). Ideogram for t3 "land, world." Phonogram t3. Determinative in dt "estate" and dt "eternity.

Ideogram for jw "island." Determinative DESERT, FOREIGN LAND. Ideogram for st3t "aroura" (§ 9.7.2).

Ideogram for 3ht "Akhet" (Essay 2) in hrw-3htj "Harakhti" (Essay 12)

Variant (N22). Phonogram wdb/wdb in wdb "turn." Determine LAND, especially in wdb "shore." Determinative in h3b-sd "Sed Festival"

Determinative LAND. Ideogram for jdb "bank," when doubled partial "Two Banks" (a term for Egypt).

Variants 亚, 亚. Determinative LAND, especially IRRIGATED LAND Also used in variant of N5a. Ideogram for gbb/gbw "Geb."

Determinative of sp3t "nome," also ideogram for same. Determination names of nomes and divisions of Egypt, also in hzp "garden." Ideogram for d3tt "estate, farm."

Ideogram for h3st "desert cliffs, foreign land." Determinative DESERT FOREIGN LAND.

Ideogram for h3 "Ha" (desert god).

O6 + G5

 $OII + T_3$

palace plan with bar

II

104

26 <u></u>

.28 29

31

32

lump of

26	\subseteq	mountain	Phonogram dw. Ideogram for dw "mountain,"
27	0	sun rising above mountain	Ideogram for 3ht "Akher" (Essay 2).
28		sun's rays above hill	Phonogram hc, especially in hcj "appear."
29	\triangle	sandy slope	Phonogram q.
30		hill with shrubs	Determinative in j3t "mound," also ideogram for same.
31	2 <u>7 7</u>	path with shrubs	Variant Pri (N31e). Determinative for w3t "road," also ideogram for same. Determinative ROAD, DISTANCE, POSITION. Ideogram for w3j "tend, start" (from w3t "road"). Phonogram hr in jn-hrt "Onuris" (a god), hrw "Horus," and hrw r "except" (from hrj "go far away").
32	Ü	lump of clay	Variant of Aa2 and F52.
33	0	grain of sand	Variants $\circ \circ \circ$ (N33a), $\circ \circ$, $\circ \circ \circ$, $\circ \circ \circ$. Determinative SAND, MINERAL, PELLET. When single, occasional substitute for signs with bad connotations, such as A14 and Z6. When triple, occasional substitute for plural strokes. Determinative in words with qd (from qdj "go around").
34	D	ingot of metal	Variant \bigcirc (N34a). Ideogram for hmt "copper, bronze." Determinative COPPER, BRONZE.
35	a	ripple of water	Phonogram n.
35a	WWW.	three ripples of water	Ideogram for mw "water." Determinative WATER. Phonogram mw.
36	Σ <u>_</u>	canal	Determinative BODY OF WATER. Phonogram mr and mj . Ideogram for mr "canal."
37		basin	Variants (N37a), (N38), (N39), etc. Phonogram š. Ideogram for šj "basin, pool, lake." Determinative of st3t "aroura" (§ 9.7.2), also ideogram for same. Variant of X4 as determinative of zn "open" and znj "pass." Variant of O36.
40		N ₃₇ + D ₅₄	Phonogram šm in forms of šmj "go."
41	\Box	well with water	Variants \cup (N42), \cup (D280a). Determinative WELL. Determinative in bj3 "cauldron, copper" and words with root bj3. Determinative in phuw "outer limits," also ideogram for same (tripled). Often for D280a.

O. Structures and Parts of Structures

X		schematic house plan	Proportions vary. Ideogram for pr "house." Phonogram pr. Determinative BUILDING, PLACE.
		C) / FF	T 1 C 1144. 22
2		$O_1 + T_3$	Ideogram for pr-hd "treasury."
3	018	$O_1 + P_3 + X_3 + W_{22}$	Ideogram for prt-hrw "invocation offering."
4		reed shelter	Phonogram h . Ideogram for $h(?)$ "countyard."
5		winding wall	Phonogram nm. Determinative in mrrt "street." Phonogram mr in mr-wr "Mnsyis" (sacred bull of Heliopolis).
	П		and the same of th
б	Ш	plan of enclosure	Variant (O7). Ideogram for hut "enclosure."
8		O7 + O29	Ideogram for hut-53t "Great Enclosure" (temple of Heliopolis).
9	H	V30 + O6	Ideogram for nbt-hun "Nephthys."
OE	D.	C/6 + G ₅	Ideogram for hwt-hrw "Hathor."
9.00	F.G	Ca 1 G)	Prin.
11	B	palace plan with battlements	Variant (O12). Ideogram for "h "palace."
104	Î	OII+T3	kleogram for "h-hd" "White Palace" or "Palace of the Mace" (a shrine).

13		enclosure with battlements	Variant (O14). Determinative in sblt "wall in" and related words.	45 @ dome-
15		enclosure + W10 + X1	Variant ☐☐ (OI5a). Ideogram for wsht "broad hall."	47 🗪
16	555323	cornice with cobras	Variant [10] (O17). Determinative for t3yt "curtain," also ideogram for same and t3jtj "he of the curtain" (title of the vizier). O17 variant of S22 in t3-wr "port."	49 🕲 area
18		shrine in profile	Determinative in $k3r$ "shrine," also ideogram for same.	50 C threshing
19		shrine with poles	Determinative in pr - wr "Great House" (original shrine of Upper Egypt at Hierakonpolis), also in $jtrt \ \delta m^c t$ "Nile Valley Shrine" (same).	۶۱ راقی pile ه
20		shrine	Determinative SHRINE.	
21		shrine façade	Determinative in zh "booth," also ideogram for same.	
22		booth with pole	Determinative in zh "counsel, advice" and zh "tent, booth," also ideogram for latter.	I A boat on want
23		double platform	Determinative in h3b-sd "Sed Festival," also ideogram for same.	Ia boat
24	\triangle	pyramid and enclosure wall	Determinative PYRAMID.	boat under
25	Î	obelisk	Determinative in the "obelisk," also ideogram for same.	3 Sacred began
26		stela	Determinative STELA, also ideogram for wd "stela."	3a P3 + M23
27	Üİ	columned hall	Determinative HALL. Determinative of h3wj "dusk" (from h3 "office"), also ideogram for same.	boat with
28	-	column with tenon	Phonogram j(w)n. Ideogram for jwn "column."	sf 🗀 sail
29	0	wood column	Variant do . Phonogram °3.	6 mast
30	Y	support	Determinative SUPPORT, also ideogram for zhnt "support."	8 Gar
31	\Box	door leaf	Variant (O31a). Variant in 63wj "door" (two door leaves). Determinative OPEN. Determinative in 63 "door," also ideogram for same.	9 🕹 P8 + 19
32		gateway	Determinative DOORWAY, also ideogram for sb3 "doorway."	10 steering oar
33		palace façade	Determinative in soft "serekh" (Essay 6).	11 mooring stake
34		doorbolt	Phonogram z. Ideogram for z "doorbolt." Variant of R22.	
35	Ā	O ₃₄ + D ₅₄	Phonogram z in zj "go away, perish," zy "which?" (§ 5.11), zbj "send away, go away," and mz "bring."	
36		wall	Determinative WALL. Ideogram for jnb "wall."	z seat
37	Lag .	wall falling	Determinative TOPPLE, TILT.	
38		corner	Determinative CORNER. Ideogram for qubt "council." Determinative or ideogram for tm in the administrative title hij (n) tm "chief of the tm."	2.
39		stone block or brick	Determinative STONE, BRICK.	4 \times headrest
40		stairs	Determinative STAIRWAY, TERRACE. Ideogram for rwd "stairs" and htjw "terrace."	s diest
4. Y.	S. J. L.	double stairs	Determinative STAIRWAY, ASCEND.	6 coffin
43		fence.	Variant ### (O42). Phonogram szp. ssp.	7 brazier with flame
44.	1	emblem of Min	Variant W (O44a) Determinative in j3t "office," also ideogram for same.	

45	a	domed structure	Variant \bigcirc (O46). Determinative in $jp3t$ "private quarters," also ideogram for same.
47		enclosed mound	Variant @ (O48). Ideogram for nhn "Hierakonpolis" and mhnt "jasper."
49		area with intersection	Variant (O49a). Ideogram for <i>nwt</i> "town." Determinative TOWN, SETTLEMENT.
50	0	threshing floor with grain	Phonogram zp in zp "occasion, event," zpj "be left over," and related words. Determinative in zpt "threshing floor."
SI	\(\frac{0}{0} \)	pile of grain	Variant (O51b). Determinative in <i>šnwt</i> "granary," also ideogram for same.

P. Ships and Parts of Ships

			-
I	4	boat on water	Variants $(P1c)$, $(P26)$. Determinative BOAT. Ideogram for "boat" (various readings: dpt , h^cw , jmw , $q3q3w$).
Ia	- OK	boat capsized	Determinative in pn ^c "capsize."
2	$ \mathcal{L} $	boat under sail	Determinative in <i>lntj</i> "sail upstream."
3		sacred boat	Variants (P30), (P34). Determinative GOD'S BOAT. Ideogram for wj3 "sacred bark."
3a	£,	P ₃ + M ₂₃	Ideogram for wj3-nswt "king's bark."
4		boat with net	Variant 😂 (P4a). Phonogram wḥ*.
5	2	boat with net mast with sail	Determinative WIND, AIR. Ideogram for t3w "air" and nfw "sailor."
5 f		sail	Determinative in ht3w "sail."
6	Į.	mast	Variant (P7). Phonogram 'h'.
8	0	oar	Variant in in m3° hrw "justified" (Essay 8). Phonogram hrw. Determinative OAR. Ideogram for hjpt "oar."
9	*	P8 + I9	Ideogram for hr.ff "says, said" (§ 22.18).
10	P	steering oar with rope	Determinative in hmw "rudder" and hmy "steerer."
ΙΙ	V	mooring stake	Determinative in <i>mjnj</i> "moor, die" and related words. In hieratic often identical with T14.

Q. Domestic and Funerary Furniture

		-	· ·
I		seat	Ideogram for st "seat, place." Phonogram st . Phonogram ws in $wsjr$ "Osiris." Phonogram htm .
2		portable seat	Phonogram ws in wsjr "Osiris." Ideogram for st "seat."
3		stool	Phonogram p.
4	\mathcal{I}	headrest	Determinative in wrsw "headrest."
5		chest	Determinative CHEST, BOX.
б		coffin	Determinative in qrs "bury" and related words, also ideogram for same.
7	Ą.	brazier with flame	Determinative FIRE. Ideogram for <i>ssf</i> "temperature." When doubled, ideogram for <i>nsrsr</i> "flame" in <i>jw-nsrsr</i> "Island of Flame" (locality of creation and in the Duat).

R. Temple Furniture and Sacred Emblems

440			MENAL I MOM &				
	R. Temple Furniture and Sacred Emblems						
I	0 <u>00</u>	table with offerings	Variants (R2), (R36a). Determinative in \(\begin{align*}(\) \) (R36a). Determinative in \(\beta \) 3wt/\(\beta \) 3yt "altar," also ideogram for same.	8 LL ALEC			
3		low table with offerings	Determinative in wdhw "offering table," also ideogram for same.	9 41 double			
4		bread loaf on mat	Phonogram htp. Ideogram for htp "offering slab."	ro C headann			
5	\sim	censer	Variant $(R6)$. Phonogram $k(3)p$. Determinative in $k3p$ "fumigate," also ideogram for same.	II 🕙 broad			
7	4	bowl with smoke	Determinative of sntr "incense," also ideogram for same. Variant of W10a/Aa4.	I2 Find bead and			
8		cloth wound on pole	Ideogram for nfr "god." Phonogram nfr. Determinative GOD.	x3 S12+D			
9	3	R8 + V33	Determinative for bd "incense," also ideogram for same.	14 S12 + T			
10		R8 + T28 + N29	Variants (R10e), (R50). Ideogram for hrj-ntr/hrt-ntr "necropolis."	14a S12+			
II		reed column	Phonogram $\underline{d}d$, also doubled with the same value. Ideogram for $\underline{d}d$ "djed-column/amulet."	I.5 The faience			
12	A	carrying standard	Determinative in j3t "standard." Usually part of other signs.				
14	ř	feather on standard	Variant (R13). Ideogram for jmnt "West" and wnmj "right."	18 ÖÖ bead medi			
15	<u></u>	spear emblem	Variant (R15b). Ideogram for j3b "East, left." Variant of U23.	19 (F) seal on me			
16	7	scepter with feathers	Determinative in wh (emblem of Qus), also ideogram for same.	20 🖟 seal on 🚅			
17	#	wig with feathers on pole	Variants (R17b), (R18). Determinative in 13-wr "This" (nome of Abydos), also ideogram for same.	2I O ring			
19	T	S40 with feather	Ideogram for w3st "Thebes" (town and nome).	22 Ashoulder lead			
20	P	Seshat emblem	Variant (R21). Ideogram for sš3t "Seshat" (a goddess).	23 A knowed			
22	900	Min emblem	Variants (R22a), (R23a), (R23a). Ideogram for mnw "Min" (a god). Without standard, phonogram hm in hm "skrine" and hm "Letopolis" (town in the Delta).	23 W knotted 24 knotted 25 M garmen			
24	\ \ \	Neith emblem	Variants I, (R24a), (R24b), (R24c), (R25),	26 🖟 kilt			
			(R25a), (R25b). Determinative in njt (originally nrt) "Neith," also ideogram for same.	130a strip of deal			
6 r	M	emblematic cobra	Determinative in <i>injw</i> "desert border," also ideogram for same.	r16 IIII cloth with a r18 IIIII cloth with a r18			
		_		28 Cloth with			
	Ω	S.	Regalia and Clothing				
I		White Crown	Variant (\$2). Determinative WHITE CROWN. Ideogram for hat "White Crown."	29 folded dod			
47a	4	SI on standard with flail	Determinative in b3b3y "Babay" (a god), also ideogram for same.	30 T S29 + I9			
3		Red Crown	Variant (S4). Determinative RED CROWN. Phonogram n. S3 variant of L2 as emblem of King of Lower Egypt.	31 S29 + U2 32 cloth with fine			
5	4	Double Crown	Variant (\$6). Determinative in shorti "Double Crown," also ideogram for same. Determinative CROWN.	33 A sandal			
			grant tot same. Determinative extown.	34 sandal strap			

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	n/>		
7	25 J	Blue Crown	Determinative in hprš "Blue (War) Crown," also ideogram for same.
8		Atef Crown	Determinative in 3tf "Atef Crown," also ideogram for same.
9	4	double plumes	Determinative in šwtj "double plumes," also ideogram for same.
10	q	headband	Phonogram $m\underline{d}h$. Determinative in $w3hw$ "wreath" and $m\underline{d}h$ "headband," also ideogram for latter.
11	V	broad collar	Determinative in wsh "broad collar," also ideogram for same. Phonogram wsh.
12	(amp)	bead collar	Variant $[M]$ (S12a). Ideogram for nbw "gold" and related words. Determinative PRECIOUS METAL.
13		S12 + D58	Phonogram nb.
14	المملس	$S_{12} + T_3$	Ideogram for hā "silver."
14a	Page 1	S12 + S40	Ideogram for <u>d</u> ^c m "electrum."
15	777	faience pectoral	Variants (S16), (S17), (S17), (S17a). Determinative in the "sparkle" and related words, also ideogram for same. Ideogram for šzmi "malachite" and related words.
18	ÖÜ	bead necklace	Determinative in <i>mnjt</i> "bead necklace, counterweight," also ideogram for same.
19	P	seal on necklace	Ideogram for htm "seal" and related words.
20	Q	seal on neckłace	Determinative SEAL. Ideogram for htm "seal" and $s(n)$ " tj "ring" (§ 9.7.3). Variant of E31.
21	0	ring	Determinative RING.
22	H	shoulder knot	Phonogram s(3)t. Determinative in t3-wr "port (of ship)," also ideogram for same.
22			
23	M	knotted cloth	Phonogram dmd/dmd. Different from Aa6.
24	M	knotted cloth knotted belt	Phonogram dmd/dmd. Different from Aa6. Phonogram £3z. Ideogram for £3zt "knot, vertebra."
24 25			
24 25 26		knotted belt	Phonogram £3z. Ideogram for £3zt "knot, vertebra."
		knotted belt garment with ties	Phonogram t^3z . Ideogram for t^3zt "knot, vertebra." Ideogram for j^c3w "guide, dragoman, interpreter."
26		knotted belt garment with ties kilt	Phonogram £3z. Ideogram for £3zt "knot, vertebra." Ideogram for f ^c 3w "guide, dragoman, interpreter." Determinative in šndyt (originally šndwt) "kilt," also ideogram for surne.
26 I30a		knotted belt garment with ties kilt strip of cloth	Phonogram 13z. Ideogram for 13zt "knot, vertebra." Ideogram for j ^c 3w "guide, dragoman, interpreter." Determinative in šndyt (originally šndwt) "kilt," also ideogram for særne. Determinative in d3jw "cloak," also ideogram for særne.
26 130a 27		knotted belt garment with ties kilt strip of cloth cloth with two fringes	Phonogram 13z. Ideogram for 13zt "knot, vertebra." Ideogram for je3w "guide, dragoman, interpreter." Determinative in šndyt (originally šndwt) "kilt," also ideogram for same. Determinative in d3jw "cloak," also ideogram for same. Determinative in mnlt "cloth," also ideogram for same. Determinative in jfdj "four-ply linen," also ideogram for same. Determinative in sjsj "six-weave linen," also ideogram for same.
26 130a 27 116		knotted belt garment with ties kilt strip of cloth cloth with two fringes cloth with four fringes	Phonogram 13z. Ideogram for 13zt "knot, vertebra." Ideogram for je3w "guide, dragoman, interpreter." Determinative in šndyt (originally šndwt) "kilt," also ideogram for særne. Determinative in d3jw "cloak," also ideogram for særne. Determinative in mnlt "cloth," also ideogram for særne. Determinative in jfdj "four-ply linen," also ideogram for særne. Determinative in sjsj "six-weave linen," also ideogram for særne. Variant (V48). Determinarive CLOTH.
26 I30a 27 I16 I18		knotted belt garment with ties kilt strip of cloth cloth with two fringes cloth with four fringes cloth with six fringes	Phonogram 13z. Ideogram for 13zt "knot, vertebra." Ideogram for je3w "guide, dragoman, interpreter." Determinative in šndyt (originally šndwt) "kilt," also ideogram for same. Determinative in d3jw "cloak," also ideogram for same. Determinative in mnlt "cloth," also ideogram for same. Determinative in jfdj "four-ply linen," also ideogram for same. Determinative in sjsj "six-weave linen," also ideogram for same.
26 I30a 27 I16 I18		knotted belt garment with ties kilt strip of cloth cloth with two fringes cloth with four fringes cloth with six fringes cloth with fringe + \$29	Phonogram 13z. Ideogram for 13z1 "knot, vertebra." Ideogram for je3w "guide, dragoman, interpreter." Determinative in šndyt (originally šndwt) "kilt," also ideogram for sarne. Determinative in d3jw "cloak," also ideogram for same. Determinative in mnht "cloth," also ideogram for same. Determinative in jfdj "four-ply linen," also ideogram for same. Determinative in sjsj "six-weave linen," also ideogram for same. Variant (V48). Determinative CLOTH. Phonogram s. Abbreviation for snb in "nh.(w)-(w)d3.(w)-s(nb.w)
26 I30a 27 I16 I18 28		knotted belt garment with ties kilt strip of cloth cloth with two fringes cloth with four fringes cloth with six fringes cloth with fringe + \$29 folded cloth	Phonogram 13z. Ideogram for 13zt "knot, vertebra." Ideogram for je3w "guide, dragoman, interpreter." Determinative in šndyt (originally šndwt) "kilt," also ideogram for sarne. Determinative in d3jw "cloak," also ideogram for same. Determinative in mnlt "cloth," also ideogram for same. Determinative in jfdj "four-ply linen," also ideogram for same. Determinative in sjsj "six-weave linen," also ideogram for same. Variant (V48). Determinarive CLOTH. Phonogram s. Abbreviation for snb in "cnlt.(w)-(w)d3.(w)-s(nb.w) (§ 17.20.2).
26 I30a 27 I16 I18 28 29		knotted belt garment with ties kilt strip of cloth cloth with two fringes cloth with four fringes cloth with six fringes cloth with fringe + S29 folded cloth S29 + I9	Phonogram 13z. Ideogram for 13z1 "knot, vertebra." Ideogram for j ^c 3w "guide, dragoman, interpreter." Determinative in šndyt (originally šndwt) "kilt," also ideogram for sarne. Determinative in d3jw "cloak," also ideogram for same. Determinative in mnlt "cloth," also ideogram for same. Determinative in jfdj "four-ply linen," also ideogram for same. Determinative in sjsj "six-weave linen," also ideogram for same. Variant (V48). Determinarive CLOTH. Phonogram s. Abbreviation for snb in "nlt.(w)-(w)d3.(w)-s(nb.w) (§ 17.20.2). Phonogram in sf"yesterday."
26 130a 27 116 118 28 29 30 31		knotted belt garment with ties kilt strip of cloth cloth with two fringes cloth with four fringes cloth with six fringes cloth with fringe + S29 folded cloth \$29 + I9 \$29 + U2	Phonogram 13z. Ideogram for 13zt "knot, vertebra." Ideogram for j ^c 3w "guide, dragoman, interpreter." Determinative in šndyt (originally šndwt) "kilt," also ideogram for særne. Determinative in d3jw "cloak," also ideogram for særne. Determinative in mnlt "cloth," also ideogram for særne. Determinative in jfdj "four-ply linen," also ideogram for særne. Determinative in sjsj "six-weave linen," also ideogram for særne. Variant (V48). Determinarive CLOTH. Phonogram s. Abbreviation for snb in "cnlt.(w)-(w)d3.(w)-s(nb.w) (§ 17.20.2). Phonogram in sf" yesterday." Phonogram sm3.

35		sunshade or fan	Variant (S36). Ideogram for <i>šwt</i> "shadow, shade." Determinative in <i>sryt</i> "fan," also ideogram for same. Doubled (S36), ideogram for <i>hjpwj</i> "Hepwi" (a god).
37	ĵ.	fan	Determinative in hw "fan," also ideogram for same.
38	7	crook	Phonogram $hq3$. Determinative in $hq3t$ "scepter," also ideogram for same. Variant of S39.
39	1	shepherd's crook	Phonogram 'wt in 'wt "flock" (from 'wt "crook").
40	1	animal-headed staff	Phonogram w3s. Ideogram for w3s "staff" of this shape. Ideogram for j3tt "milk, cream" and "Iatet" (milk goddess). Doubled, phonogram w3b in w3bwj "Wabwi" (name of a nome) and w3bwt "Wabut" (a town). Variant of S41 and R19.
40a	4	S40 on standard	Variant of S40 as ideogram for j3tt "milk, cream" and "Iatet."
41	Å	animal-headed staff	Phonogram $\underline{d}^{\epsilon}m$ in $\underline{d}^{\epsilon}mw$ "fine gold" (from $\underline{d}^{\epsilon}m$ "staff" of this shape).
42	7	scepter	Phonogram shm. Determinative in http "manage," also ideogram for same, especially in titles. Phonogram 633. Ideogram for 633 "scepter" and "stela." Ideogram for shm "sistrum."
42a	A	lotus-bud scepter	Determinative in nhbt "lotus-bud scepter," also ideogram for same.
43		staff	Phonogram md. Ideogram for mdw "staff"
44	fa	staff with flail	Determinative for 3ms "staff;" also ideogram for same.
45	V	flail	Determinative in nh3h3w "flail," also ideogram for same.
		TEL THE C	TT 101 1.

T. Warfare, Hunting, and Slaughter

I	~	mace with flat head	Phonogram mn.
2	0	T ₃ tilted	Determinative SMITE.
3	Ì	mace with round head	Variant 🌓 (T4). Phonogram hd. Ideogram for hd "mace" of this shape.
5	ħ	T ₃ + I ₁₀	Phonogram hd.
6	Ħ	T3 + I10 + I10	Phonogram h <u>dd</u> .
7	5	axe	Determinative AXE and related words.
7a	J	axe	Determinative in 3qhw "axe" of this shape.
8	Ĩ	dagger	Phonogram tp. Determinative in mtpnt "dagger" of this shape.
8a	Û	dagger	Determinative in b3gsw "dagger" of this shape.
9	v=v	bow	Variants \Leftrightarrow (T9a), \Leftrightarrow (T10). Phonogram $p\underline{d}/pd$. Determinative in $p\underline{d}t$ "bow," also ideogram for same and words of the same root.
11	· 	arrow	Phonogram zwn. Determinative ARROW.
12	S.	bowstring	Phonogram rwd/rwd. Determinative in words with 3r (3j, 3jr, from 3r "restrain"). Ideogram for d3r "subdue." Determinative for rwd "bowstring," also ideogram for same.
13		pieces of wood tied	Phonogram rs in rs "wake" and related words.

13 🔪 plow

15 June sled

14		throw-stick	Variant $\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \$
16	$ \checkmark $	scimitar	Determinative in hpš "scimitar."
17		chariot	Determinative in wrrt "chariot," also ideogram for same.
18	ATPLE IN	crook with package attached	Phonogram <i>šms</i> .
19	J.	bone harpoon head	Variant (T20). Phonogram qs. Determinative BONE, TUBE. Determinative in qrs "bury," twr "pure" (from twr "tube"). Ideogram for gnwt "annals" and gnwtj "sculptor" (often double in the latter).
21	-6-	harpoon	Variant $\sqrt{\frac{1}{\epsilon}}$. Phonogram w^{ϵ} in w^{ϵ} "one" and related words.
22	A	arrowhead	Variant (T23). Phonogram sn.
24		fishing net	Phonogram ^c h/jh. Determinative NET.
25	\mathbb{A}	reed float	Phonogram <u>d</u> b3/db3.
27	A	bird trap	Variant (T26). Determinative in sht "trap," also ideogram for same.
28	M	butcher's block	Phonogram <u>h</u> r.
29		$T_{30} + T_{28}$	Determinative in nmt "slaughtering place," also ideogram for same.
30		knife or saw	Determinative KNIFE, SHARP. Ideogram for dmt "knife."
31	8	knife sharpener	Variants \mathfrak{M} (T32), \mathfrak{M} (T33). Phonogram sšm in sšm "guide" and related words.
35		butcher knife	Variant $\oint_{\mathcal{C}}$ (T34). Phonogram nm . Determinative in nm "butcher knife."

U. Agriculture, Crafts, and Professions

	>		Variant \searrow (U2). Phonogram $m3$. Determinative REAP, CROOKED.
-	_	U1 + D4	Phonogram m3 in m3 "see."
4		UI + Aaii	Variant \Rightarrow (U5). Phonogram $m3^c$ in $m3^c$ "true, correct," and related words.
6		hoe	Variants (U7), (U6a), (U7a). Phonogram mr. Determinative HACK. Variant of U8.
8		hoe	Phonogram ḥn (from ḥnn "hoe").
9	100	grain-measure with grain	Determinative GRAIN. Ideogram for hq3t "heqat" and jpt "oipe" (§ 9.7.4).
10	, n 🖰	M ₃₃ + U ₉	Determinative GRAIN. Ideogram for hq3t "heqat" and jpt "oipe" (§ 9.7.4). Ideogram for jtj "barley, grain." Variant of U9 as determinative.
10	, n 🖰	M ₃₃ + U ₉	
10	, n 🖰	0	Ideogram for jtj "barley, grain." Variant of U9 as determinative.
109	, n 🖰	M ₃₃ + U ₉ S ₃₈ + U ₉ pitchfork	Ideogram for jtj "barley, grain." Variant of U9 as determinative. Variant

lasso

looped rope

cord with ends up

round cartouche

cord with ends down

16		loaded sled with jackal's head	Determinative in bj3 "wonder" and related words, also ideogram for
		niale and havin	same. Determinative SLED. Variant (U18). Phonogram grg.
17		pick and basin	
21		adze adze and block of wood	Variant (U20). Phonogram nw. Phonogram stp/stp.
22	Q	chisel	Determinative in mnly "functional." Determinative CARVE.
23	Ī	chisel	Phonograms 3b and mr.
25	4	drill for stone	Variant (U24). Ideogram for hmwt "craft" and related words.
26	1	drill for beads	Variant ↓ (U27). Ideogram for wb3 and related words. Occasional ant of U24~25.
29	<u> </u>	fire-drill	Variant (U28). Phonogram d3. Abbreviation for wd3 in (w)d3.(w)-s(nb.w) (§ 17.20.2).
30		kiln	Phonogram t3.
31	\	baker's take	Determinative in <i>lnr</i> "restrain" and related words, also ideograms. Determinative in <i>rth/jth</i> "restrain." Determinative in <i>rthr</i> also ideogram for same. Variant of D19–20.
32		pestle and mortar	Determinative in smn "set, fix" (from smn "flatten dough"). Determinative POUND, HEAVY. Determinative in hzmn "natron; bronze ideogram for same.
33	J	pestle	Phonogram tj/t .
34	Ŷ	spindle	Variant (U35). Phonogram hsf. Determinative in hsf "spin"
36	V	launderer's club	Phonogram hm.
37	P	razor	Determinative in heq "shave."
38		scale	Determinative in mly3t "scale," also ideogram for same.
39		upright of scale	Variants] (U40),] (U40a), Determinative in wtz "hold wear" and tzj "pick up."
41		plumb bob	Determinative in th "plumb bob."
		V. R.	ope, Baskets, and Cloth
1	8	coil of rope	Variant & (V1a). Determinative ROPE, TIE, COIL. Ideogram for (§ 9.1). Phonogram šn in šnt "dispute." Different from Z7.
2	+	$V_1 + C_{134}$	Determinative in st3 "pull" and 35 "hasten," Ideogram for \$35 " (§ 9.7.2).
3	- 264	three V1 + O3.4	Ideogram sį3w in r-sį3w "necropolis" (of Giza).

Phonogram w3.

Variant 🎗 (V8). Phonogram 3n.

Determinative in sntj "lay out," also ideogram for same.

Phonogram šs and šsr. Ideogram for šsrw/šs "linen." Variant of Variant

Determinative in šnw "circuit" (of the sun), also ideogram Determinative in šnw "cartouche."

		II	K	end (
		12	10	string
	1.	3 &		hobbli V13 +
				v13 +
	19	A	h	obble (
	20	\cap	V	19 wiri
	21	Th	V	19 wid 20 + II nip rd wou
	23	7	wł	nip
22	24	Ŷ	COI	d wou
	26	*	spo	ol with
2	8) paso	wic	k
2	9		swal	0
	0 -		bask	
3	1 6	>	bask	et with
32	×	Ď	wick	er satc
33	2	3 1	ગ્લક	
36	Ĭ	r	ecept	acle of
37	C	b	anda	ge
38	()	ho	ndac	ge
39	Ä	tie		C
	Zia	+× 1		
I	Ħ	oil-	-i-a	
-		OH-	lar	

IC		cartouche	Surrounding names of kings, queens, and some gods. Determinative in $\delta n \nu$ "cartouche" and $r n$ "name."
II	K	end of cartouche	Determinative in dnj "dam" and ph3 "split." Ideogram for ph3, a kind of grain. Ideogram for djwt/dyt "shriek."
12	el	string	Determinative in flt "loosen," ^c rq "bind," šfdw "papyrus scroll," and other words associated with STRING. Determinative in ^c rq "swear" and ^c rqy "last day of the month" (§ 9.8) (from ^c rq "bind"), also ideogram for latter. Ideogram for flt "loosen." Determinative in fnltw "Phoenicians."
13	\$	hobble	Variant \Longrightarrow (V14). Phonogram t/t .
15		V13 + D54	Phonogram jt in forms of jtj "take possession."
16	e3337/9	hobble for cattle	Variants $(V16a)$, $(V17)$, rolled-up tent), $(V18)$. Phonogram $z3$ in $z3$ "protection" and related words.
19	ff	hobble for cattle	Determinative SHRINE in k3r "shrine," qnj "palanquin" (also qnj "sheaf"), \$tyt "Sokar shrine." Determinative in tm3 "mat" and tm3 "cadaster," also ideogram for latter. Determinative in h3r "sack" (§ 9.7.4), also ideogram for latter. Determinative in mdt "stable, stall," also ideogram for latter.
20	0	V19 without horizontal	Ideogram for $m\underline{d}w$ "10" (§ 9.7.1).
21	M	V20 + I10	Phonogram md.
23	7	whip	Variant (V22). Phonogram mh.
24	Ŷ	cord wound on stick	Variant (V25). Phonogram wd/wd.
26	200	spool with thread	Variant \sim (V25, without thread). Phonogram $^c\underline{d}/^cd$. Determinative in $^c\underline{d}$ "reel," also ideogram for same.
28	ž	wick	Phonogram h .
29	Î	swab	Phonograms $w3h$ and sk . Determinative in hsr "ward off." Variant of M1 in m^cr "fortunate."
30	\bigcirc	basket	Phonogram nb.
31	\bigcirc	basket with handle	Variant \sim (V31a) in hieroglyphic transcriptions of hieratic texts, where the handle always faces the front. Phonogram k .
32	¤ İ ≫	wicker satchel	Variant (V96). Determinative in g3wt "bundle," hence also in g3w "absence, lack," hence also in d3rw "need." Determinative in msnw "harpooner." Phonogram msn in msn "Mesen" (a Delta town).
33	8	bag	Variants \bigcirc (V34), \bigcirc (V35). Determinative in " f " "pack, envelop," stj "perfume," and $ss(t)$ "fine linen." Phonogram g in a few words. Ideogram for $sstw$ "grain." Determinative LINEN.
36	Ť	receptacle of cloth	Phonogram hn.
37	Ó	bandage	Determinative in jdr "herd," also ideogram for same. Determinative in jdr "bandage."
38	()	bandage	Determinative in wt "wrapping."
39		tie	Ideogram for tjt "Isis-knot" (amulet).

W. Stone and Ceramic Vessels

1 Ö oil-jar

Determinative OIL. Ideogram for mrht "oil."

440			SIGN LIST	
2	Î	W1 without ties	Phonogram b3s in b3stt "Bastet" (goddess). Determinative in b3s "oil jar." Variant of W1.	4 🗆 🛌
3		alabaster basin	Variant (W4). Determinative FEAST. Ideogram for h3b "feast."	6 🕞
5		$T_{28} + W_{3}$	Ideogram for htj-h3bt "lector priest."	7 /
6	\bigcirc	metal vessel	Determinative in wh3t "cauldron."	8 🔥
7	\bigcirc	granite bowl	Variant \bowtie (W8). Determinative in $m3t$ "granite" and $m3t$ "proclaim." Determinative in $3bw$ "Elephantine," also ideogram for same. Determinative in $3bt$ "family."	• (<u>M</u>)
9	8	stone jug	Phonogram hnm.	
10	\Box	cup	Determinative in words with 'b. Determinative in wsh "wide" and related words, also ideogram for same. Phonogram hnw in hnwt "mistress" (from hnt "cup"). Determinative CUP. Variant of N41 in words with bj3.	I Department
Ioa	∇	pot	Variant ∇ (Aa4). Phonogram $b3$ in conjunction with E10 or G29.	3 FF
12		jar stand	Variant (WII). Phonogram g. Determinative in nst "seat," also ideogram for same. Variant of WI3 and O45.	3 e ^o l sense
13	\Box	pot	Determinative in dšrt "red-ware," also ideogram for same.	S game beauti
14	Ω	water jar	Phonogram hz/hs. Determinative in hzt "water jar" and snbt "jar," also ideogram for former.	of △ game
15		water jar with water	Variant { (W16). Determinative in qbb "cool" and qbh "cool, water," also ideogram for latter.	7 D harp
18		water jars in a rack	Variants (W17), (W18a), (W17a). Phonogram <i>Int.</i> Ideogram for <i>Intw</i> "jar-rack."	8 ↓ sistrum
19	Š	milk jug with handle	Phonogram mj (originally mr). Determinative in mhr "milk jug."	
20	\$	milk jug with cover	Variant ⊕ (W59). Determinative in jrtt "milk."	I l stroke
21	₩	wine jars	Determinative in jrp "wine."	2 stroke
22	8	beer jug	Variant 🖔 (W23). Determinative POT. Ideogram for linqt "beer" in offering formulas. Ideogram for wdpw "waiter."	
24	Ō	pot	Phonogram nw . Phonogram jn in jnk (Is pronoun). Variant of N33 in words with qd . Determinative in $\underline{d}3\underline{d}3t$ "council" and $n\underline{h}bt$ "Nekhbet" (goddess), for unknown reasons. Often combined with Aa27 as phonogram $n\underline{d}$. Variant of W22–23 as determinative.	5 \ diagonal 4 \\ two strokes 2 three strokes
24a		W24 + N352	Ideogram for $m-\underline{h}nw$ "inside" = $m(w)-\underline{h}(r)-nw$.	2 to the store
25		W24 with legs	Phonogram jn in forms of jnj "get, fetch, bring."	
54	<i></i>	pot pouring water	Variant of D60 and A6.	_
				6 hieratic variant
			X. Bread	7 C from hieran
			A. Dicau	8 O oval
1	۵	flat loaf of bread	Phonogram t . Ideogram for t "bread." Often phonogram for $(j)t(j)$ "father," alone or in conjunction with I9.	9 × crossed sticks
2	Θ	tall loaf of bread	Variant \bigcirc (X3). Determinative BREAD, FOOD. Ideogram for t "bread" in offering formulas. Ideogram for <u>dhwtj</u> "Thoth." Variant of X1 as phonogram for (j)t(j) "father."	II crossed planks

			51GN LIST 44/							
4		bread roll	Variants (X4a), and (X5). Determinative BREAD, FOOD. Determinative in words with zn (from znw "food offerings"). Variant of W3.							
6	(i)	round loaf of bread	Determinative in p3t "origin" and related words; and in p3t "loaf"							
7	\triangle	half-loaf of bread	Determinative BREAD. Doubled, ideogram for wnm "eat."							
8	\mathbb{A}	bread mold	Phonogram dj/d (originally $\underline{d}j$) in forms of rdj "give," rarely in other words.							
Y. Writing, Games, and Music										
I		papyrus scroll	Variants , — (Y2), — (Y1a). Determinative WRITING, ABSTRACT CONCEPTS. Ideogram for dmd "total." Ideogram for md3t "scroll" and md3t							

I	_~	papyrus scroll	Variants 1, - (Y2), - (Y1a). Determinative WRITING, ABSTRACT
			CONCEPTS. Ideogram for dmd "total." Ideogram for md3t "scroll" and md3t
			"chisel."
3		scribe's kit	Variant (Y4). Ideogram for zh3 "write" and related words. Deter-
			minative in n^{ee} "smooth" and \underline{tms} "ruddy" and related words, also ideogram for same. Determinative in $mnhd$ "scribe's kit."
5		game board and pieces	Phonogram mn.
б		game piece	Determinative in jb3 "game piece," also ideogram for same. Determinative in jb3 "dance," also ideogram for same.
7		haxp sistrum	Determinative in bjnt "harp."
8	Ť	sistrum.	Determinative in 255t "sistrum." Variant of S42.
го		bundle of stems	Determinative in fet "murdergusness" (from fe "cut").

		Z	. Strokes and Figures
K	10	stroke	Used as ideogram of signs meant to be read as ideograms rather than phonograms (§ 3.3). Occasionally transferred to phonograms: for example, \P hr "face" but also preposition hr "upon." Determinative in w^c "one," also ideogram for same. Written one to nine times as ideogram for numerals I to g (§ g , I). Substitute for AI.
\$	\	diagonal stoke	Replacement for complex or dangerous signs.
4	//	two strokes	Variant II (Z49). Phonogram i as ending. Determinative DUAL
2	111	three strokes	Variants III, NN (Z2c), (Z3a), (Z3), II and (Z2a-b), IIII, ooo (N33a). Determinative PIURAL Also used with words that are plural in meaning, such as collectives, food, and minerals, and with singular words ending in wor us ("false plurals"): § 4.6. Determinative in hmt "think" (from hmtw "three").
б		hieraric variant of A13-14	Determinative DUE, ENEMY. Sometimes similar to F20.
7	6	from hieratic variant of G43	Phonogram w. Different from VI.
8		oval	Determinative RCUND, OVAL.
9	\times	crossed sticks	Variant 🄀 (Z10). Determinative BRFAK, CROSS, NUMBER. Phono-

Phonogram jm. Variant of M42.

crossed planks

grams sw3/zw3 in sw3j "pass" and zw3 "cut off," sd in sdt "flame," sbn in sbn "mix" and related words, hbs in hbsw "cultivation," wp in wp-st "detail, breakdown," and wr in a few words.

Aa. Unclassified

I		placenta?	Variant (). Phoneme b.
2	0	pustule or gland	Determinative SWELLING, UNHEALTHY. Variant of a number of older signs: F52 and N32 as determinative EXCREMENT, CLAY; M41 as determinative in '5' "cedar"; V32 as determinative in g3w "absence, lack" and g3wt "bundle"; V38 as determinative in wt "bandage" and related words, and srwh "treat," also ideogram for former; W6 as determinative in wh3t "cauldron," also phonogram wh3 in same and in wh3t "oasis"; W7 as determinative in m3t "granite" and 3bw "Elephantine"; Z10 as determinative in h5b "count," also ideogram for same.
3	abla	A22 with liquid emerging	Variant of Aa2 as determinative SWELLING, UNHEALTHY.
4	$\overline{\nabla}$	pot	Variant of W10a.
5	A	part of a ship	Variant $ (Aa5a)$. Phonogram $h(j)p$. Ideogram for $hjpt$ "oar."
6	M	unknown	Determinative in 1m3 "cadaster" and 1m3 "mat." Different from S23.
7		unknown	Variant Determinative in sqr "smash."
8		irrigation channel?	Phonogram qn . Determinative of $sp3t$ "estate, farm," also ideogram for same. Determinative of $\underline{d}3\underline{d}3t$ "council." Variant of N24 as ideogram in $sp3t$ "nome"; O34 as phonogram z in $zmjt$ "desert"; V26 as phonogram $\underline{c}\underline{d}$.
9	H	unknown	Determinative in hwd "rich."
10	_	unknown	Determinative in drf "writing."
ΙΙ		platform	Variants $\ , \ $, \longrightarrow (Aa12). Phonogram $m3^c$. Determinative in $tnt3t$ "platform."
13		unknown	Variants (Aa14), (Aa15, with horizontals parallel). Phonograms jm and m. Variant of Aa16.
16		front half of Aa13	Ideogram for gs "side, half," phonogram gs.
17	_	lid	Variant 🗂 (Aa18). Phonogram s3. Ideogram for s3 "back."
19	Λ	unknown	Determinative in <i>lsr</i> "prepare" and <i>lsrj</i> "terrified" and related words. Determinative in <i>t3r</i> "secure."
20	A	bag for clothing	Phonogram ^c pr.
21		unknown	Variant (Aa22). Phonogram $w\underline{d}^c$. Ideogram for $w\underline{d}^cw$ "judged one" (term used in place of $st\underline{h}/st\underline{s}$ "Seth").
24	V=V	warp between stakes	Variant (Aa23). Determinative in mdd "puncture, press, adhere" and related words, also ideogram for same.
	4		Ideogram in zm3 "stolist" (priest's title).
26	Y	unknown	Determinative in sbj "rebel."
27	c(3a	spindle	Phonogram nd. Often used in conjunction with W24.
28		builder's level	Variant (Aa29). Phonogram qd.
31	Ò	frieze element	Variant (Aa30). Determinative in hkr "adorn" and related words, also ideogram for same.
32		bow	Variant . Phonogram stj/stj in t3-stj "Nubia" and stj "ocher."

Often the grows sign itself. To four groups and animals, ant forms, are asterisk, rather be found under the sign of the sign o

The size and hieroglyphic in surrounding signiticular sign: "Horizontal Signitary in the signitude of the signitude of the significant of the size and significant of the size and significant of the size and significant of the size and significant of the size and significant of the size and significant of the size and

o N33	O D12	
N15		
Aa3	○ Z8	Og
	∠¹ X 7	∠ Na
₩ D280a	♥ V37	▽ Daŋ
√ N34	[] U30	\textsquare \texts
∰* M36		₩, M ₃ 8
∯: U41	() W9	□ M31
d Aa17*	O38	
ℚ Z ₇	N T12	VII K

Signs Arranged by Shape

Often the group to which a particular hieroglyph belongs is not immediately evident from the sign itself. To make it easier to find such signs in the preceding list, they are arranged below in four groups according to their shape. Signs that are readily identifiable, such as figures of people and animals, are not included. Signs that have no separate entry in the preceding list, such as variant forms, are identified by the number of the primary sign with which they are listed, plus an asterisk, rather than by their own number: N10 \bigcirc , for example, is numbered N9*, because it will be found under N9 in the preceding list.

The size and proportions of the signs in the four groups below are those most often found in hieroglyphic inscriptions. Because hieroglyphs can vary in size and proportion depending on the surrounding signs, however, you may need to look in more than one group before you find a particular sign: [], for example, appears under "Small Signs" ([], its usual shape) rather than in "Horizontal Signs."

Small Signs

o N33	O D12	O S21	O Aai*	N5	⊖ N9	○ N9*	⊕ O47*	(ф.) Хб	⊜ Aaī	O O50		@ O49*
N15	⊚ N5a	© III N5a*	(N ₇	₩ N8	© N27	Ω V9	Ō ₩24	Ck Sio	N6	© \$11	H8	O Aa2
Aa3	□ Z8	© O47	□ N20*	∇	Ω XI	○ X2*	⊖ X 2	△ M35	∩ Y6	Ģ U22	☐ O ₄₅ *	(a) O45
	∠ X 7	△ N29		∩ V20	⊕ V19	∩ Aa19	ℚ V7	₽ V7*	Q \$20	₩ V6	₩ 1,141	∪ N41*
□ D280a	♥ V37	▽ D27	∪ D27*	ზ V33	Ò ∇33*	Ů N32	7 F52	\(\)\(\)\(\)\(\)\(\)\(\)		<i>D</i> F21	F ₄₃	₽ F41
√ N34	∄ U30		□ N34*	□ W13	W12*	WI2	<u>M</u> T28	□ W10	∇ W10a	∜ W10a*	₽ R7	₩ M39
∰ M36	™ M36*	M ₃ 8	,.^□ U9	, U10	♡ F34	₩6		∂ W22	∜ W22*	₩20*	⊕ ₩20	₩ ₩21
Û U41	(5 W9			∠ D11	∑> D14	<>> K 6		L6	M41	□ Q3	 O39	∠ Aa17
Ğ Aa17*	O38	F Aas*	Aa5	Or	O ₄	□ O ₅	Aa16	≖ N23	亚 N23*	× Z9	♥ VI	© Vı*
@ 7.7	χ. Τ12	K VII	T24	∑) F22	₩ F37*	*/* F37*	°° N33*	°,° N33*	M33*			

Horizontal Signs

A0000A		<==00==	d C D		\approx	7		900	88	0-0-0		 €
N35	O ₃₄	R22	R22*	S24	W7*	O35	V_2	V_3	V26*	Aa8	Aa10	TII
4	Tar			3000000			<u> </u>					
Т21	M ₃	U ₃ 1	Yıo	N24	N16*	N16	N16*	N18	S130a	X4*	X_4	X4*
—			2_6	>			Jever					⊳ ——⊲
X ₄ *	N19	N20	V26	R24	Vio	D48	M8	Aa11*	Aarı	N37	N37*	N37*
			, = 0		,		2.00			- 13/	1137	2.3/
			^						72		-416	
	374	37-		37) C	Н	C					
N37*	Y1*	Yı	R ₄	Y5	N36	Aa9	S32	N40	U17	U17*	T27*	T27
											100	\circ
11111	<u> 2999</u>	I I E	$2\frac{\Delta}{\Delta}$	~	шш"			v v	9779			4
O43	O43*	N31*	N31	O31	O31*	Nı	N ₄	T9	T9*	Q5	Q6	Q2
1552333			~	f=>	~		CWD			9	attition.	1
O16	O16*	O37	Dai	D154	D22	D23	D25	NII	N12	F42	D2.4	D24*
				/M	Sept. 180			\bigcap				<u>~~</u>
V30	V31	W ₃	V32*	W ₅	S12	S12*	Sis*	S25	N30	P4	P4*	N25
. , ,	, ,,,		. 3-	,	011	0.10	223	22)	~ 1,00	- 4	- 4	2 123
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		<u></u>			`	,		•	<->		€	
Aa.24	Aa24*	Aa32*	T9*	V32	V23	V23*	F30	F32	O29	P8*	Tı	R5
					-						~	
	\mathcal{D}	5		S	Do	8	M		P		K	<u></u>
R5*	F44	14*	T30	T31	T31*	T31*	T29	T16	U37	F16	F17	F18
	e===	\sim	D	Change.				2	1111			II,
Aa7	Dsi	F23	F33	T2	T_7	U19*	U19	U20	F37	F39	F40	D61*
199	1000	5	>	Down	Comment of the second				Ja			
D61	D61*	U2	U ₄ *	U6*	U8	U13	U13*	U15	U16	Aar3	Aa13*	Aa13*
							•	-				
-	*===			~	\mathcal{M}		10				A	444
V13	V13*	V14	D13	Z6	D)3	D15	D17	F46	F46*	Mrr	V12	V16*
100000	6	h. A	ΛΛ	>	~							
V16	ين) 233	M√\ Aa6	∑∆ S23	S22	Q ₄	Z9*	R12	M33	N33*			
4 10	043	1140	243	022	4	29	43.14	11.133	7 433			

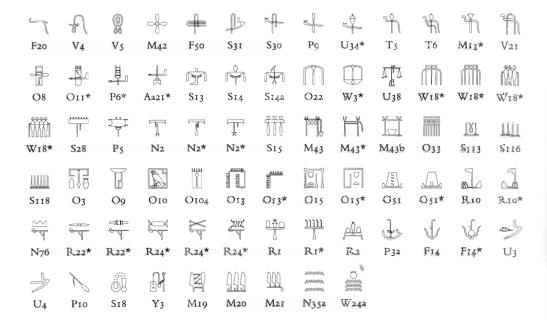
T14 TI3 П Aaax S27 **T**3 T3* U2.4* U24 M4 M₅ f T22 T22* 8 V29 V28 Мар A Wis W15* U36 026 Q25 RII R8 T_{7a} R9 R17* R17 R17* V16* W19 S₄₅ Aa206

031*

Vertical Signs

T14	T13	》 T14*	T18) O30	F45	O44	U39	Aa26	U39*	IJ U39*	U109	U109*
Aa21	<u> </u>	ZII	Aa25] M22	¥ M23	₩26	₹ M163	M28] ₹ M24	☐ M24*	\rightarrow V24	V24*
↑ T3	∯r T3*	♥ U ₃₄	Aa27	∆ S42a	∯ S42	9 ? Y8	Ò O29*	Î T8	∏ T8a	U23	₩ U26	[] [] U26*
₩ U24*	U24	₽6	S39	\$38	J U11	F12	¶ \$40	S41	R19	\$40a	Fri	∯ F11*
√ M4			√ M ₇	Aa28*	Aa28	∀ 1*	M40	() D16	PII	T19*	T19	√ T21*
T22	∳ T22*	P8	∫ S43	∫1 S44	D50	UII*	T35	(□ T35*	F25	† 6 F35	F ₃ 6	∭ M13
V29	% V28	M29	M ₃₀	∑ M31*	∆ Aa31 *	Ŭ 29	<u></u> U29*	Aa31	() M₁	Û Mı*	M12	
₩15	W15*	U ₃ 6	Ŭ33	〕 U32	M17	M18) N11*) N12*	() V38		△ O24	№ 8
O26	<u> </u>	RII	F28	F27	F29	R20	R20*	F31	S15*	S15*	T S35*	S ₃₅
\[\] R8	₩ Т7а	Ro	Rio*	\$ \$37	() () () ()		Î L7*	R24*	R24*	R ₁₅	R15*	A T R16
R17	¥ R17*	R17*	<i>M</i> S9	 	₩ H6*	H6*	S29	Ş S28*	S33	© T S34	₩ V39	₩ V16*
0 V16 *	W19	^\ S45	Q Q7	∑ T25	& Aa32	U6	y Uı	₽ Y7	W ₂₅	₩54	D ₂ 8	Ŭ¹ V3
Aa206	Qı	∭ O31*	O ₂	C)6	O6*	O11	Rı*	O36	M33	N3.3*		

Large Signs and Combinations



This dictionary
(see § 2.3). Word
first and related
(under s) rather
example, sht "fill
When a word
listed, Additions
differs significant

No 3t (noun) 3wj (adjection tend"; 3wj jb "be happy" 3w (nous) entire" (§ 6.7) 3wi "offere "gift" (literally, "extended 3wt-jb "Frappiness" [] A 36 (vech 2-lit.) I A 3bj (xerb 3ae-inf) 3bh (vab 3-lit) ₹⊙ı, ← 360 (noun) IJ 3bdw (nour) "Abydos 1 3 3 3 (noun) IN A 3m (week 2-lit) ATT A Shiw (noun) 3ht (noun) "field, please P 36 (adjustive-verb 2-18) 3ht (nour) "Akhiet" (see E erra ⊆ ⊕ ⊙ 3/1t (noun) "Inundation (m (mishe) "of the Dog 3 3tp (verb 3-lit, original

Dictionary

This dictionary lists the words that appear in hieroglyphs in Exercises 1–25, in alphabetical order (see § 2.3). Words that share a common root are normally grouped together, with the root word first and related words in indented entries beneath; causatives, however, are listed alphabetically (under s) rather than under the root verb. Feminine endings are disregarded in alphabetizing; for example, sht "field" (root sh) is listed before sh3j "recall" rather than after sht "strike" (root sht). When a word appears in more than one exercise, usually only the most representative spelling is listed. Additions to a main or indented entry are given in transliteration only, unless their spelling differs significantly from that of the first entry.

3t (noun) "moment; moment of rage" A 3wj (adjective-verb 3ae-inf.) "long; extend"; 3wj jb "be happy" (literally, "long of heart") 3w (noun) "length"; r 3w "complete, 3wt "offering-gifts"; A 3wt "gift" (literally, "extending of the arm"); 3wt-jb "happiness" 3b (verb 2-lit.) "stop" 3bj (verb 3ae-inf.) "desire, wish" 3bh (verb 3-lit.) "mix, mingle" ₹ 3bd (noun) "month" 3bdw (noun) "Abydos" (see map) A 3pd (noun) "bird" 3m (verb 2-lit.) "burn up" MIN Shw (noun) "needy person" 3ht (noun) "field, plot of (cultivated) land" 3h (adjective-verb 2-lit.) "effective" 3ht (noun) "Akhet" (see Essay 2) inundation (season)" (§ 9.8) iniste) "of the Inundation season"

The 3tp (verb 3-lit., originally 3tp) "load"

3d (adjective-verb 2-lit.) "angry, aggressive" 3d (adjective-verb 2-lit.) "weak, listless" (interjection: § 16.8.1) "oh" j "say" (§ 22.18) j33t (noun) "branch" Al, Alijiji (noun) "praise" In the state of th 1 j3wj (noun) "old age" j3bt (noun) "East" T is j3btj (nisbe) "eastern"; j3btt (nisbe) "East" 13dr — see jdr ij (verb anom.) "come, return"; jj.tj (stative) 'welcome!"; jjwj (participle) "welcome!" jyt (noun) "wrong" j'b (verb 3-lit.) "join together, unite" jert, oret (noun) "uraeus" (protec-1 - jth (noun) "moon" (also as a god, identified with Thoth) | jw (particle: \$\$ 10.3, 16.6.1) iw (noun) "island"

in (noun) "complaint, error, wrong"

f my jw3 (noun) "ox"

All jwj (verb anom.) "come, return"

jwc (verb 3-lit.) "inherit"

jw^ct (noun) "inheritance"

jw w (noun) "heir"

jwf— see if

| jums (noun) "exaggeration" — from the phrase jums: § 16.7.7

juntj (noun) "desert Nubian"

jwr (verb 3-lit.) "conceive"

pans: 1)

"who/which not"; jwtt "that which does not exist"

jwd (verb 3-lit.) "push off" (r "from")

 $\stackrel{\bigtriangledown}{\downarrow}$ jb (noun) "heart, mind"; jmj-jb "confidante"; hr jb "in the midst of"; hr jb "middle"

jb (verb 2-lit.) "think, suppose"

J jbj (verb 3ae-inf.) "thirst"

jp (verb 2-lit.) "allot, assign"; jp dt "collect (one)self"

map) (literally, "(Most) Select of Places"); also singular *ipt-st*

I f (noun) "meat" — often written

jm (preposition, prepositional adverb) — see m

1 my — see § 8.10

jmj (prepositional nisbe) — see m

jm3 (noun) "tent" (the writing shows the loss of final 3 in pronunciation)

jmj (imperative: § 16.2.3) "give, put, cause"

jm (negative subjunctive: § 19.11.2)

 $\{\bigcap_{i=1}^m, \bigcap_{j=1}^m\}_j \text{ (noun) "honor" (see Essay 21)}$

im3hy (participle/noun) "honored" (hr "by")

jmw (noun) "boat"

|= | imw (noun) "mourning"

jmn "hide"

jmn(w) (noun) "Amun" (see Essay 15)

jmnt (noun) "West"

i mntj (nisbe) "western"; jmntt (nisbe) "West"

| Mind jmht (noun) "Cavern" (a place in the Duat)

jn (preposition: § 8.2.2) "by"; (particle: § 16.6.2)

jn "say" (§ 22.18)

jnj (verb 3ae-inf) "fetch, get, use"; jnj m "turn to, have recourse to"

Ill jnw (noun) "produce, products"

jnb (noun) "wall"

| impw (proper noun) "Anubis" (god of the cemetery)

jnm (noun) "skin"

jnr (noun) "stone"

jng (verb 3-lit.) "embrace"

jnk (Is independent pronoun) — see § 5.5

A find hr (interjection: § 16.8.1) "hail to"

jr, r (preposition: § 8.2.7) "with respect to, toward"

iri (prepositional adverb) "thereunto, with respect to it/them"

in jrj (nisbe) "he who is at, who pertains to"

| jrj, | jrt (noun) "duty"

jrt (noun) "eye"

— see wsjr "Osiris"

jrj (verb 3ae-inf) "make, do"; "pass" (time); "act as" (a function); "beget" (children); "work" (a field); jrj r "act against (someone), make for (a place)," jrj n "act/do for"; jrj hnc "deal/act with"

jrw (noun) "form"

↑ jrp (noun) "wine"

Jim (verb 3-lit.) "stall"

in jhw (noun) ∫ ⊜ jh (partide 1 $\sqrt{3}$ — see zj jz (noun) jzwt (nous) jzr (nous) js (particle: § 15 jsw (partide المارة المارة المارة المارة المارة المارة المارة المارة المارة المارة المارة المارة المارة المارة المارة المارة XIII jšwt — see 181-1, 771 § 5.11) "what?"; ful" jqr (adjection jkmw (nows) jkn (verb 3-le 1-2,122, 1111B, = \$ jy a ... jtj (noun) "barley jtj-mhj "Lower Jest jtmw (nome jtn (noun) "sundala jin (verb 3-lit) O Ci i jtnw (noun)

urement "river" (6 9-1

为jtj, 为 jtj(verb sa

jdj (adjective ved)

| jdyt (noun) | jdw (noun) |

(二)分别, (1)

dumb"

jhw (noun) "cattle"

jh (particle: § 16.6.3) "then"

 \sqrt{N} — see zj

jz (noun) "tomb"

jzwt (noun) "crew"

jzr (noun) "tamarisk"

js (particle: § 16.7.3)

Jes jsw (particle: § 16.6.4) "look, behold"

I jst, jst (particle: § 16.6.5)

See ht "thing"

AND jšst (interrogative pronoun: § 5.11) "what?"; hr zj jšst "how?, why?"

jqr (adjective-verb 3-lit.) "excellent, successful"

Jaker jkmw (noun) "shield"

ikn (verb 3-lit. and noun) "scoop"

1 jtj (noun) "father"

ITTIME, jty or jtjj (noun) "sovereign" (Essay 6)

jtj (noun) "barley, grain"

"ijtj-mhj "Lower Egyptian barley"

Jest jtmw (noun) "suffocation"

itn (noun) "sundisk"

Jin (verb 3-lit.) "contradict"

(noun) "ashes"

A Service (noun) "river"; measurement "river" (§ 9.7.1)

| jth (verb 3-lit.) "draw, pull"

7 jtj, 7 - jtj(verb 3ae-inf.) "take possession of"

Jaj (adjective verb 3ae-inf) "senseless, deaf,

[jdyt (noun) "girl"

Jaw (noun) "pestilence"

1505, OS, 150 jdr (nown) "herd"

(noun) "hand, arm"; m "with, from"

3wt " "gift" (see 3wj)

□ | | | nt-c "custom, practice, procedure" (literally, "what belongs to the hand")

ct (noun) "limb"

ct (noun) "room"

"door" (adverb) "here"

"3 (noun) "doorleaf"; often dual ____, [] "3wj"

"door"

"3 (noun) "donkey"

"3j (verb 3ae-inf.) "big, important"; "3 (adjective) "big, important"

3 (noun) "greatness"

3wt (noun) "lump"

Giant snake who inhabits the Duat and tries to prevent the sun's nightly journey through it)

) A 3m (noun) "Asiatic"

"3g (verb 3-lit.) "pound, thrash"

= j^cj (verb 4-lit.) "wail"

and a 111 "ff (noun) "rate of payment"

"wt (noun) "flock; sheep and goats"

- w3j (verb 4ae-inf.) "rob, steal"

- A Mar "way (noun) "robber"

-_ S 4 cun (adjective-verb 3-lit.) "greedy"

b (noun) "horn, flank"

"b (noun) "horned crocodile"

bj (verb 3ae-inf.) "collect"; bj m t3 "inter" (literally "collect in the ground")

pj (verb 3ae-inf.) "pass" (hr "by")

cpr (verb 3-lit.) "equip"; cpr (adjective) "experi-

- Sy (noun) "camp"

m (verb 2-lit.) "swallow"

- "m" (verb 4-lit.) "give a massage"

"nh (verb 3-lit.) "live" (m "on"); "nh (w)-(w)d3.(w)-s(nb.w) "lph" (see § 17.20.2)

Tonh (noun) "living person"

P a rhw (noun) "life"

r (verb 2-lit.) "ascend, penetrate"

crct - see jert

rryt (noun) "gate"

rg (verb 3-lit.) "bend"

orgy (noun) "last day of the month" (§ 9.8)

h (noun) "palace, cabin"

h3 (verb 3-lit.) "fight"

h3 (noun) "arrow, weapon"

he (noun) "(masted) boat"

h (verb 3-lit.) "stand up, go on duty; "steadfast" (adjective)"; "h" n "wait for, expect"

"then"

*heap, pile" (often, of riches)

thew (noun) "lifetime"

hm (verb 3-lit.) "quench, douse"

hhw (noun) "nightfall"

"hj (verb 3ae-inf.) "fly off"

📆 🖟 🔽 "hnwtj (noun) "chamber"

(adjective-verb 3-lit.) "many"

** S3t (noun) "multitude"

a (verb 2-lit.) "enter" (r "into," ḥr "before, into the presence of")

(noun) "rations, salary"

~ q3 (adjective-verb 3-lit.) "straight, accurate"

cd (adjective-verb 2-lit., originally cd) "safe"

 \mathcal{F} $\mathbb{A}^{\frac{n}{n-n}}$, $\frac{n-n}{n-1}$ w3t (noun) "road, path, way"; rdj hrw3t "show the way" (literally, "put on the way"), rdj w3t n "let go" (literally, "give the road to")

* w3j (verb 3ae-inf.) "fall, go off" (into a state or condition)

f www (noun) "wave"

🏿 🚩 w3ḥ (verb 3-lit.) "set, place; add; stop; remain, last"; w3h (adjective) "lasting"; w3h jb "be patient" (literally, "lasting/set of heart")

Whyt (noun) "abundance (of grain)"

€ 🎧 🖟 🗆 w3hj (noun) "columned hall" (literally, "marsh" of papyrus and lotus columns)

1 w3s (noun) "dominion"

Thebes" (nome and city)

1 w3s (noun) "ruin" (infinitive of 4ae-inf. verb w3sj "fall into ruin")

சி 🖟 🖆 w3gj (verb 4ae-inf.) "make festival"

w3d (adjective-verb 3-lit.) "green, blue-green, fresh; fortunate"

** w3d-wr (noun) "sea" (literally, "great

"Alla w3dyt "Wadjyet" (cobra goddess of Lower Egypt)

See wd

wj (Is dependent pronoun) — see § 5.4

\$ √ wj (noun) "mummiform coffin"

wj3 (noun) "bark"

Win (verb 3-lit.) "reject, put aside"

w^c (number) "one"; (adjective) "unique, sole"

w^cj (adjective-verb 3ae-inf.) "alone"

w^e3 (verb 3-lit.) "blaspheme"

Mary (noun) "soldier"

wb (adjective-verb 3-lit.) "clean, pure"

(see Essay 5)

w^cbt (noun) "cleansing"

w^crt (noun) "flight"

J wert (noun) "district"

wb3yt (noun) "maid"

wbn (verb 3-lit.) "rise, swell"

R wbnw (noun) "wound"

wpj (verb V= 0, 5 = the Ways," jacks V¢♦ □צ wpw b=== Wpt (nousil Vex Vex mission, message YCAR wpus B= = umut (nous Da wmt (adjection S wn (verb 2-18 SONO Wnwt (posses AD wnm (verb +111 S wan (verb 220 S 7 - "truly"

Munn-nf-

epithet of Osiris ("He

wnnt (particle

wndw (noun)

To and we (nous)

(adjective) 2ae-gem. adjective-ver

So wrt (adverb) "green

wrrt (noun)

wrš (verb 3-lit)

S Wršy (no....

wind (verb 3-line)

多M-)点, c[c]在2 elle (noun) "tribe"

V = 2 m² wp-w3wt "Wepwawet" ("Parter of the Ways," jackal god of Abydos)

₩ wpw hr "except"

wpt (noun) "land-register"

VCX, VCx 1, V□ wpwt (noun) "assignment, mission, message"

VC ∧ wpwtj (noun) "messenger"

S= wmwt (noun) "niche"

wmt (adjective-verb 3-lit.) "thick"

wn (verb 2-lit.) "open"

wnwt (noun) "hour"

** An, ** A wnwt (noun) "hourly staff"

Will wmm (verb 3-lit.) "eat"

+ Dri wnmw (noun) "food"

wnn (verb 2ae-gem.) "exist, be"

"truly" wn m3° (noun) "reality"; n un m3° "truly"

(introductory word) "then"

epithet of Osiris ("He who is continually young")

wnnt (particle: § 16.7.5) "really, indeed"

wndw (noun) "short-horned cattle"

wndwt (noun) "tenants"

(from 2ae-gem. adjective-verb wrr)

e wrt (adverb) "greatly, much"

La writ (noun) "crown"

wrš (verb 3-lit.) "spend the day"

E ∏⊙ wršy (noun) "watchman"

wrd (verb 3-lit, originally wrd) "tire" (intransitive); also a euphemism for "die"

公司 (noun) "tribe" (1) 本語 whyt, whyt, whyte

I whm (verb 3-lit.) "repeat"

IN whmw (noun) "herald"

PIDDA wh3 (noun) "fool"

whdw (noun) "forbearance, tolerance"

A My wzfw (noun) "forgetter"

"Osiris," literally "seat of the Eye (of the sun)" (see Essays 8 and 12)

wsh (adjective-verb 3-lit.) "broad, wide"

wsht nt m3°tj "the Two Maats" (name of the Hall of Judgment in the Netherworld, so called because the judges sit in two rows on either side of it)

S wsht (noun) "barge (broad boat)"

wstn/wstn (verb 4-lit.) "stride"

B JA, C J×A wsb (verb 3-lit.) "answer"

אב שאַכ (verb 3-lit.) "chew"

Manual Wid (verb 3-lit.) "address, question"

wt (verb 2-lit.) "bandage"

at (noun) "bandage, mummy-wrappings"

Jimj wt "he who is in the mummy-wrappings" (epithet of Anubis)

De wtt (verb 3-lit., originally wtt) "beget"

A wdj (verb 3ae-inf.) "put, set, push"

₫ 🖟 wdpw (noun) "waiter"

I adf (verb 4ae-inf.) "be late, dawdle"

| wd (verb 2-lit.) "command"; wd tp "give orders" (literally, "command head")

IFT. IFT we (noun) "stela"

wd (noun) "decree"

wdt (noun) "command"

PIDA wd3 (verb 3-lit.) "proceed"

ISA neight (noun) "(military) campaign"

And (week 3-list) "sever, separate"

udi (no un) "bank (of a canal or river)"

3, 3 b3 (noun) "ba" (see Essay 7)

b3w (noun) "impressiveness"

b3t (noun) "bush, sprig"

Jan 12 b3h (noun) "presence"; m b3h "in the presence of"

b3hj (nisbe) "ancestor, predecessor"

J → B ≥ b3ħw (noun) "Bakhu" (a western mountain range on the horizon of the Akhet: see Essay 2)

b3k (noun) "worker, servant"; b3k jm "your humble servant"

b3kw (noun) "tribute"

bjn (adjective-verb 3-lit.) "bad"

bjn (noun) "badness, evil"

bjnt (noun) "harp"

J bjk (noun) "falcon"; A bjk nbw Gold Falcon" (royal title)

bw (noun) "thing, place"; also, with adjectives, a means of forming abstract nouns:

bw-nb "everyone"

bw-nfr "goodness"

Ses bw-dw "evil"

_ see bint

bar (adjective-verb 3-lit.) "sweet"

btj (noun, feminine: originally bdt) "emmer" (a kind of wheat)

pt (noun) "sky"

∑ p3 (demonstrative pronoun) — see § 5.8

13y -- see \$ 5.10.4-5.10.5

p3 (verb 2-lit.) "do in the past"

□ ∑ → p3wx (noun) "original time, creation"

7 2 p3qt (noun) "fine linen"

p3qyt (moun) "sherd"

p3d (noun) "ball"

p^ct (noun) "loaf of bread"

p^ct (noun) "the elite"

D pw (demonstrative pronoun) — see § 5.8

pwy (demonstrative pronoun) — see § 5.10.1

See ptr

pf (demonstrative pronoun) — see § 5.8

pn (demonstrative pronoun) — see § 5.8

pr (noun) "house"; pr-nswt "king's house,

prj (verb 3ae-inf.) "go up, emerge, issue"

o prt (noun) "Growing (season)" (§ 9.8)

Oo, Dolling prt (noun) "seed"

of prt-hrw "invocation offering" (literally, "sending forth of the voice")

D, D ph (verb 2-lit.) "reach, catch, attack" Di ph (noun) "result, end"

DIA, DOP phtj (noun) "(physical) strength"

phrr (verb 3ae-gem.) "run"

phr (verb 3-lit) "go around"; phr n "serve"

on plant (noun) "prescription, remedy"

Zi | pzšt (noun) "division"

psdt (noun) "Ennead" (see Essay 12)

□ \ \ \ \ \ pšš (verb 21e-gem.) "spre2d out"

Dant (verb 4-lit.) "trample"

of, all a. & All per, pej, per-trj (interrogetive pronoun) - see § 5.11

pdt (noun) "bow"

gdij/pdij (nisbe) "bowman"

flj (verb 3ae-inf.) "carry, litt"

D, DI fud (nous, originally fud) "nose"

ft (verb 2-lit.) "lose, loosen"

--- ap. A As jm (page therewith, day the heart"

A imj-v sm-n.k (imperus

m (imperative)

mi (interes

mj (partide)

m.k (particle

m3i (noue)

regard"; m33 n

m3c (verb 3-lk

5272

correct" (i.e. "Man-

"justified" (see Essay

之一个中 m3~

SAB " miswj (adjeces SM 80 20 m31/m3

needy" Man (verb 1-1

∫∫ m3st (noun) "lap"

Mi (preposition: § 8.24) Re" (honorific transposes M, jm (preposition: § 8.2.3) "in"

jm (prepositional adverb) "there, thereby, therewith, therein"

jmj (prepositional nisbe) "who/which is in"

imj-jb "confidant" (literally, "one who is in the heart")

, ' jmj-r "overseer" (§ 8.9)

jmj-r pr "steward"

[jmj-r šj "quarry-overseer"

m-n.k (imperative: § 16.2.4) "take!"

m (imperative: § 16.4) "don't!"

mj (interrogative pronoun) — see § 5.11

mj (particle: § 16.7.6) "now, please"

M.k (particle: § ≥6.6.7) "look" (2ms); m.t 2fs,

MA, MM, my (imperative: § 16.2.2) "come!"

m3j (noun) "lion"

2 M M, 33 (verb 2ae-gem.) "see, regard"; m33 n "look at"

m3° (verb 3-lit.) "guide, direct"

(Essay 10)

see wnn m3° — see wnn

2 7 m3° (adjective) "true, proper, correct" (i.e. "Maat-like")

m3° hrw (adjective phrase) "justified" (see Essay 8); also "justification" (noun

m3°w (noun) "proper wind"

m3wj (adjective-verb 4ae-inf.) "new"

MR m3r/m3j (adjective-verb 3-lit.) "poor, needy"

m3h (verb 3-lit.) "smolder"

∫∫ m3st (noun) "lap"

 $M \mid mj$ (preposition: § 8.2.4) "like"; $M \mid mj \mid r^c$ "like" Re" (honorific transposition)

mj n3 "here" (literally "like this")

mjtj, mjtw (noun) "one like, equal"

mjtt (noun) "likeness"; m mjtt "likewise"

mjn (noun) "today"; m mjn "today" (adverb)

mjnj (verb 4ae-inf.) "moor" (often, a euphemism for "die")

M __ mjk3 (adjective) "brave"

Marie mjtn/mjtn (noun) "path"

mw (noun) "water"

In mwt (noun) "mother" (actually, mjwt)

mwt (verb 3-lit.) "die"

A _ _ mfk3t/mf3kt (noun) "turquoise"

M mm (preposition: § 8.2.5) "among"

mn "be set, be fixed, remain"

- see mini

T, Te mnjw (noun) "herder"

mnw (noun) "Min" (god)

000, mm e | mnw (noun) "monument, monuments"

mnmn (verb 4-lit.) "quake"

mnmnt (noun) "herd (of cattle)"

mnḥ (noun) "wax"

mnh (adjective-verb 3-lit.) "functional, worthwhile, beneficent"

Il mnht (noun) "clothing"

mntw (noun, originally mntw) "Montu" (patron god of Thebes)

✓ mnd (noun) "breast"

(j)m(j)-r — see m (preposition)

™ (noun) "pyramid"

mr (adjective-verb 2-lit.) "sick, painful"

mryt (noun) "riverbank"

mrwt (noun) "serfs, dependents"

mrj (verb 3ae-inf.) "desire, want, like"

mrut (noun) "love," n mrut "for the sake of"

mrt (noun) "Meret" (goddess of song)

Missing mrht (noun) "oil, ointment"

mḥ (verb 2-lit.) "fill"

mh with numerals: see § 9.3

___ mḥ (noun) "cubit" (§ 9.7.1)

mhj (verb 3ae-inf) "be in water, flood, swirn"

mhj (verb 3-lit.) "care, worry" (spelling influenced by mh "cubit")

mhtj (nisbe) "northern"

mhyt (noun) "northwind"

AIN mh3t (noun) "scale"

Ma mhr (noun) "storehouse"

ms (particle: § 16.7.7) "truly"

msj (verb 3ae-in£) "give birth, bear"

ms (noun) "child, offspring"

mswt (noun) "birth"

msyt (noun) "supper"

MING msyt (noun) "waterfow!"

Manh (verb 4-lit) "spin around"

Msh (noun) "ezococile"

(iterally, "gossip of speech")

msdj/msdj (verb 4ae-inf.) "hate"

msdr (noun) "ear"

mš (noun) "expeditionary force, army"

50 minu (nend) "evening"

mkj (verb 3ac-inf.) "protect"

Maria mikut (moun) "protection"

Mari (rouri) "protector"

Si − see must

mt (norm) "vessel" (of the body)

witness"; (adjective) "straightforward"; mt(r)t nt jb "advice"

ABA M mi3 (verb 3-lit.) "taunt"

| mdw (noun) "staff"; mdw j3wj "staff of old age" (a son who cares for his father)

| mdwj (verb 4ac-inf.) "speak"; mdwj m
"contest"

mdt (noun) "word"

| mdw (noun) "speech"; | mdw-ntr

n (preposition: § 8.2.6) "to, for"

m(j) (prepositional nisbe: § 4.13.2) "belonging to, of"

| | n (1pl dependent pronoun) — see § 5.4

n3 (demonstrative pronoun) — see § 5.8

mj n3 "here" (literally, "like this")

ms 3y -- see \$\$ 5.10.4-5.10.5

→ nj (particle: § 16.6.8) "not, no"

njs (verb 3-lit.) "call, summon" (with r "to")

"starnmer"

"sail, travel by boat"

n(j)w (plural rusbe) — see n

~ (demonstrative pronoun) — see § 5.8

~ 00 nw (noun) "time"

col mu (verb 2-lit) "look after, see to"

muj (vent zue-inf) "bring back"

and (noun) "town" (exten transcribed nine)

mvy (noun) "waters"

nut (roun) "ymye"

onb (adjective) "all, each, every, any"

The new (newn) "lord, master, owner"

I not (noun) "hady, mistress, corner"

hby "Two Ladies" (royal title: see Essay 6)

ogo nbw (now)

Anye (ver)

nfr (adjection

nfr (particle

of nfrw (nous)

A nftft (ved)

muj (noun)

"Nornad" (little

All nmtwt (now)

11 mn "this, beese § 5.8

nn (particle: § 16.6

TIME SE ME

nnk -- for n(j)-(j)-(j)-

nht (noun) "sycam

ロシー rinj (noun)

The nhw (noun)

Link (noun) "P

Dio nhp (noon) "posses

werb 3-lie

The nhann (particle)

ontinuity, eternity, force

DIA nhsj (noun) "N

adjective-verb

fish)

nbw (noun) "gold"

^{2 n} nf3 (demonstrative pronoun) — see § 5.8

A nfc (verb 3-lit.) "remove, take away"

nfr (adjective-verb 3-lit.) "perfect, good, beautiful"

nfr (particle: §§ 16.6.9, 26.29.3) "not at all"

† nfrw (noun) "beauty, perfection"

† fryt (noun) "tiller-rope"

nftft (verb 5-lit.) "leap"

mntj (noun) "Nemti" (a god)

"Normad" (literally, "sand traveler")

 \triangle_{111}° nmtwt (noun) "steps"

nn "this, here" (demonstrative propoum) — see § 5.8

nn (particle: § 16.6.8) "not, no"

1 nnm (verb 3-lit) "transgress"

mnk — for n(j)-(j)nk (§ 7.5.2)

nht (noun) "sycamore"

nhj (noun) "little, few"

nhw (noun) "loss, need"

Binh (noun) "prayez"

Milan nhbt (noun) "neck"

hp (nosin) "potter's wheel"

was ahm (verb 3-lit.) "take away, save"

mum (particle: § 16.6.10) "servely"

Manual (noun) "Nution" (see map)

all rd (adjective-verb z-lit) "pitiful"

(ish)

nht (adjective-verb 3-lit) "successful, victorious"

mely, of nht (noun) "victory"

nht (participle/noun) "champion"

"To, and (noun) "tongue"

nswt (noun) "(tongue of) flame"

=== nsw - for n(j)-sw (§ 7.5.1)

and it is a sure (noun, originally nj-sure § 4.15) "king"

Asw bitj (noun phrase) "King of Upper and Lower Egypt" (toyal title)

aswyt "kingship"

____ N / nšnj (noun) "tempest, rainstorm"

nkn (noun) "harm, punishment"

I A A TH ng3w (noun) "steer"

a | | | | nt.* - see *

ntj (relative adjective) "who, which"; ntt "that,

nf (3ms independent pronoun) -- see § 5.5

ath (2ms independent promoun) -- see § 5.5

ntt (2fs independent pronoun) — see § 5.5

ntr (noun) "god"

niji (nisbe) "divine"

The -- see sntr

Tal nint/nint (wown) "goddess"

"sip" ndb (written ndb; werb 3-lit.) "sip"

"savior" (noun) "savior"

Isl nam (adjection-veil 3-lit.) "oweer"

ndrj (verb 4ae-inf.) "srize"

" Me (adjective-verb 3-lit.) "little"

" nds (noun) "commoner" (literally, "little man")

r (preposition) — see jr

vith numerals: see § 9.6

r (noun) "mouth, speech, spell"

_____, ____ r-cwj "activity"

r-pw "or, either" (§ 4.12)

r-pr "temple, chapel"

r-ht "stomach, belly" (literally, "mouth of the belly")

To b, of, if re "Re, Sun" (god); see mj

rwt (noun) "gate"

e rwtj (nisbe) "outside"

e A, e f rwj (verb 3ae-infi) "go away, escape; drive off"

Twd (noun, originally rwd) "bowstring"

MA rud/rud (adjective-verb 3-lit.) "firm"

See r

m (noun) "fish"

Tmj (verb 3ae-inf.) "weep, weep for"

Mar myt (noun) "tears"

mt (noun) "people"

rn (noun) "identity, name"

npw (adjective-verb 42e-inf.) "young"

npt (noun) "year"

o — see İssbit

n , I finj (verb 4ac-inf.) "rest, rely, depend"

nh (verb 2-lit.) "learn, know"

h "wise (man), knowledgeable"

h-nswt "king's acquaintance" (court title)

Aut, rhys (noun) "subjects"

for the (verb 3-bit.) "butcher, slaughter"

Off or ment (noun) "dream"

(adjective) "joyful" (delight, rejoice"; rš

arqj (verb 3ae-inf.) "oppose, revolt"

ork (noun) "time, age, era"

rth (verb 3-lit.) "restrain"

see mt

"Retjenu" (the area of modern Lebanon)

I rd (noun) "foot"

and (noun) "stairway, terrace"

influenced by rwd "firm")

cause"; "appoint" (r or m "to" office); rdj m hr "assign" (literally, "put in the face"); rdj hr gs "lean to the side, be partial"

~ In rdw (noun) "fluid"

h (noun) "courtyard"

11 h3 (interjection: § 16.8.4) "oh!"

 $\square N$ $\bigwedge_{A} M$ M (verb 3ae-inf.) "go down, head" (r "for")

The haw (noun) "time, vicinity, area, affairs"

M h3b (verb 3-lit) "send, send word"

hbj (verb 32e-inf.) "plow"

hp (noun) "law, custom"

To hn (nour) "jar; hin" (§ 9.7.4)

II № . hrw (noun) "day, daytime, (day's) duty";
hrw nfr "holiday"

hh (noun) "blast (of fire)"

h3 (preposition: § 8.2.8) "behind, around": r h3 "out, outside"

13j (nisbe) "one who is behind, around"

1 h3 (particle: § 16.6.12) "would that, if only"

toward" (literal preceding"

hand is in from

₩V h3tj (nous)

ked, undressed reveal"

"more than"

₩ (noun) ==

creet" (literally,

\$ 134 (ve

hjhj (verb 4-le)

he (noun)

(see Essay 7)

h j (verb

tion" (also as a god

hwt (noun) "ende

in the eastern Delac

— ḥwt-nbw E

hwt-nir "tempe

hwi-hrw Hard

Object of place, "visit"

hun (noun)

hwr (adjective

IBS hurf (verb 4-lie)

1184 hbs (verb 3-lit)

hbsw (nous)

h3t (noun) "front, beginning"; rdj h3t n "head toward" (literally, "give front to"); hr h3t "before, preceding"

h3tj c "high official" (literally, "one whose hand is in front")

#3tj (noun) "heart"

h3j (adjective-verb 3ae-inf.) "naked, undressed"; transitive "make naked, undress, reveal"

"more than" (literally, "excess over")

h3b (noun) "festival"

h3p (verb 3-lit.) "conceal"; h3pw ht "discreet" (literally, "concealed of belly")

1 13q (verb 3-lit.) "loot, plunder"

h3qt (noun) "plunder"

hjhj (verb 4-lit.) "seek"

he (noun) "ship"

h^c (noun) "body"; usually plural h^cw "body" (see Essay 7)

h 'j (verb 3ae-inf) "become aroused, excited"

\(\frac{1}{2}\)\(\square\), \(\frac{1}{2}\)\(\square\) \(\hat{p}\) in \(\hat{p}\

hwt (noun) "enclosure"

hwt-w^crt "Avaris" (capital of the Hyksos, in the eastern Delta: see map)

— hwt-nbw "Enclosure of Gold" (a shrine)

hwt-nir "temple" (literally, "god's enclosure")

hwt-hrw "Hathor" (goddess: § 3.6)

| hwj (verb 3ae-inf.) "hit, strike, smite"; with object of place, "visit"

hwn (noun) "youth"

hur (adjective, noun) "poor, wretched"

hwtf (verb 4-lit.) "plunder"

1 hb3b3 (verb 5-lit) "waddle"

hbs (verb 3-lit.) "cover, clothe, get dressed"

hbsw (noun) "clothing, clothes"

For his (noun) "snake"

hf3t (noun) "snake"

hm "incarnation"

le hmw (noun) "servant"

hm-ntr (noun) "priest" (literally, "god's servant")

hmt (noun) "servant"

□M, □M, hm (particle: § 16.7.8) "and, also"

hmt (noun) "woman, wife" (actually, himt)

1 hmt (noun) "bronze, copper"

hmw (noun) "rudder"

hmw (noun) "craftsman"

hmwtj (noun) "craftsman" (nisbe from hmwt "craft")

hmsj (verb 4ae-inf.) "sit down; reside"

hms (noun) "seat"

hn (verb 2-lit.) "rush, hurry, attack"

hn° (preposition: § 8.2.9) "with"

! Q ; , l o e v hnw (noun) "property"

hnwt (noun) "mistress"

A hnmmt (noun) "humanity"

hnhn (verb 4-lit.) "hinder"

hns (adjective-verb 3-lit.) "narrow"

Å∆Ö, Ö ḥnqt (noun) "beer"

hnkyt (noun) "bed"

hr (noun) "face"; rdj m hr "assign" (literally, "put in the face")

hr-nb "everyone"

hr (preposition: § 8.2.10) "upon"

which is over, upper, chief"

hrj jb (noun) "middle"

��� hr hw (prepositional phrase) "except"

© = - see šj

hrj tp (preposition nisbe) "chief" (also "nomarch," the governor or ruler of a nome)

hrj-dbc (noun) "hornless cattle" (literally, "one upon the finger")

hrt "sky, upland"

hrj (verb 3ae-inf.) "go far away"

hrw (noun) "Horus" (god of kingship, royal title)

Plot, plotting"

hh (noun) "million" (§ 9.2)

ỗ — see nḥḥ

see hjhj

hzj (verb 32e-inf.) "bless"

hzwi (noun) "blessing"

hz3 (adjective-verb 3-lit.) "wild"

hsj (verb 3ae-inf.) "sing"

hsb (verb 3-lit.) "count"

hsbt (noun) "(regnal) year" (§ 9.9)

hsq (verb 3-lit.) "sever"

 $\stackrel{?}{\nearrow} \stackrel{\triangle}{\frown} \stackrel{\triangle}{\bigcirc} -$ see $\ln qt$

[] hq3 (noun) "ruler"

fig. hq3-hwt (noun) "mayor" ("ruler of the enclosure")

1 hq3t "heqat" (§ 9.7.4)

hqr (verb 3-lit.) "hunger"

hqrw (noun) "hunger"

hk3w (noun) "magic"

hknw (noun) "oil"

ht3 (noun) "sail"

htp (adjective-verb 3-kt.) "calm, content; occupy (a seat)"; m htp "in peace, safely"

htp-dj-nswt "royal offering" (see § 24.10)

hipt "offerings"

htm (verb 3-lit.) "equip"

htm (verb 3-lit) "perish"

I fir htr (noun) "team"

htrj (noun) "team-ox"

hd (adjective-verb 2-lit.) "bright, white"; hd hr "cheerful" (literally "bright of face"); hd t3 "dawn" (literally, "the land becomes bright")

hdt (noun) "(white) hippopotamus"

| hdwt (noun) "chapel"

bt (noun) "thing, property" (often written as plural)

\[\sum_{\text{XIII}} j\text{swt}, "things, property" (variant plural)

ht (noun) "fire"

I h? (noun) "office"

[] h3j (verb 3ae-inf.) "measure, weigh, examine"

h3c (verb 3-lit) "throw"

I hiswi (noun) "dusk"

Land" desert hills, foreign land"

இழ் ழ் (verb 3ae-inf.) "appear"

h w "appearance"

| hwsj (verb 4ae-inf.) "pound, build"

e C L & hud (adjective-verb 3-lit.) "rich"

●15 L. hb3 (verb j-lit.) "hoe, hack up; subtract, diminish"

⊕ 🐧 hbj (verb 320-inf.) "dance"

beard" (noun) "beard"

⊜ ^ hpj (veels 3 se-inf) "wilk; meet"

har (verb 3-lik) "evolve, happen, occur; grow up"; hpr m "become (something/someone)" (literally, "evolve into")

hprw (noun) "evolution, development"

hpš (noun) "strong arm"

bft (preposition: § \$.2.11) "opposite, according"

(nisbe) "opponent, enemy"

hm (vee)

influenced by

● | Î

hnt (pressure) (nisbe) "face

south"; m hnty

In had (verb 3-

by (preposition)

by (Particle: § 16.6

CALL & hruj

bri (verb :- E

Long habd (noun)

fif (verb 3-lit)

Fight (verb 42e-in)

b' (noun) "wake

(28 2 rusun) "future"

stream/marth"; m hd

h (naun) "bely

hm (verb 2-lit.) "ignore, not learn, not know"

influenced by hmtw "three" and hm "ignore")

hnj (verb 3ae-inf.) "land, alight"

hnm (verb 3-lit.) "breathe"

hnms (noun) "friend"

thms (verb 4-lit) "befriend, associate with"

hnrj (nisbe) "prisoner"

hnt (preposition: § 8.2.12) "at the head of";
hntj (nisbe) "foremost of, he who is at the head of"

brow, front"

hntj (verb 4ae-inf.) "go forward/upstream/ south"; m hntyt "upstream, south"

int (noun) "Upstream" (a term for Nubia)

A hnd (verb 3-lit.) "step on"

hr (preposition: § 8.2.13) "by, near, during"

hr (particle: § 16.6.13)

hr (verb 2-lit.) "fall"

hrwj (noun) "enemy"

le hrw (noun) "voice, sound, noise"

hrw "say" (§ 22.18)

e lp (verb 3-lit.) "manage"

bsbd (noun) "lapis-lazuli"

hsf (verb 3-lit) "bar, punish"

hsfi (verb 4ae-inf.) "meet, oppose"

I hsfw (noun) "opponent"

≥ ht (noun, masculine) "wood, tree, stick, mast"

(as a noun) "fature" by the (noun) by the same by the

btm (verb 3-lit) "seal, shut"

hdj (verb 3ae-inf.) "go/sail downstream/north"; m hd "downstream, north"

ht (noun) "belly, womb"

o, h3t (noun) "corpse"

h3rt (noun) "widow"

h3k (verb 3-lit.) "truncate"

hart") h3k-jb "estranged" ("truncated of

hnj (verb 3ae-inf.) "row; transport by boat"

hnt "excursion" (in a rowboat)

Anyt (noun) "crew"

[city]"; m hnw "inside"

Di hnm (verb 3-lit) "join, unite"

The man (noun) "Khnum" (god who forms peoples' bodies on a potter's wheel)

Antj (noun) "statue, picture"

hr (preposition: § 8.2.15) "under"

hrj (nisbe) "lower, underlying, having" (§ 8.6.11)

hrj-ntr, hrt-ntr "necropolis"

\$\$\hat{n} \hat{n} \hat{n} \text{find (noun) "child, boy"}

hzj (adjective-verb 3ae-inf.) "wretched, miserable, vile"

(noun) "man"

zt hmt "woman"

%, 0 23 (noun) "son"

Sign 23 zj (noun phrase) "gentry" (a man of standing in the community: literally, "son of a man")

🚰 🛭 z3t (noun) "daughter"

, 🐧 z3, z3w (noun) "protection, safeguard"

 $\mathcal{L}_{\text{min}}^{\mathcal{L}}$ z3 (noun) "phyle" (shift of priests or workers)

元\\\\, 元 \& zj (verb 2-lit.) "go"

| 77 | j.zj (imperative) "go!" (§ 16.2.1)

The zy (interrogative pronoun) — see § 5.11; hr zj jšst "how?, why?"

zin (verb 3-lit.) "rub"

A zbj (verb 3ae-inf.) "send"

2p 2 "twice": see § 9.5

□ zpj (verb 3ae-inf.) "be left, remain, survive"

Zm3 (verb 3-lit) "join"; zm3 t3 "land" (verb), "landing" (noun)"

zn (verb 2-lit.) "pull back"

znj (verb 3ae-inf) "pass" (hr "by")

The sh (noun) "tent"

zh (noun) "advice"

⊕ A, | ⊕ | A zhz (verb 3-lit.) "nan"

ah (verb 2-lit) "be deaf to" (transitive)

1 2/13 (verb 3-lit) "write"

zh3w (noun) "writing"

zh3w (noun) "scribe"

The zh3-qdwt "outline-scribe" (artist who draws the first draft for an inscription or painting)

zej (nomi) "nestling"

_____X — see 2111

I w (dependent pronour) — see § 5.4

In at (nouri) "place, throne"

_ see ws.ir "Oviris"

∠" s3 (nour) "back"; m s3 "in back of in charge of"; rs3 "after"; hrs3 "behirs?"

ILD I 535 (verb sae-int.) "become sated"

Swj (verb caus, 3ae-inf.) "extend, lengthen"; 3wj jb "make happy" (see 3wj)

Lisk, set from"; 3th 13 "touch (with the toe), kisk, set from"; 3th 13 "touch land" = "be buried"

La A sish (noun) "Orion"

Sh (werb caus. 2-lit.) *make effective"

sj (3fs dependent pronoun) — see § 5.4

sj3 (verb 3-lit.) "recognize"

sjm3 (noun) "pleasure"

sjqr (verb 3-lit.) "make excellent, successful"

sc3j (verb caus. 3ae-inf.) "make great"

(verb caus. 3-lit.) "make live, nourish"

12" Signification of the street of the stree

files sch (noun) "noble, privileged person"

sche (verb caus. 3-lit.) "erect"

| A (verb caus. 2-lit.) "introduce, bring in"

, In _ see nswt

sw (3ms dependent pronoun) — see § 5.4

| sw3j (verb 4ae-inf.) "pass" (hr "by")

| sw3h (verb caus. 3-lit.) "set, make endure"

sweb (verb caus. 3-lit.) "clean, purify"

swr/swj (verb 3-lit) "drink"

surd (verb caus. 3-lit.) "tire"

Pett swh3 (verb caus. 3-lit.) "extol"

suht (noun) "egg"

swsh (verb caus. 3-lit) "broaden"

\$ 6wt (particle: § 16.7.9) "but"

- see nswt

[] * sb3 (noun) "star"

* sb3 (noun) "gate, doorway"

[] * 1, [] & sb3 (verb 3-lit) "teach"

** sb3yt (noun) "teaching, instruction"

sbnw (verb caus, 3ae-inf.) "go off course"

II II sbh3 (verb caus. 3-lit.) "cause to flee"

by sbhw (noun) "howling wind"

sbht (noun) "barrier"

North States sp3t (nous Spr (verb 108-6 spdd (man sf (noun) Sfn (ved sfly (ve sft (verb \$m3° (verb case) Smj (verb smn (ved smn (nous) useful"; smnh (ved smr (noun) "com smhj (verb cause to be in water smh (verb case smsj (verb caus MA smsw (adjective/ sn (verb 2-lit) sn (noun) "brode snt (noun) "sister" "second": § 9.3) snb (adjective-verb "health" snf (noun) "blood"

Snf3 (werb caus. 1941)

I from (verb caus 2-

Sobek" (crocodile god)

🎵 🖺 sbt (verb 3-lit., originally sbt) "laugh"

sp3t (noun) "nome"; a sp3t "estate, farm"

A spr (verb 3-lit.) "arrive" (r "at")

spr "petition"

sprw (noun) "petitioner"

[spdd (verb 4-lit., originally spdd) "prepare"

f (noun) "yesterday"

sfn (verb caus. 2-lit.) "be mild, merciful"

sfly (verb caus. 2ae-gem.) "loosen"

sft (verb 3-lit.) "cut up, butcher"

DAD, DADD sm3 (verb 3-lit.) "kill"

sm3° (verb caus. 3-lit.) "make correct"

smj (verb caus. 2-lit.) "report"

smn (verb caus. 2-lit.) "set, fix"

smn (noun) "goose"

smnh (verb caus. 3-lit.) "make functional, useful"; smnh (adjective) "useful"

smr (noun) "courtier"

smhj (verb caus. 3ae-inf.) "flood, irrigate, cause to be in water"

smh (verb caus. 2-lit) "forget" (simplex hm)

smsj (verb caus. 3ae-inf) "cause to give birth"

smsw (adjective/noun) "eldest"

sn (verb 2-lit.) "smell, kiss"

sn (noun) "brother, sibling"

snt (noun) "sister" (also a term for "wife")

"second": § 9.3)

"healthy," (noun) "healthy," (noun)

snf (noun) "blood"

snf3 (verb caus. 3-lit.) "vent"

I snm (verb caus. 2-lit., simplex wnm) "feed"

snn (noun) "likeness"

I snq (verb caus. 2-lit.) "suck; suckle, nurse"

sntr (noun, originally sntr) "incense"

snd (verb 3-lit.) "become afraid"

sndw (noun) "fearful (person)"

sndw (noun) "fear"

I sndm (verb caus. 3-lit.) "sweeten, reside"

sr (verb 2-lit.) "predict"

| srj (noun) "official"

A srwj (verb caus. 3ae-inf.) "remove"

srd (verb caus. 2-lit.) "plant, cause to grow"

∏∏ ∧ sh3j (verb caus. 3ae-inf.) "bring down"

shrj (verb caus. 3ae-inf.) "pacify"

shtm (verb caus. 3-lit.) "annihilate"

sḥrj (verb caus. 3ae-inf.) "distance, distance oneself, go above"

shd (verb caus. 2-lit.) "brighten"

sht (noun) "field"

sht j3rw "Field of Reeds" (a place in the netherworld)

sht hm3t "Field of Salt" (modern Wadi Natrun, NW of Cairo)

shtj (noun) "peasant, farmer"

II sh3j (verb caus. 3ae-inf.) "bring to mind, recall"

 $\mathbb{R} \stackrel{c}{=} \mathit{sh}^{c} \mathit{j}$ (verb caus. 3ae-inf.) "cause to appear"

¶⊕ shw (noun) "width" (see wsh)

shpr (verb caus. 3-lit.) "bring about, make become, create"

fig., 184 shm (verb 3-lit.) "gain/have control" (m "of"); shm jb "violent"

**Sekhmet" (goddess of violence)

| shnj (verb caus. 3ae-inf.) "cause to land,

shr (verb caus. 2-lit.) "fell, overthrow"

styr (noun) "plan, method, advice, conduct, position"; plural often with singular meaning

shry (noun) "pilot"

sht (verb 3-lit.) "strike"

sspd (verb caus. 3-lit.) "prepare"

"aware, wise" s§3 (adjective-verb 3-lit., originally §53)

sšmj (verb caus. 3ae-inf.) "lead"

(noun) "situation, procedure, conduct"

sšmw (noun) "leader, guide, pilot"

[] sqr (verb 3-lit.) "flatten, strike down"

ally, "one struck down alive")

sqdj (verb caus. 3ae-inf.) "sail, voyage"

sqd (noun) "voyager"

sk (verb 2-lit.) "wipe"

[L] sk3 (verb 3-lit.) "plow"

| sgr (verb caus. 2-lit.) "cause to be still/silent"

sgr (noun) "stillness, silence"

Fin st3 (verb caus. 2-lit.) "light (a wick)"

stj (noun, originally stj) "smell, odor"

stj-r "breakfast"

stj (verb 3ae-inf.) "shoot"

Tell stt (noun) "boil"

简单 Marketing (noun, plural) "Beduin"

The stut (noun) "rays"

stp-z3 "palace"

عَمْ اللهِ stš, sth (noun) "Seth" (god of disorder)

st (particle) — see jst

sd (verb 2-lit.) "get dressed (in a kilt)"

sdg3 (verb caus. 3-lit.) "conceal"

sdm (verb 3-lit.) "hear"; sdm n "listen to"

OM sdmw (noun) "hearer, obedient one"

sdr (verb 3-lit.) "lie down, spend the night, sleep"

sad (verb caus. 2-lit.) "relate"

प्रश्रेष्ठ (noun) "marsh, field"; jmj-š3 "marsh-dweller"

(noun) "boar, wild pig"

mummiform statue representing the deceased)

Yersey 3-lit.) "go off, proceed"

x | šj (noun) "lake, precinct; basin-land"

"He who is on his lake")

____o ______sc (noun) "sand"

islaughter"

∫ © šw (noun) "sunlight"

Ti šwt (noun) "shade, shadow"

— N M & Sw3w (noun) "outcast, renegade"

Swj (adjective-verb 3ae-inf.) "empty, free" (vn "of")

All spss (adjective-verb 3ae-gem.), All špsj (adjective-verb 4ae-inf.) "fine, special, noble"

A spst (noun) "noblewoman"

All spssw (noun) "finery, fine things"

spt (verb 3-lit.) "get angry"

** šfj (verb 3ae-inf.) "respect"

M, M šmj (verb 3ae-inf.) "go, walk"

Find smc (verb 3-lit.) "chant"

→ ∰ šm^c (noun) "singer, chanter"

₹ šm°w (noun) "Nile Valley"

šm^cj (noun) "southern barley"

Sinc (vers

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8 The studyer can

šrj (adjective) tive-verb šrr)

IIII ☐ šzp (verb → šzp (noun)

šzp (noun)

□ ♣ šzp (noun)

Ss or sst (nous)

"plead, pray"

8 šsrw (noun, prigin

secret"

i šdj (verb 3ae-in)

50, 5- sdj (ve

q3 s3 "arrogent" (literal

abb (verb

šmw (noun) "harvest"

MA, — MA šmsj (verb 4ae-inf.) "follow"

šmsw (noun) "following"

M smsw (noun) "follower"

RANGE Smyt (noun) "circle, court"

šn° (verb 3-lit.) "refuse, bar"

8 sn°w (noun) "ban"

Robin, Reffill snw, snwy (noun) "hair"

Signature (noun) "granary"

\$ sndyt (noun) "kilt"

šrj (adjective) "little" (from 2ae-gem. adjective-verb šrr)

IIII ☐ š≈p (verb 3-lit.) "receive, accept"

šzp (noun) "image (of a god)"

IIII ⊙ šzp (noun, originally sšp) "dawn"

== Î= šs or šst (noun) "alabaster"

= [] \(\frac{1}{2} \) \(\frac{1} \) \(\frac{1} \) \(\frac{1}{2} \) \(\frac{1}{2

₹∫ šsr (noun) "arrow"

8 šsrw (noun, originally sšrw) "linen"

secret" §13 (adjective-verb 3-lit.) "inaccessible,

šdj (verb 3ae-inf.) "take, pull, rescue"

šd (noun) "plot (of land)"

inf), in sdj (verb 3ae-inf) "recite, read"

q3j (adjective-verb 3ae-inf.) "high"; q3 s3 "arrogant" (literally, "high of back")

△ 🖟 🛣 q33 (noun) "hill"

1) 1 gbb (verb 2ae-gem.) "cool, calm"

مال qbt (noun) "coolness, cool place"

△ P Till qbw (noun) "cool breeze"

△] qm3 (verb 3-lit.) "throw"

qm3j (verb 4ae-inf.) "create"

anj (adjective-verb 3ae-inf.) "diligent, brave, persevering"

△ × qn (noun) "audacity"

anyt (noun) "braves"

anj (noun) "embrace"

anbt (noun) "council"

art (noun) "doorbolt"

arrt (noun) "cavern"

ars (verb 3-lit.) "bury"

اً gs (noun) "bone"

 $\triangle \mathbb{N}$ qsn (adjective-verb 3-lit.) "difficult"

, qd (verb 2-lit.) "build"

"all, entire, whole" (§ 6.7)

dt (noun) measurement "deben" (§ 9.7.3)

qdd (verb 2ae-gem.) "sleep"

| qddw (noun) "sleep"

kt — see ky

kt-hj — see ky

\$\int k3 (particle: \(\) 16.6.15) "then"

→ 🖟 k3 "say" (§ 22.18)

₩ k3 (noun) "ka" (see Essay 7)

\$\frac{1}{2}\, \text{\$\text{\$\frac{1}{2}\$}}\, \text{\$\text{\$\frac{1}{2}\$} k3 (noun) "bull"

k3j (verb 3ae-inf.) "think, plan"

k3w (noun) "fruit, fruits"

k3wt (noun) "work, works"

k3r (noun) "shrine"

wy (adjective/noun: § 6.7) "other, another"; feminine kt; plural kjwj, kt-hj

T kff (verb 3ae-inf.) "strip, unravel"

kft (noun) "gash"

Am (verb 2-lit.) "complete"

Live-verb kmm) wm (adjective) "black" (from 22e-gem. adjective-verb kmm)

Lakes, in the area of the modern Suez Canal: see map)

□ kmt (noun) "Egypt" (literally "The Hlack," referring to the cultivated soil along the Nile)

kš (noun) "Kush" (northern Sudan: see map)

kš (noun) "Kush" (northern Sudan: see map)

kš (noun) "Kush" (northern Sudan: see map)

□ g3w (noun) "absence, lack"

al gb3 (noun) "side"

\$\frac{1}{2} \leftilde{f} gbb (noun) "Geb" (god of the earth)

☐ № gp (verb 2-lit.) "cloud up"

gm3 (noun) "cheekbone"

gmj (verb 3ae-inf) "find"

gmw (noun) "grief"

" gmh (verb 3-lit) "glimpse, look at, see"

" smash, crack" (verb 4-lit.) "smash, crack"

gr (adjective-verb 2-lit.) "still, silent"

grt (particle: § 16.7.10) "moreover"

T, grh (noun) "night"

grh (noun) "end"

grg (verb 3-lit.) "set up, found, establish"

Sag (verb 3-lit.) "lie"

Sag (noun) "lie"

A Sign (noun) "lying"

1 gs (noun) "side, half"; sdj hr gs "lean to the side, be partial"

 \bigcirc , \bigcirc , \bigcirc , \bigcirc t (noun) "bread"

⊕ \\\ t-\hd "white-bread"

13 (demonstrative pronoun) — see § 5.8

t3 (noun) "land"; r t3 "down"

t3-wr "This" (the nome of Abydos: see map)

™ t3-zm3 "landing stage"

13 dsr "Sacred Land" (the necropolis)

___ t3wj "Two Lands" (Egypt)

138 (noun) "border"

) tj (particle: § 16.6.16)

Mil the (interjection: § 16.8.5) "yes"

La Mar timiti (noun) "Libyan"

Har tisw (noun) "staff"

- tw (21ns dependent pronoun) — see § 5.4.

- w (impersonal pronoun) — see § 15.5

(subject pronoun) -- see § 10.5

itut (noun) "image"

wifer") tur/twj (verb 3-lit) "show respect" (hr

tp (nown) "head, top"

⊕ lpj (nisbe) "first, headman"

© or (noun) "first-class oil"

©, ⊕ tp (preposition: § 8.2.16) "upon"

(prepositional nishe) "who/which is upon"

இ இ மு:3 (nour) "survivor, ane who is on earth"

(demonstrative pronoun) — see § 5.8

- see jij "father"

tm (verb 2-lit.) "not do"

oss of fural 3 in pronunciation)

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"man, male
"man, male
"Bw (no

"literally, "ver

"raise troops"

"tw (2ms d

"bw (noun)"

\$ 8.13) "where

(\$ 6.7)

od3 (verb

Moe My thru

tzj (verb

tmm (verb 2ae-gem.) "close, shut"

tn (demonstrative pronoun) — see § 5.8

see tnj

tnj (verb 3ae-inf., originally tnj) "distinguish"

- see tnw

tr (particle: § 16.7.11)

fo tr (noun) "time, season"

The sac-inf.) "violate"

a th (verb 2-lit.) "get drunk"

thth (verb 4-lit.) "mess up, disorder"

tk3 (noun) "wick, taper"

t3j (verb 3ae-inf.) "take"

"man, male", BM # , t3w/t3y (noun)

1 t3w (noun) "air, wind, breath"

La Jain t3bt (noun) "loan of grain"

(literally, "veiling of the face")

"raise troops" f3z (verb 3-lit.) "tie, knot"; f3z skjw

t3z (noun) "sentence (of speech)"

iw (2ms dependent pronoun) — see § 5.4

I tbwt (noun) "sandal"

[con] Z, [mw/tnw (noun) "each, every" (§ 6.7)

thnw (noun) "the Libyan desert"

tzj (verb 3ae-inf.) "pick up, lift"

od3 (verb 2-lit.) "shake"

d3jw (noun) "cloak"

represents the change of original d3j to d3r)

▲ dj (verb anom.) — see rdj

* dw3 (verb 3-lit.) "worship"

* dw3w (noun) "morning, tomorrow"

☆ dw3t (noun) "Duat" (see Essay 2)

dwn (verb 3-lit.) "stretch"

db3 — see db3

_____ dbb (verb 2ae-gem.) "stop up, block"

dbn (noun) measurement "deben" (§ 9.7.3)

dp (verb 2-lit.) "taste"

dpwt (noun) "boat, ship"

→ Manj (verb 3-lit.) "reach, touch"

(in later texts)

Manual description of the descri

Amd/dmd (noun) "total"

ar (verb 2-lit.) "remove, repulse"

Alij (verb 3-lit.) "become humiliated"

as (noun) "flint, flint knife"

dgi (verb 3ae-inf) "look" (r "at")

dgj (verb 3ae-inf.) "hide"

dt (noun) "body, self"

"people of the estate") at (noun) "estate"; rmt-dt "serfs" (literally,

dt (noun) "eternal sameness, eternity, forever" (Essay 9)

1 13j (verb 3ae-inf.) "cross (the river), ferry"

1 d3mw (noun) "recruits"

1 A d3rw (noun) "need"

1 1 d3d3 (noun) "head"

1 1 d3d3t (noun) "lyre"

Ty de (noun) "windstorm"

1 dem (noun) "electrum"

A der (verb 3-lit.) "probe, seek out"

☐ dw (noun) "mountain"

△ Aut (noun) "evil"

→ Al db3/db3 (verb 3-lit.) "replace"

(noun) df3w "food"

entire" (\S 6.7)

dr (verb 2-lit.) "end up"

dr (preposition: § 8.2.17) "since"

art (noun) "hand"

drt (noun) "calf"

drdr (noun) "stranger"

dhwtj (noun) "Thoth" (god of wisdom, counting, and writing)

 $\int ds$ (noun) "self, own" (see § 8.14)

dsr (adjective-verb 3-lit.) "sacred, holy"

dsrt (noun) "sacred area"

₫d (verb 2-lit.) "say, tell, speak"

dd-mdw "recitation" (§ 14.9)

addwt "sayings"

ddj (adjective-verb 3ae-inf.) "stable, steady"

\(\frac{1}{2} \infty \delta \ddw \) (noun) "Busiris" (a town in the Delta: see map)

ddf (verb 3-lit.) "have goose-bumps (of skin), stand on end (of hair)"

Exercise I

I. a. 1

b. 4

c.

2. a.

b. 💥 🥰

c. **A** C 1

Exercise 2

I. a. EE-nelchine

b. eer ger em kheer

c. KEN-et poo and

d. nee REM-ech ees

e. se-ROOD tahsh

f. en MER-oot ahg. er tem RED-ee

2. (a) I-em-hetep (more

khepesh, (f) Djehuti-

3. (a) wsr-h3t, (b) mrt-mass

Answers to the Exercises

Exercise 1.

- I. a. 6 7 10 16 17 19 25 28 32 1 2 3 4 5 9 11 13 14 15 20 221 24 27 31 8 12 18 23 26 29 30 33
 - b. 16 12 11 9 7 5 2 15 13 14 10 8 6 4 3
 - C. 1 2 d. 2 1

 3 3 5 6

 4 5 6 8 7

 10 11 12 10

 11 12 10

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 12 13 15 14

 13 15 14

 14 16 16

 17 18
- 2. a. 1

 - . TEFFATALLE ULT

Exercise 2

- I. a. EE-nek NES-oot JED-oo EE-rer-oo
 - b. eer ger em khet peh, se-SEKH-em eeb poo en KHER-oo-ee
 - c. KEN-et poo ahd, KHYEZ-et poo HEM-khet
 - d. nee REM-ech ees net SHEF-et set, HOO-roo poo SEJ-oo EE-boo
 - e. se-ROOD tahsh en WET-et soo
 - f. en MER-oot ah-HAH-chen HER-ef
 - g. er tem RED-ee zen soo NEH-see neb em khed em HER-et

(e) Qen-em (more commonly, Imhotep), (b) Mentju-weser, (c) Ni-maat-ra, (d) Kha-em-waset, (e) Qen-em

manage (e) sndm-jb, (f) tntj

3w, j^cj , jnm, jrj, jz, c^c3 , c^cb , w^3b , w^j3 , b^3q , b^3k , pn, fsj, fdt, mnmnt, mrj, nhh, nh^3 , nht, nh, nv, m, hnv, hd, hd, hz, zh, sw, sqr, sk, sgr, šw, šft, q3j, k3, gr, t3, t3, tzj, dpt, dšr, dd

Exercise 3											
I.	jmn	13. nbt	25.	mry 37.	ms <u>d</u> r	49. mw	61. ns	73. hws			
2.	ḥzt	14. snw	26.	m3wj 38.	dd	50. p3 <u>d</u>	62. mh	74. nḥḥ			
3.	tp	15. mjtt	27.	msst 39.	tjsw	51. jrt	63. jnm	75. w <u>d</u>			
4.	št3	16. wr	28.	mtr 40.	sk3	52. jb	64. <u>h</u> 3rt	76. <u>h</u> b3			
5.	qd	17. wnn	29.	<u>h</u> nw 41.	šsr	53. <u>d</u> 3t	65. <u>d</u> j or dj	77. phtj			
6.	šm	18. °q	30.	nht 42.	hz3	54. h3y	66. sw3	78. jrrt (see § 3.2)			
7.	sw	19. °3	31.	sk 43.	shd	55. jwr	67. p <u>d</u> t				
8.	hr	20. jw	32.	st 44.	sh3	56. hns	68. jrw				
9.	be	21. 3b	33.	šnw 45.	nḥm	57. 23	69. htm				
10.	hr	22. mr	34.	šd 46.	sn <u>d</u> w	58. z3t	70. km				
II.	hrt	23. s3h	35.	rdj 47.	rwt	59. hf3w	71. šw				
12.	snm	24. jnt	36.	r <u>d</u> w 48.	prt	60. jz	72. 23				
Ex	ercis	0.4									
I.	a.	z3w, z3wj		mjww, mjww	:	i. šm°yu	14 X C . 14 i	m. hwwt-ntr, hwtj-ntr			
1.	b.	hmwt, hmtj	f.	0 . 0 .		 sm yu swt, st 					
				mnjww, mnju							
	c. d.	jtjw, jtjuj	g. h.	nbwt, nbtj	wj	k. <i>prw</i> , <i>p</i> . 1. <i>nwwt</i> ,					
	a.	mwwt, mwtj	11.	nowi, noij		,	5	p. <u>drwt, drtj</u>			
2.	a.	rdwj "two feet"			0 0	"two uraei					
	b.	hwt "bellies"			0	"children"					
	c. msdruj "two ears" h. 'uj "two arms"										
d. sprww "petitioners" i. z3wt "daughters"											
	e.	hwt "things"			j. msyt	"waterfow	d" ("false" plur	al!)			
3.	a.	nbt pt "mistress of	f the	sky"		h. z	3-nswt "king's s	on"			
b. hwwt-ntr "temples" ("enclosures of the god") i. nswt ntrw "king of the gods"								of the gods"			
1							trw ntrwt "gods	and goddesses"			
d. mw hn 3pdw "fish and birds"					k. nb t3wj "Lord of the Two Lands"						
	e. pt t3 "sky and land," "sky or land"					1. r	l. r n kmt "speech of Egypt" (Egyptian)				
f. mw nw jtrw "fish of the river"							44 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4				
	g.	sb3w pt "stars of t	he sl	cy"		n. t3	Sw "nh "breath	of life"			
		PI DAMMA			mme &		* <u>a!</u>	2 B [6] &			
4.	a.	Emmily -		c.	4072		. 27 :	e. SACIONS			

b. Exercise 5

- 1. a. msw.j hne snw.j "my offspring and my siblings"
 - b. 3hwt.sn "their fields"

- c. hmt.k pr.k "your wife and your house"
- d. hmt.f tn "this his wife" or "that wife of his"
- e. hnw n shtj pn "the property of this peasant"
- f. n3 n c3 "these donkeys" or "those donkeys" literally, "this of donkey"

f. (ht is masculine!)

- g. nb n sp3t tn "lord of this estate"
- h. hmt shtj pn hn' hrdw.f"the wife of this peasant and his children"
- hknw pf "that oil"
- nhw n mgc.n "the loss of our army"
- k. st.f nt sndm "his place of residence"
- 1. nn n smrw "these courtiers" or "those courtiers"
- m. dpt tf "that boat"
- n. h3w dpt tn "the vicinity of this boat"
- pr.tn pn "this house of yours (2pl)" or "that house of yours"
- hr.tn "your (2pl) face" not hr tn "this face" because hr is masculine!
- q. mwt.t in "this your (2fs) mother"

- I. shr nb n nb da
- 2. jnw nb nfr n
- 3. "t nbt nt pr-
- 4. nfrwt nbt nt
- 5. 3ht j3btt nt pt
- 6. pr.k pn nfr
- 7. jqr shrw "one who
- 8. nswt °3 phtj "2 lease 9. ky.s mnd "her com
- 10. nfr r ht nbt "beene
- II. wr mnw r nsw = 12. nn n hwt r dr 1
- 13. tnw zp "each time
- 14. t3 hnyt r 3w.s
- Is. jty nb.j "the source
- 16. kt phrt 3ht "anoche
- 17. mpwt °\$3t "many
- 18. '53 mrwt "one who la
- Exercise 7 (predicate in

- I. wrwj nb "How gran 2. jnk pw "It is I."
- 3. 23 pw mnh "He is a lim
- 4. ptr sw "Who is he"
- 5. ht.j pw "It is my pro-
- 6. nfr pr.j, wsh st.j "My
- 7. m n mwt.s twj3 "The
- 8. jnk z3.f "I am his som
- 9. jnk nswt ^c3 phtj "I
- is more likely; 53 plants 10. hn pw "It is an attack
- II. wrwj n3 r shrw ntrw Ham
- 12. jnk wr wrw "I am the likely; for wr wrw, see []
- 13. qsnt pw "It is a difficult a
- 14. dmj pw jmnt "The Wes to say what the West is the

- r. n3y.j n qnyt "my braves"
- s. t3 qnbt nt hwt-ntr "that council of the temple" or "the council of the temple"
- t. nn n hwt "these things" or "those things"
- 2. d. The first of these his wives" or "those wives of his"
 - m. iii a nf3 n dpwt "those boats"
 - o. It is the nn n pnw.in "these houses of yours" or "those houses of yours"
 - q. 11 nn n mwwt.tn "these your mothers"
- 3. f. " "The "3 pn "this donkey" or "that donkey"
 - 1. If smr pn "this courtier" or "that courtier"
 - t. ht tn "this thing" or "that thing"
- 4. b. All n3y.sn n 3hwt or All n3y.sn 3hwt "their fields"
 - c. All Tall Man 13y.k hmt p3y.k pr "your wife and your house"

- 1. shr nb n nb t3wj "every plan of the lord of the Two Lands"
- 2. jnw nb nfr n sht-hm3t "every good product of the Wadi Natrun"
- 3. "t nbt nt pr-nswt "every room of the king's house" honorific transposition!
- 4. nfrwt nbt nt hnw h.k "all the beautiful women of the interior of your palace"
- 5. 3ht j3btt nt pt "the eastern Akhet of the sky"
- 6. pr.k pn nfr "this your beautiful house"
- 7. jqr shrw "one who has excellent plans" literally, "excellent of plans"
- 8. nswt '3 phtj "a king of great strength" literally, "a king, one great of strength"
- 9. ky.s mnd "her other breast" for mnd > mnd, see § 2.8.3
- 10. nfr r ht nbt "better than anything" or, "better than all things"
- 11. wr mnw r nswt nb "one who has more monuments than any king" literally, "greater of monuments than any king"
- 12. nn n hwt r dr "all these things" literally, "these things to the limit"
- 13. tnw zp "each time"
- 14. 13 hnyt 1 3w.s "this entire crew" literally, "this crew to its length"
- 15. jty nb.j "the sovereign, my lord"
- 16. kt phrt 3ht "another effective prescription"
- 17. mpwt c33t "many years" (see § 6.2)
- 18. "33 mrwt "one who has many serfs" literally, "many of serfs" (see § 6.5)

Exercise 7 (predicate in boldface)

- 1. wrwj nb "How great is the lord."
- 2. jnk pw "It is I."
- 3. 23 pw mnh "He is a beneficent son."
- 4. ptr sw "Who is he?"
- 5. ht.j pw "It is my property."
- 6. nfr pr.j, wsh st.j "My house was good, my place was broad" two sentences!
- 7. m n mwt.s twj3 "The name of her mother is Tjuia."
- 8. jnk 23.f "I am his son" either jnk or 23.f can be the predicate.
- 9. jnk nswt "3 phtj "I am a king of great strength" either jnk or nswt "3 phtj can be the predicate, but the latter is more likely; "3 phtj is a nfr hr construction: § 6.5.
- 10. hn pw "It is an attack."
- 11. urwj n3 r shrw ntrw "How (much) greater is this than the plans of the gods" for wrwj, see p. 79 n. 4.
- 12. jnk wr wrw "I am the greatest of the great" either jnk or wr wrw can be the predicate, but the latter is more likely; for wr wrw, see § 6.8.
- 13. qsnt pw "It is a difficult one" (see § 7.15).
- 14. dmj pw jmnt "The West is a harbor" either dmj or jmnt can be the predicate, but the sentence is more likely to say what the West is than what a harbor is.

- 15. nfr sdm n r(m)t "Listening is good for people."
- 16. jnk šw h3w "I am (one) free of excess" either jnk or šw h3w can be the predicate, but the sentence probably says something about jnk, which is therefore the subject.
- 17. mjk3 jb.sn r m3w "Their heart(s) are braver than lions."
- 18. w3w pw n w3d-wr "It is a wave of the sea."
- 19. hf3w pw "It was a snake."
- 20. n(j)-sw mh 30 "He belonged to 30 cubits" -- i.e., "He was 30 cubits long."
- 21. hbzwt.f wr s(j) r mh 2 "His beard, it was greater than 2 cubits."
- 22. "rq sw"He was bent."
- 23. nfr st r hwt nbt "It is better than all things" (§ 7.4.2).
- 24. bw pw wr n jw pn "It is the chief product of this island."
- 25. ntf 23 wsjr "He is the son of Osiris" (§ 7.12.1).
- 26. jnk w b "I am (one) clean of hand(s)" (see no. 16, above).
- 27. pr.f pr jt(j).f "His house is his father's house" (§ 7.12.2).
- 28. nnk sw "He belongs to me" or "He is mine" (§ 7.5.4).
- 29. n(j)-s(j) dt.k "She belongs to (you) yourself."
- 30. mrt m.s "Her name was Meret."
- 31. nfr mjtn.j "My way is good."
- 32. jnk pw mdw "I am the speaker" (§ 7.12.3).
- 33. nhwj m3jr "How pitiful is the poor man."
- 34. nth re nb pt "You are Re, lord of the sky" either nth or re nb pt can be the predicate, depending on the context.
- 35. nth hmw n 13 r dr.f "You are the rudder of the entire land" a metaphorical statement; either nth or hmw n 13 r dr.f can be the predicate, depending on the context; for r dr.f, see § 6.7.
- 36. ptr d3rw.k "What is your need?" i.e., "What do you need?"
- 37. nbw bw-nfr pw "They are lords of goodness."
- 38. hmwt(j)w pw "They are craftsmen."
- 39. wr s(j), 3 s(j), w3h s(j) "It is great, it is big, it is lasting" three sentences!
- 40. mh3t pw nt r(m)t ns.sn "The measure of people's worth is their tongues" literally, "The scale of people is their tongues": either mh3t nt mt or ns.sn can be the predicate, but the sentence clearly identifies what "the measure of people's worth" is and not what "their tongues" are.
- 41. n(j) wj wndwt.k "I belong to your tenants" i.e., "I am one of your tenants."
- 42. grh pw "It is the end."

- I. nfr tw hnc.j "You are well with me."
- 2. šm^cw hr h3t.k "chanters in front of you" literally, "under your front"
- 3. hr w3t nt wert "on the path of flight"
- 4. pt hr.k "the sky above you"
- 5. mj shmt mpt jdw "like Sekhmet in a year of pestilence" (see § 8.14 end)
- 6. "h" jb pw m 3t s3s3 "He is steadfast of heart in the moment of headlong attack."
- 7. m ht j3w n.k jmy "after your own old age" literally, "in the wake of the old age of yours"
- 8. wršy tp(j) jnb jmj hrw.f "the watchman on duty on the wall" literally, "who is on the wall and in his day"
- 9. phrt jrj "the remedy for it"
- 10. hr zh n jb.k "with (literally, 'under') the advice of your heart"
- 11. hr zh n whyw.f "under the tent of his tribe"
- 12. nfr n.f m hrw pn r sf "It is better for him today than yesterday."
- 13. m htp nfr wrt "in very good peace"
- 14. wr n.f jrp r mw "He has more wine than water" literally, "Wine is great to him with respect to water."
- 15. ntf pw m m3°t "It is he, in truth" i.e., "It is really he."
- 16. r bw hr(j) ntr "to the place where the god is" (§ 8.8)
- 17. mj shr ntr "like the plan of a god"
- 18. hq3 pw n rtnw hrt "He is the ruler of Upper Retjenu."
- 19. m qdnw r rtnw "from Qatna to Retenu"
- 20. hrw hrj tp h3swt "Horus, chief (literally, 'who is over the head') of foreign lands"
- 21. hr st wrt m wmwt nt dem "on the great throne in a recess of electrum"
- 22. m hpš.j m pdt.j m shrw.j jqrw "by my strong arm, by my bow, by my excellent plans"

- 23. (j)m(j)-r=
- 24. hm nb 🗺 🛌
- 25. nh pw = 13
- 26. mrn + 4
- 27. jb.j ds.j
- 28. n.f.ds.f

Exercise 9

- 1. b3kw n k nbw dbn ḥmw ḥmw jw3w u m
- k3w jdr 305 dmd jhw 400
- 2. a. hsbt 3 4 be of Upper
 - 9nw zy
 - c. w3t.f = 1
- d. w^e m = 3 = = =
- e. ky nhs 3 s
- f. mh 1 see
- g. m hsbt 2
- Amun in Tana
- h. 2p32p4=
- 1. m m5° = ≥0
- j. jr hrw bus
- k. m wdyt
- 1. m htp zp z
- m. hm-ntr tpl
- n. jb.j m s
- 3. a. | or |
 - d. 0 2nw
 - g. 1110 6nw
 - 5. []] onw
- 4. The two tables to-left order added together

jdr-mnjw

156 1/3 1/15

120 /3 /

36

20 3

360

2785 1/2

tended herd

2212 ⁷/₁₂ 156 ⁶/₁₅

36

20 1/3

360

2785 1/2

- 23. (j)m(j)-r shtjw mnh n pr-nswt "an efficient overseer of peasants of the king's house"
- 24. Im nb linj jrjwf "every servant who is at (literally, 'under') his tasks" literally, "those which pertain to him"
- 25. nh pw n b3k jm n nb.f "It is the prayer of your humble servant to his lord."
- 26. mrnr ds.f"in (or 'from') the mouth of Re himself"
- 27. jb.j ds.j "my own heart"
- 28. n.f ds.f "for him himself"

- 1. b3kw n k5 list m mpi in
 nbw dbn 155 qdt 2
 hmw hmwi 134
 jw3w wndw 114
 k3w jdr 305
 dmd jhw 419

 Tribute of wretched Kush in this year:
 Gold, 155 deben and 2 qite (= 31.14 lb)
 Male and female servants, 134
 Oxen and short-horned cattle, 114
 Herd bulls, 305
 Total cattle, 419
- a. hishi 3 4 3ht 25 hr hm n (n)sw(t) bjt(j) SHM-K3-R^c "Year 3, 4 Inundation 25, during the incarnation of the King of Upper and Lower Egypt SEKHEM-KA-RE"
 - b. gnw zp "the ninth time"
 - c. w3t.f wct hr mw kt hr jtj "its one path under water, the other under grain"
 - d. we m n3 n shtj "one of these peasants"
 - e. ky nhs(j) 6 "another 6 Nubians"
 - f. mh 1 šzp 3 m mw "I cubit 3 palms in water" (= 2.46 feet of water)
 - g. m hsbt 24 2 prt 'rqy hrw-h3b mh-10 n jmn m jpt-swt "in Year 24, 2 Growing last day, the 10th festival-day of Amun in Karnak"
 - h. zp 3 zp 4 n hrw "3 or 4 times a day" literally, "3 times, 4 times for a day"
 - i. m mšc n z(j) 3000 "in an expeditionary force of 3,000 men"
 - j. jr hrw hwt-ntr r-360 pw n mpt "As for a day of the temple, it is 1/360th of the year."
 - k. m wdyt mht-13 nt nht "in the 13th campaign of victory"
 - 1. m htp zp 2 "in peace, in peace"

wpt nn

- m. hm-ntr tp(j) n jmn "first priest of Amun" (title of the High Priest of Amun)
- n. jb.j m snw.j "my heart as my second" i.e., "my companion"
- 3. a. | or or of tot "first" b. (**noll | mh-437 "437th" c. | on mh-60 "60th" d. o 2nw "second" e. o mh-10 "10th" f. on mh-60 "60th" h. o 100 mh-60 "30th" h. o 100 mh-60 "30th"
- 4. The two tables below show the transliteration of the account first and its translation second. In both, the right-to-left order of the example has been flipped to normal English left-to-right orientation. The fractions have been added together in the translation.

jđr-mnjw	(n)g(3)w	ḥr(j)- <u>d</u> b°	<u>d</u> rt	dmd	htr .
2212 ¹ / ₃ ¹ / ₄ 156 ¹ / ₃ ¹ / ₁₅ 36 20 ² / ₃	41 \(\frac{1}{4} \) \(41 1/4 1/45 9 1/2 5 1/3 1/12	41 ¹ / ₄ ¹ / ₄₅ 9 ¹ / ₂ 5 ¹ / ₂ ¹ / ₃₆	123 ² / ₃ ¹ / ₁₀ ¹ / ₂₀ 28 ¹ / ₂ 16 ¹ / ₄ ¹ / ₉	32 ½½½ 7½ 5⅓½
360 2785 ½	56 1/6 1/45	56 1/6 1/45	56 1/5 1/10	168 3/3 1/90	45 1/3 1/12 1/18
tended herd	the splitting of these steer	hornless cattle	calf	total	team ox
2212 ⁷ /12 156 ⁶ /15 36 20 ² /3	4I ⁴⁹ /180 9 ¹ /2 5 ⁵ /12	41 ⁴⁹ /180 9 ½ 5 ⁵ /12	41 ⁴⁹ /180 9 ¹ /2 5 ¹⁹ /36	£23 ⁴⁹ /60 28 ⁷ /2 £6 ¹³ /36	32 ^{7/12} 7 ¹ /2 5 ⁷ /18
360 2785 ½	56 ¹⁷ /90	56 ¹⁷ /90	565 3/10	168 ⁶ // ₉ 0	45 17/36

The last row in each column is the sum of the column. Columns 2-4 break the amount in column 1 into 3 categories ("the splitting of these"). Column 5 totals the amounts in columns 2-4. Column 6 is the difference between columns I and 5. The fractions seem to be divisions of 360: this suggests that the amounts have to do with the 12month apportionment of something related to a large herd of cattle (compare the sentence in 2j of this exercise).

- I. jw jt(j).f m hnw 'h.f" His father is inside his palace."
- 2. nn m.f mm cnhw "His name will not be among the living."
- 3. jw ms jtrw m snf "Indeed, the river is blood."
- 4. nn wj m hr(j) jb.sn "I was not in their midst."
- 5. m.t sw r wnmw "Look (fem.), it is for food."
- 6. sj m hr.f mj t3 pt "It is in his face like the sky" (§ 10.5).
- 7. m.k wj m nhw "Look, I am in need."
- 8. z3 sdmw m šms(w) ḥrw "An obedient son is a follower of Horus."
- 9. jw h3t.fm qm3 n mw "His corpse is one that is thrown in the water."
- 10. jw n.k t3w ndm n mhyt "You will have the sweet air of the northwind."
- II. jw jt(j).j m w w "My father was a soldier."
- 12. jw.j m hzwt hm.f "I am in His Incarnation's blessing."
- 13. nn sw m st.f "It is not in its place."
- 14. mw jm, nn mw jm "Is water there, or is water not there?"
- 15. nn sh3.f hr tp(j)w-t3 "His memory will not be with those who are on earth."
- 16. m.k nn s(j) m ceft qsnt "Look, it is not a difficult rate of payment."
- 17. jw hnw m sgr "The capital was in stillness."
- 18. jw.fr j3w n nwt.f "He is to be an old man of his town."
- 19. m.k tw 3 "You are here" (§ 8.12).
- 20. wj m nbw, tp m hsbd "The coffin is of gold, the head is of lapis-lazuli."
- 21. pt hr.k (§ 8.2.10) "The sky is above you."
- 22. šm w hr h3t.k "Chanters are in front of you."
- 23. jw mj ht 3 "It is like something big" subject unexpressed (§ 10.9).
- 24. jw hm.k m hrw "Your Incarnation is Horus."
- 25. n.k jm s(j) "It is yours."
- 26. mw m jtrw "Water is in the river."
- 27. z3.j smsw.j m s3 whyt.j "My eldest son (literally, 'my son, my eldest': § 4.11) is in charge of my tribe."
- 28. hwt.j nbt m c.f "He has all my things" "All my things are in his hand": § 10.7.
- 29. wdpw nb hr jrt.f "Every waiter was at his duty" jrt.f "that which pertains to him."
- 30. m.k wj m b3h.k "Here I am before you" literally, "Behold, I am in your presence."
- 31. jr p3 mw jw.f m mh 12 "As for that water, it was 12 cubits (deep)."
- 32. jw.f m nds n mpt 110 "He is a commoner of 110 years (in age)."
- 33. tn(j) sw "Where is he?"
- 34. m.k st hft hr.k "Look, it is in front of your face."
- 35. nn st m hnw.f "It is not inside it."
- 36. nn nhw n mš^c.n "Our expedition has no loss(es)" literally, "No loss is for our expeditionary force."
- 37. jw n.k "nh "Life is yours."
- 38. jw.j ḥr ht.j m b3h.f "I was on my belly in his presence."
- 39. jw tr mw n sbk r mj "Why does Sobek have fish?" literally, "Fish are for Sobek with respect to what?"
- 40. m.k wj m 3hw "Look, I am a needy person" adjective as noun: note the determinative.
- 41. nn n.k st "It is not yours."
- 42. $jw.fn\ n3y.jn\ \underline{h}rdw$ "It is for my children" (§ 5.10.5).

Exercise 11

- I. nn wh3 m hr jb.sn "There was no fool in their midst."
- 2. nn sh3.f hr tpjw-t3 "His memory will not be with those on earth."
- 3. nj jnk js q3 s3 "I am not an arrogant person" literally, "I am not one high of back."
- 4. ntr pw grt nn 2nw.f "Moreover, he is a god without equal" or "who has no equal": literally, "his second not."
- 5. nj mpt js n3 nt b3g "This is not the year for (literally, 'of') being lazy" a negated A pw B nominal sentence; n3 is a demonstrative pronoun (§ 5.8); b3g is the infinitive (§ 14.3.1).

- 6. nn t3z m
- 7. nn hr hr my
- 8. nn st m 6
- 9. nn 3h n.k ***
- IO. nn juw = m
- II. nj jw js postavanje
- 12. nn sj mj 📆 💮
- 13. mnjw pw m
- I4. jn jw ntt bee
- IS. nn tw h3 ky
- 16. m.k tw m
- its mayor mee
- 17. nn msw.f
- 18. nj r(m)<u>t</u> js == 3 omitted: literal
- 19. nn sf n wzf
- 20. jn jwsw pw 📆
- 21. nn hwt nbt das
- 22. nn swt qn gr its determinate
- 23. nn hnms n zh m to Maat."
- 24. nn sbht n ntra
- 25. m hwt.f nw pr high official's
- 26. nn hrw nfr n Same
- 27. nn ḥn nj js ḥr zaga until the proper
- 28. jn jw.k m "w3y"
- 29. jn jw.s m tjmhj
- 30. (j)n ntf pw m m3

- I. sšmw pn ntj wj
- 2. jw.j n qbw, mw.j = 1
- 3. <u>d</u>r ntt wr s(j) 53 s 4. jt.n.j ntt m jm3m.f
- 5. jw pn n w3<u>d</u>-wr = 5
- 6. mdw.k n nswt, jb.k m
- 7. wjn.sn tp t3, nn two
- 8. jr.n.(j) nn mj qd, je ali
- 9. rh.n.(j) qd.k, tj wj ====
- 10. mj dpt nn shry jm s
- II. srjw ntj r gs.f "the office 12. snf(3).n.j ntt m ht.j
- 13. jnk jmj-jb n (j)t(j-j) 🐔 💮 💮
- 14. nfr st hr jb f r ht nbs ess ess
- 15. sj3.n.j ntjw m hnw.s
- 16. hr ntt jnk 23 wcb mj 17. jw jr.n.(j) chcw c3 = ====
- near my mistress, while
- 18. m.tn jwtj htrj.f m nb Band 19. t3 pw nfr, j33 m.f "It
- 20. z(j) stwt m nḥbt.f "2 ====
- 21. <u>d</u>d.k n h3b tw 3h js r j r d
- 22. mr.į sw, z3.k js pw Y

- 6. nn t3z n jwms mm "There is no sentence of exaggeration among them."
- 7. nn hr hr myt "No face was in (literally, 'under') tears."
- 8. nn st m cf"He does not have it" literally, "It is not in his hand."
- 9. nn 3h n.k "It is not effective for you."
- 10. nn jww n ntr r.j "There are no complaints of a god against me."
- II. nj jw js pw jwsw gs3w "Is not a balance that tilts an error?" a negated A pw B sentence.
- 12. nn sj mj nf3 n "3wt "It is not like those lumps."
- 13. mnjw pw n.bw-nb nn bjn m jb.f "He is a shepherd for everyone, with no bad in his heart."
- 14. jn jw ntt hmt jn jw ntt špst "Are you (2fs) a servant, (or) are you a noblewoman?"
- 15. nn tw h3 ky mjtw.k "You will not be behind another (who is) your equal."
- 16. m.k tw m nwt nn hq3-hwt.s "Look, you are a town without mayor" a metaphor: literally, "you are in a town, its mayor not."
- 17. nn msw.f nn jweww.f tp t3 "He has no children, he has no heirs on earth."
- 18. nj r(m)t js nt šft st "They are not a people (worthy) of respect" a negated A pw nominal sentence, with pw omitted: literally, "(They) are not a people of respecting them."
- 19. nn sf n wzfw "There is no yesterday for the one who forgets" or "The one who forgets has no yesterday."
- 20. jn jwsw pw "Is it a balance?"
- 21. nn hwt nbt dwt jm.s "There aren't any evil things in it."
- 22. nn swt qn grh "But there is no brave man at night" i.e., "no one is brave at night"; qn is used as a noun, hence its determinative.
- 23. nn lịnms n zh m3°t "The one who cannot heat Maat has no friend" or "There is no friend for the one who is deaf to Maat."
- 24. nn sbht n ntr r.f "There is no barrier of a god against him."
- 25. m hwt f nw pr (i)t(j) f nj js m hwt pr h3t(j)-c "from his things of his father's house and not from the things of the high official's house."
- 26. nn hrw nfr n 'wn-jb "There is no holiday for the greedy man."
- 27. nn hn nj js hr zp f "There is no hurrying except at (literally, 'on') its proper time" i.e., there is no use hurrying until the proper time.
- 28. jn jw.k m cw3y "Are you a robber?"
- 29. jn jw.s m tjmhjw "Is it Libyans?"
- 30. (j)n ntf pw m m3ct "Is it really he?" literally, "Is it he in truth?" not a negative sentence: see § II.II.2.

- I. sšmw pn ntj wj hr.f "this situation that I was in (literally, 'under')"
- 2. jw.j n qbw, rmw.j n šw "I am in the cool breeze, while my fish are in the sunlight" (spoken by a fisherman).
- 3. dr ntt wr s(j) 3 s(j) "since it is great and it is big"
- 4. jt.n.j ntt m jm3m.f "I took what was in his tent."
- 5. $jw \ pn \ n \ w3\underline{d}$ - $wr \ ntj \ gs(wj)$. $fj \ m \ nwy$ "this island of the Great Blue-Green, whose two sides are in the waters"
- 6. mdw.k n nswt, jb.k m c.k "You shall speak to the king with your heart with you" literally, "in your hand."
- 7. wjn.sn tp t3, nn tw jm.f "They don't want to be on earth without you in it."
- 8. jr.n.(j) nn mj qd, jst w(j) m jmj-jb nbt.f "I did all this while I was a confidant of his lady."
- 9. rh.n.(j) qd.k, tj wj m zšj "I learned of your character while I was (still) a nestling."
- 10. mj dpt nn shry jm.s "like a boat with no pilot in it" literally, "a pilot not in it."
- II. srjw ntj r gs.f "the officials who were at his side"
- 12. snf(3).n.j ntt m ht.j "I have vented what was in my belly" said by someone complaining of an injustice.
- 13. jnk jmj-jb n (j)t(j.j) re nb ntt jwtt "I am a confidant of my father Re, lord of what is and what is not."
- 14. nfr st hr jb. f r ht nbt ntt m t3 pn r dr.f "It was better on (i.e., 'in') his heart than anything that is in this entire land."
- 15. sj3.n.j ntjw m hnw.s "I recognized those who were inside it."
- 16. In ratt jnk z^3 w^cb mj w^c jm.tn nb "because I am a priest's son like every one of you" (see § 9.4).
- 17. jw jr.n.(j) h w 3 m mput hr hnwt.(j), jst s(j) m 23t nswt "I spent a lifetime of many years (literally, 'great in years') near my mistress, while she was a princess."
- 18. m.tn jwtj htrj.f m nb j3drw "Look (§ 10.4.1), he who had no plow-team is (now) an owner of herds."
- 19. t3 pw nfr, j33 rn.f "It was a good land (see § 7.9), whose name was Iaa."
- 20. z(j) stwt m nhbt.f "a man with boils on his neck"
- 21. dd.k n h3b tw 3h js r.j r ds.f "You shall say to the one who sent you that my mouth is effective against his knife."
- 22. mr.t sw, 23.k js pw "You should love him, for he is your son."

- 23. m.k tw m wdpw rš.f pw rhs "Look, you are a waiter whose joy is butchering."
- 24. m.tn jut jp t.fm nb mhr "Look, he who had no loaf of bread is (now) the owner of a food-storehouse."
- 25. jw wp.n.f r.f r.j, jw j hr ht.j m b3h f "He opened his mouth to me, while I was on my belly in his presence."
- 26. jr.n.j hrw 3 wc kw, jb.j m snw.j "I spent 3 days alone, with my heart my (only) companion."
- 27. 3m.nj, nn wj m hr(j) jb.sn "They burnt up while I was not in their midst."
- 28. z3z(j) pw, jsry m.f. "He was the son of a man whose name was Isry."
- 29. hnt(j).f ntj m rd hr(j) n jz.f "his statue that is on (literally, 'in') the lower (§ 8.6.11) stairway of his tomb"
- 30. rh m jb.tn nb.tn js pw ntr pn jm(j) swht.f "Knew in your heart(s) that this god who is in his egg is your lord" an A pw B nominal sentence as a noun clause.
- 31. n ntj nb hr wd pn "for everyone who is on this stela"
- 32. jšst pw ntj jm "What is the one who is there?" for jšst see §§ 5.11, 7.13.3.
 33. šndyt nt jwt(j) mwt.f "the kik of the motherless" literally, "of the one who his mother is not"
- 34. p3 cb mhtj r mhtj-jmntj mjktj, jw hm.f m hr(j) jb.sn "The northern flank was at the northwest of Megiddo, and His Incarnation was in their midst."
- 35. nn ntt nn st m hnw f "There was nothing that was not inside it" i.e., everything was inside it: a nn A sentence (§ 11.4) in which A is the relative clause ntt nn st m hnw.f "that which was not inside it" (§ 12.8).

- 1. 3h 2-lit., intrans.
- 2. jp 2-lit., trans.
- 3. jnj 3ae-inf., trans.
- 4. jrj 3ae-inf., trans.
- 5. jtj 3ae-inf., trans.
- 6. "nh 3-lit., intrans.
- 7. ch3 3-lit., trans.
- 8. chc 3-lit., intrans.
- 9. w3h 3-lit., trans.
- 10. $w^c b$ 3-lit., intrans.
- II. wnn 2ae-gem., intrans.
- 12. whm 3-lit., trans.
- 13. wdfj 4ae-inf., intrans.
- 14. wd 2-lit., trans.
- 15. b3gi 4ae-inf., intrans.
- 16. prj 3ae-inf., intrans.
- 17. pḥrr 3ae-gem., intrans.
- 18. psdj 4ae-inf., intrans.
- 19. ptpt 4-lit., trans.
- 20. f3j 3ae-inf., trans.
- 21. m33 2ae-gem., trans.
- 22. mwt 3-lit., intrans.
- 23. mrj 3ae-inf., trans.
- 24. msdj 4ae-inf., trans.
- 25. mdwj 4ae-inf., intrans.

- 26. njtjt 5-lit., intrans.
- 27. nḥm 3-lit., trans.
- 28. rwj 3ae-inf., intrans.
- 29. h3j 3ae-inf., intrans.
- 30. h3b 3-lit., trans.
- 31. hjhj 4-lit., trans.
- 32. hwj 3ae-inf., trans.
- 33. hmsj 4ae-inf., intrans.
- 34. hqr 3-lit., intrans.
- 35. htp 3-lit., intrans.
- 36. $h^c j$ 3ae-inf., intrans.
- 37. hpr 3-lit., intrans.
- 38. hntj 4ae-inf., intrans.
- 39. hr 2-lit., intrans.
- 40. hdj 3ae-inf., intrans.
- 41. s3h caus. 2-lit., trans.
- 42. s^cnh caus. 3-lit., trans. 43. schc caus. 3-lit., trans.
- 44. s^cq caus. 2-lit., trans.
- 45. spdd 4-lit., trans.
- 46. sfhh caus. 2ae-gem., trans.
- 47. smn caus. 2-lit., trans.
- 48. smnh caus. 3-lit., trans.
- 49. sn 2-lit., trans.
- so. snd 3-lit., intrans.

- 51. sndm caus. 3-lit., trans.
- 52. srwj caus. 3ae-inf. trans.
- 53. sh3j caus, 3ae-inf. trans.
- 54. shpr caus. 3-lit., trans.
- 55. shm 3-lit., intrans.
- 56. shr caus. 2-lit., trans.
- 57. sšmj caus. 3ae-inf. trans.
- 58. stj 3ae-inf., trans.
- 59. sdr 3-lit., intrans.
- 60. šmj 3ae-inf., intrans.
- 61. šmsj 4ae-inf., trans.
- 62. *šzp* 3-lit., trans.
- 63. šdj 3ae-inf., trans.
- 64. qm3 3-lit., trans.
- 65. qd 2-lit., trans.
- 66. qdd 2ae-gem., intrans.
- 67. gmj 3ae-inf., trans.
- 68. gmgm 4-lit., trans.
- 69. gr 2-lit., intrans.
- 70. tmm 2ae-gem., trans. 71. tzj 3ae-inf., trans.
- 72. dr 2-lit., trans.
- 73. <u>d</u>3j 3ae-inf., trans.
- 74. <u>dd</u> 2-lit., trans.

Exercise 14

- I. jj.n.j hr šms.f "I returned following him" 42e-inf. šms(j).
- 2. tm jt h3tj n z(j) m f f m jmnt "Not taking the heart of a man from him in the West" 2-lit. tm; 3ae-inf. jt is the negatival complement.
- 3. nfc.n.j wj m nftft r h(j)h(j) n.j st dg" took myself off, leaping, in order to seek for myself a place of hiding" 4lit. hjhj; 5-lit. nftft and 32e-inf. dg are verbal nouns: see §§ 14.3.1 and 14.11.2.
- 4. nj k3.(j) spr r hnw pn "I did not plan to arrive at this capital city" 3-lit. spr.
- 5. rdjt.j w3t n rdy.j m hd "I gave a path to my feet northwards" anom. rdjt; 3ae-inf. hd is a verbal noun see § 14.11.2); rdy.j is a variant form of the dual rdwj.j.
- 6. m33.f wi hr irt wpwt.k "He sees me doing your assignment" 3ae-inf. jrt.
- 7. jwt pw jr.n.f n.j "What he did was to come to me" anom. jwt.
- 8. hmt m.f hwtf.j "He thought to plunder me" 4-lit. hwtf.

- 9. sh3 = 1
- 1G. jw mj k
- II. wšb.k m
- 12, swid pur and
- 13. n°t payment
- 14. wrš.n.s je
- IS. m.k wj
- 16. h3t pw jr a g
- 17. jw.f rh (2)
- 18. hmw br to
- 19. jj.n.j 3 father" -
- 20. wd3 pw jr. arm" — 1-1-1
- 21. "h":n sd==== 398-inf. (=)
- 22. jwi pw jr.s.
- a verbal nous 23. 53s pw jr. 11
- \$3s, 3ae-inf 24. š3s pw jry r 4
- 3-lit. \$35, 2-lie 25. tm m(w): ky
- negatival com-26. wd.tw n.f & 3
- 27. tm 43 2(1) + 3
- 28. mrr.k m3n.j
- 29. t3w pw n fell -
- 30. 13w pw n = 3 nosó" — two s

- I, htw fir ganger is
- 2. tu r k(j)hj 3. jw.twrjn Same
- 4. jw smw r branch ter and the Liberty
- the second series 5. m.k im = 3.k (i.e., be yoked
- 6. sr(j)w ker jet jyt
- 7. jn jw må3t hr mg 8. jn jw.k sivt r g
- in apposition to 9. m.k wj hr spr m.k
- 10. un jn ho hr h3g has was being plundnation was giving
- \$ 14.6: here the de-II. oh hr tjw, wh3 hr m
- 12. jn zh3w ^crryt z3-m son Aha nakht who
- 13. smj 23 tp(j) n uma going on duty in the 14. jw.f hr & h3 dr rk 15. "h" n hrw hr dgt + 13

- 9. sh3.n.k hrw n qrs "You have remembered the day of burial" 3-lit. qrs.
- 10. jw mj ht '3 whm st "It is like something big to repeat it" i.e., "Repeating it is something major"; 3-lit. whm.
- 11. wšb.k nn njtjt "You should answer without stammering" 5-lit. njtjt.
- 12. surd pw dd n.k "Speaking to you is tiring" an A pw B nominal sentence with caus. 3-lit. surd and 2-lit. dd.
- 13. n°t pw jr.n.n m hd r hnw n jtj "What we did was to sail northward to the capital of the sovereign" 3ae-inf. n°t.
- 14. wrš.n.s jm hr swrj "She spent the day there drinking" 3-lit. swj, originally swr.
- 15. m.k wj jj.kw r hmst jm.s "Look, I have come in order to sit in it" 4ae-inf. hmst.
- 16. h3t pw jr.n p3 msh "What that crocodile did was to go down" 3ae-inf. h3t.
- 17. jw.f rh t3z tp hsq "He knows how to tie on a severed head" 3-lit. t3z.
- 18. hmw hr tp.f hr "m" m.f" A servant was at (literally, 'under') his head, giving him a masssage" 4-lit. "m" m.
- 19. jj.n.j °3 r njs r.k m wpwt nt jt(j).j "I have come here to summon (literally, 'call to') you on an assignment of my father" 3-lit. njs.
- 20. wd3 pw jr.n.f in f r mryt in rdjt n.f f "What he did was to proceed with him to the riverbank, giving him his arm" 3-lit. wd3, anom. rdjt.
- 21. "h": n sdm.n.s bnw hzj šm" bbt w3g "Then she heard the sound of singing, chanting, dancing, and festival-making"—
 3ae-inf. hzj (see § 14.3.2a), 3-lit. šm", 3ae-inf. bbt, 4ae-inf. w3g.
- 22. jwt pw jr.n r^c-wsr m jj m 33 "What Re-weser did was to come, returning from the field" anom. jwt; anom. jj is a verbal noun (see § 14.11.2).
- 23. *§3s pw jr.n t3 wb3yt r jnt n.s jkn n mw* "What that maid did was to go off to get herself a scoop of water" 3-lit. *§3s*, 3ae-inf. *jnt*.
- 24. §3s pw jry r dd st n r(w)d-ddt jn p3y.s sn "What was done was the coming to tell it to Rud-djedet by her brother"—3-lit. §3s, 2-lit. dd.
- 25. $tm \ m(w)t \ ky \ zp \ m \ hr(j)-ntr \ jn \ b3$ "Not dying another time in the necropolis by a ba" 2-lit. tm; 3-lit. m(w)t is the negatival complement.
- 26. wd.tw n.f db3 st "Let him be commanded to replace it" 3-lit. db3.
- 27. tm d3 z(j) r j3bt "A man's not crossing to the East" 2-lit. tm; 3ae-inf. d3 is the negatival complement.
- 28. mr.k m3n.j "You wish to see me" 2ae-gem. m3n (see § 14.3.2c).
- 29. t3w pw n fnd jrt m3°t "Doing Maat is air for the nose" an A pw B nominal sentence with 3ae-inf. jrt m3°t as B.
- 30. 13w pw n m3jr hwt.f, dbb fnd.f pw nhm st "The air of a needy man is his things: to take them away is to stop up his nose"—two A pw B nominal sentences; in the second, 2ae-gem. dbb fnd.f is A and 3-lit. nhm st is B.

- 1. htw hr gmgm t3 hr mnmn "Trees were cracking, the earth was quaking."
- 2. $tw \ r \ h(j)hj \ mw \ n \ ch^c w$ "One will have to look for water for the masted boats."
- 3. jw.tw r jrt h3w m hmt "Weapons of bronze are to be made" literally, "one is to make."
- 4. jw "3mw r hr n 5°t.f, tjmh(j)w r hr n nswt.f, jw "r"t jmt hnt.f hr shrt n.f h3kw-jb "The Asiatics are to fall to his slaughter and the Libyans are to fall to his flame. The uracus on his brow will be pacifying the estranged for him" the second sentence is an adverb clause; the future tense of the third sentence is indicated by the context.
- 5. m.k hm '3.k hr wn(m) jtj.j, m.k sw r hbt hr qn.f "And look, your donkey is eating my grain. Look, he has to plow (i.e., be yoked to a plow) because of his audacity."
- 6. sr(j)w hr jrt jyt "The officials are doing wrong."
- 7. jn jw mh3t hr rdjt hr gs "Is the scale leaning to the side?"
- 8. jn jw.k swt r gmt ky shtj mjtw.j "But are you to find another peasant like me?" literally, "... the likeness of me," in apposition to shtj.
- 9. m.k wj hr spr n.k "Look, I am petitioning to you."
- 10. un.jn.tw hr h3q hwt-w^crt, wn.jn.j hr jnt h3qt jm z(j) 1 zt-hmt 3 dmd r tp 4, wn.jn hm.f hr rdjt st n.j r hmw "Then Avaris was being plundered. Then I was getting plunder there: 1 man and 3 women, totalling to 4 head. Then His Incarnation was giving them to me for servants" the word-order of hr rdjt st n.j is an exception to the rule discussed in § 14.6: here the dependent pronoun st is treated like a suffix pronoun and so comes before the dative n.j.
- II. rh hr tjw, wh3 hr m-bj3 "The wise man is saying 'Yes' and the foolish man is saying 'No.'"
- 12. jn zh3w "rryt z3-nht "h3-nht jrr nn n hntjw jw f hr jwt r jnt šs hn" (j)m(j)-r š(j) sbk-m-h3t "It is scribe of the gate Nakht's son Aha-nakht who makes these pictures as he is coming to get alabaster with quarry-overseer Sebek-em-hat."
- 13. smj z3 tp(j) n wnwt hwt-ntr tn ntj m h m 3bd "Report of the first phyle of the hourly staff of this temple, which is going on duty in the month."
- 14. jw.f hr ch3 dr rk hrw "He has been fighting since the time of Horus."
- 15. "h" n hrw hr dgt r 33 pf km "Then Horus was looking at that black pig."

- I. m3 wj r.tn ntrw, my m šms.j, jmj n.j j3(jw) "See me, gods! Come, following me (§ 14.11.2)! Give me praise!"
- 2. šm swt, h3 n.j n3 n jtj ntj m p3 mhr "But go, measure for me the (§§ 5.9, 5.10.3) barley that is in the (§ 5.10.3) storehouse."
- 3. m q3 hrw.k shtj "Don't raise your voice, peasant!" literally, "Don't let your voice get high."
- 4. shtm grgw, shpr m3°t, jmj bw-dw r t3 "Annihilate lying, bring about Maat, put evil down" literally, "to the ground."
- 5. m dd grgw "Don't tell lies."
- 6. m sbn, jr r.k hmw, šd hr nfryt "Don't go off course! Work (literally, 'do') the rudder, pull on the tiller-rope!"
- 7. sdm r.k n.j, m.k nfr sdm n r(m)t, šms hrw nfr, smh mh "So listen to me. Look, listening is good for people. Follow a holiday, forget worrying" mh is an infinitive.
- 8. jmj t3w n ntj m jtmw "Give air to the one who is suffocating" literally, "who is in suffocation."
- 9. m sfn hr zp, ndr n.k hsf(w).k "Don't be mild about a matter: seize for yourself your opponent!"
- 10. sw3h mnw.k m mrwt.k "Make your monuments endure through love of you."
- 11. sjqr hwt.k nt jmnt smnh st.k nt hr(j)-ntr m °q3 m jrt m3°t "Make excellent your enclosure of the West and make functional your place of the necropolis by being straight and by doing Maat" °q3 and jrt are infinitives.
- 12. j.zj jn n.j qnbt nt hnw "Go, get me the council of the capital."
- 13. mj mj nfrtj hnms.j "Come now, Neferti, my friend."
- 14. jr gn hnw nb n jnp(w) nt(j) m '.k dj mj n.f sw "Now, as for any property of Anubis that you have (§ 10.7), please give it to him."
- 15. h3 wsjr m-n.k jrt hnv, htm hr.k jm.s "Oh, Osiris! Take to you the Eye of Horus: equip your face with it."
- 16. m 'wn jb.k hr pzšt "Don't let your heart be greedy about a division."
- 17. m wd to nj js r sšmw "Don't give orders except (§ 11.7) according to procedure."
- 18. In wish nfir m bjni, m rdj kt m st kt "Don't answer what is good by what is bad: don't put one in place of the other."
- 19. m snd m snd nds "Don't be afraid, don't be afraid, little one!"
- 20. swrj, m jr ndb, nn jw.j r w3h.t "Drink, don't sip! I'm not going to stop you!" (see §§ 16.4, 15.8).
- 21. dgy n.in n m ht "Look for yourselves to the future."
- 22. jsw śwt pw 3/nt qbt m 5mw "Behold, he is an Inundation-season shade (literally, 'he is a shade, an Inundation-season one'), a cool place in Harvest-season."
- 23. jst r.f pr nmtj-nht pn hr zm3 t3 "Now, the house of this Nemti-nakht was at the landing."
- 24. nfr pw smnh "3 wpw hr p3 jtj "There is nothing at all usable here (§ 8.12) except that barley."
- 25. jw ms t3 hr msnh mj jrt nhp, 'w3y m nb 'h'w "Surely, the land is spinning around like the action (literally, 'doing': infinitive) of a potter's wheel: the robber is an owner (§ 6.9) of heaps of riches."
- 26. jw.j hm r jrt hnt.j "And I am to do my rowing excursion."
- 27. un.jn hm f hr sq(t) junt(j) of m lu(j) jb m8° f, jst wj m tp(j) n m8° .n "Then His Incarnation was flattening that desert Nubian in the middle of his (the Nubian's: note the determinative) army, while I was the headman of our army."
- 28. jnk pw, jnk w3dyt, jnk wnnt nbt t3wj "It is I: I am Wadjyet; I am indeed the mistress of the Two Lands."
- 29. jr(j)w hmww hr h3(t) r 13, sšmww hr md(w)t n m3°t, jw hm st. j m hnw °h "Those at the rudders are heading toward land, the pilots are talking to Maat (Essay 10), and my place is inside the cabin."
- 30. j krw m(j) r.k r dalw "Oh, Horus, come to Busiris!"
- 31. j.nd hr.k wrjr, tz tw., shm jr.k "Flail to you, Osiris! Lift yourself, take control!"
- 32. j.nd hr.t mant wift, mil) m šmsw wsjr "Hail to you, beautiful West! Come in the following of Osiris!"
- 33. j.nd hr.in nbu (n)hh gr(g)w dt, m jtw jb.j m c.j "Hail to you, lords of eternal repetition, founders of eternal sameness! Don't take my heart from me."
- 34. sdm p*t human dawi hr-nb 3msw (n)swi r nmtwi f, jmj b3w f n kt-hj, w*b hr m f, twij hr *nh(w) f, m.in ntr pw m t3, jmj n f j2(j)w mj r*, dw3 sw mj j*h *Listen, elite, humanity, subjects, and all people who follow the king in his foot-steps! Give his impressiveness to others. Be pure about his name, be respectful about his life. Lock, he is a god in the land. Give him praise like the Sun, worship him like the Moon."

Exercise 17

- jests in ji ij) fd. ij), an nhw n më n "Our evew has returned intact, without the loss of our expeditionary force" —
 the spelling jests in is for jest n: see Essay 17.
- 2. m.k r.fn jj. v(w) m htp "So (§ 16.7.2) look, we have returned in peace" for the 1pl stative ending see § 17.2.
- 3. Ji hav wish yan wild-ur "I thought it was a wave of the sea" --- the clause wish yw n wild-ur is an A yw sentence used as an unmarked noun clause, object of jb.kw (§ 12.14).
- a. "h" n. (j) jn. kw r jw pn jn w3w n w3d-wr "Then I was brought to this island by a wave of the sea."

- 5. *h*.n.(j) *4.
- 7. hn.kw r jw e less
- 8. <u>d</u>d.k(w) r.j = ____
- 9, *hr hm km* see §§ 16.6 happy" inne
- to. jwt pw jr.n.f.
- 11. h3tj nb m3g. wailing, and
- 12. jw.j mj z(j)
- 13. m.t 23-nht ju
- 14. sd.ku; m p3q2, gr
- Is, jw.j grt rh.k.
- 16. jw.k swt s3.16
- 17. m dd grg, jwle -
- 18. hr.t(j) r jrt jye T
- 19. wn.jn shtj pa a
- 20. ^eh^e.n nh3w = ====
- 21. gm.n.f p3 nh3u
- 22. gm.n.f sw sign
- 23. hmt w^cb pure with 3 boys.
- 24. m.k n rh.uja san
- 25. jn ju p3 pr soyd
- 26. he.n.s šm.tj v je
- 27. m.tn šw3ww evolved into
- 28. tw.j d3.kw n.sn = 200
- 25. nn ntj °h°.(w) who stands (see)
- 30. hmwt t3ww jww
- 31. jw n3 wr.(w) r.j = ---
- 32. m.k endwt.sn
- 33. we we wow further first we as adjection were (w) is a suband we (w) as kind of word word succeeded sorts time to
- 34. Ji ij n.j, h^c.tj n = 2 My son and my
- 35. dj.n.j t n ntj har su

Exercise 18

I. nb.) jw gm.n.j e of speech" —

- 5. 'h'.n.(j) 'q.kw hr jtj "Then I entered before the sovereign."
- 6. jst r.f zb.n hm.f mš^c r t3 tjmhjw, z3.f smsw m hrj jrj, tj sw h3b.(w) r h(w)t h3swt "Meanwhile, His Incarnation had sent an expedition to the land of the Libyans, his eldest son as the one over it, he having been sent to smite foreign lands" for jst r.f see § 16.7.2; hrj is a nisbe and jrj is a prepositional adverb (literally, "the one above thereto": §§ 8.6, 8.15); tj introduces a marked adverb clause (§ 16.6.16).
- 7. hn.kw r jw n km-wr "I landed at an island of the Great Black."
- 8. dd.k(w) r.j n.f "So I spoke to him."
- 9. ltr hm kmt nfr.t(j) n ntt.s rtj.t(j) rd.f "And then Egypt must be happy, because it knows he flourishes" for ltr hm see §§ 16.6.13 and 16.7.8: the sense of inevitability conveyed by ltr is the reason for the translation "must be happy" instead of "is happy" (though the latter is also acceptable); for n ntt.s see § 12.13.2.
- 10. jwt pw jr.n.f n.j chc.kw "What he did was to come to me as I waited."
- II. h3tj nb m3h.(w) n.j, hmwt £3yw hr °(j)°j, jb nb mr.(w) n.j "Every chest smoldered for me, women and men were wailing, and every heart was sick for me."
- 12. jw.j mj z(j) jtw m 'hhw, b3.j zj.w, h'w.j 3d.w "I was like a man overtaken by nightfall, my ba gone, my body listless."
- 13. m.t z3-nht jw.(w) m c3m(w) "Look, Sinuhe has come back as an Asiatic."
- 14. sd.kw m p3qt, gs.kw m tpt, sdr.kw lpt linkyt "I was dressed in fine linen, I was anointed with first-class oil, I slept on a bed."
- 15. jw.j grt rh.kw nb n sp3t tn "Moreover, I know the owner of this estate."
- 16. jw.k swt s3.t(j) m t.k th.t(j) m h(n)qt.k "But you are sated on your bread and drunk on your beer."
- 17. m dd grg, jw.k wr.t(j) "Don't tell a lie when you have become great."
- 18. hr.t(j) r jrt jyt "Keep away from doing wrong" literally, "Be far from doing wrong."
- 19. wn.jn shtj pn snd.(w) "Then this peasant became afraid" or "Then this peasant was afraid."
- 20. chc.n nh3w n mf3kt m3t hr.(w) hr mw "Then a fish-pendant of new turquoise fell in the water."
- 21. gm.n.f p3 nh3w w3h.(w) hr p3qyt "He found that fish-pendant set on a sherd."
- 22. gm.n.f sw sdr.(w) hr tm3m "He found him lying on a mat" tm3m is a spelling of tm3: the final m is meant to show the loss of the original final 3 (see Essay 17).
- 23. hmt w°b pw n r° nb s3hbw, jwr.tj m hrdw 3 "She is the wife of a laypriest of Re, lord of Sakhbu, who is pregnant with 3 boys."
- 24. m.k n rh.wjn smsj "Look, we know midwifery" literally, "we know causing to give birth."
- 25. jn jw p3 pr sspd.(w) "Is that house prepared?"
- 26. "h".n.s šm.tj r jkn n.s nhj n mw "Then she went to scoop up for herself a little water" for nhj see § 6.7.
- 27. m.tn šw3ww nw t3 lpr.(w) m lwdw "Look, the outcasts of the land have become rich men" literally, "have evolved into rich ones"; the position of the seated man determinative after the plural strokes is unusual.
- 28. tw.j d3.kw n.sn r wšd st "I crossed over to them in order to address it."
- 29. nn ntj 'h. (w) n. k hr t3 kmt "There is no one expecting you in this part of Egypt" literally, "there is not (one) who stands (still) for you."
- 30. hmwt t3ww jw.w r m3 n.j "Women and men came to look at me."
- 31. jw n3 wr.(w) r.j m mjn "This has become (too) great for me today."
- 32. m.k mdwt.sn mn.(w) m zh3w "Look, their words are fixed in writing."
- 33. wr wr wrw f wr.(w) "Great is a great one whose great ones are great" wr wr is an adjectival sentence, with the first wr as adjectival predicate and the second wr (written differently) an adjective used as nominal subject; wrw f wr.(w) is a SUBJECT-stative sentence used as an unmarked relative clause, with wrw f "his great ones" as subject and wr.(w) as predicate (literally, "his great ones have become great"). This sentence is a good example of the kind of wordplay the Egyptians enjoyed. It means "A king whose high officials are great is truly great himself." If you succeeded in figuring it out, congratulations! If not, don't be discouraged: it took Egyptologists themselves some time to understand in the first place.
- 34. jj.tj n.j, h^c.tj n m3 nfr(w).j, z3.j ndtj.j MN-HPR-R^c cnh.(w) dt "Welcome to me! Be aroused at seeing my beauty, my son and my savior, MEN-KHEPER-RE, alive forever!"
- 35. dj.n.j t n ntj har.(w) hbsw n ntj h3.w tbwwt n jwtj sw "I have given bread to the one who was hungry, clothes to the one who was naked, and sandals to the one who had none."

I. nb.j jw gm.n.j w^c m nn n shtj nfr mdw n wn m3^c "My lord, I have found one of those peasants who is truly beautiful of speech" — w^c m § 9.4; nn n § 5.9.

- m.k h3b.n.j hr hn.k n (j)m(j)-r pr htw "Look, I have sent (word) commending you to the steward Hetu" hr hn.k is an infinitival construction:
 § 14.11.1.
- 3. rdj.n.f wj m hrj jm(w) jzwt, jst get rh.n.f wj m sr(j) mnh n hwt-ntr.f "He put me as the chief of a boat and crew, for he also knew me as an efficient official of his temple" hrj is a nisbe: literally, "one over."
- 4. m.k grt dd.n n.j z3-m.f-snb z3-nb jw rdj.n.j n.f jtj-mh(j) hq(3)t 2 btj hq(3)t ½ 5 "Moreover look, Renef-seneb's son Za-neb said to me: 'I have given him 20 heqat of northern barley and 30 heqat of emmer.'"
- 5. jw 3b.n jb.j m33 zh3w p3(w)t tpt "My heart has desired to see the writings of the first original time" m33 is the infinitive: § 14.12.
- 6. dd.n.f nn, rg.n.f qd(w).j, sdm.n.f \$53.j, mt(t).n wj r(m)t kmt ntjw jm hn f.f."He said this because he had learned of my character and had heard of my wisdom, people of Egypt who were there with him having testified about me"—note the logical sequence of events: first "people testified," then "he learned ... and ... heard," and then "he said."
- 7. "he n dd.n.f n.j ph.n.k nn hr mj "Then he said to me: 'Why have you reached this situation?'" hr mj literally, "on account of what?"
- 8. ${}^ch^c.n.mh.n.w^c.m.n3.n.^c3.r.f.m.b3t.nt.8m^c(j)}$ "Then one of those donkeys filled his mouth with a sprig of southern barley."
- 9. "he n 13.n f j33t nt jsr w3d r.f, "he n "3g.n f hr "t.f abt jm.s" "Then he took a branch of green tamarisk-wood to him; then he pounded on each of his limbs with it" "t.f nbt literally, "his every limb."
- 10. jw jb f gp.(w) mj z(j) wnm.n.f k3w nw nht "His mind is clouded, like a man who has exten fruits of the sycamore."
- II. jnk hnn nj wrd.n.f m wj3 n rc "I am a rower who does not tire in the bark of Re."
- 12. jst get h.c. n.hm.fm (n)swt m hum nfr, jp.m.f.dt.f, km.n.fmpt 18... nj ph.n.tw.f m shs "Now, when His Incarnation appeared as king, as a fine youth, having collected himself and completed 18 years (of age) ... he could not be caught when running."
- 13. *h*.n dpt tf jj.t(j) ... *h*.n.j šm.kw, rdj.n.(j) wj hr ht q3, sj3.n.j ntjw m hnw.s "Then that ship came Then I went and put myself on a high tree, and recognized those who were inside it."
- 14. gm.n sw wpwtjw hr w3t, ph.n.sn sw r tr n h3nj "The messengers found him on the road; they reached him at the time of dusk."
- 15. rdj.n.j w3t n rdwj.j m kd, dmj.n.j jnbw-hq3 "I gave the road to my feet downstream and reached Walls of the Ruler."
- 16. "h" n jn.m.j hwt.f, h3q.n.j mnmnt.f, jt.n.j ntt m jm3m.f, kf.n.j "f3y f"Then I got his things, plundered his cattle, took what was in his tent, and stripped his camp" the spelling jm3m shows that the word jm3 had lost its final 3.
- 17. m.k tw jw.t(j), h(w).n.k h3swt "Look, you have returned after visiting foreign lands."
- 18. m ph ntj nj ph.n.f tw "Don't attack one who doesn't attack you."
- 19. nj th.n.tw m3"t r gegw "One cannot know truth from lying" literally, "cannot learn truth with respect to lying."
- 20. nj qbb.n hrwy m law kmt "An enemy cannot become calm in the capital of Egypt."
- 21. nhmn z3.f q.(w) r ch, jt.n.f jw t nt jt(j) f "His son has surely entered the palace, having taken the inheritance of his father" or "and taken the inheritance of his father"; for the first clause see § 17.9.
- 22. jw dj.n tw lyn.j r smr, jw.k m hwn n mpt 26, jr.n lym.(j) nw, m3.n.j tw m jqr shr "My Incarnation has appointed you as courtier, although you are (only) a youth of 26 years: My Incarnation has done this because I have seen you as one who is excellent of conduct" jw dj.n tw lyn.j r snr is literally "My Incarnation has given you to countier"; jqr shr is a nfr lyr construction (§ 6.5).
- 23. hmt f hi \$53 n.f. nj sdm.m.f n.s "His wife was pleading to him, but he couldn't listen to her" for the first clause, see § 15.3).
- 24. jn jw p3.n hmut 13z sk(j)w "Have women done the raising of troops in the past?" -- i.e., "ever raised troops."
- 25. jnk '3 m nun.f sps m pr.f... jut(j) sdr.n n(m)t spr.(sv) e.f "L arn one great in his town and noble in his bourse... one at whom people do not go to bed angry" literally, "ane who people do not go to bed angreed at him"; ξw.(w) is the stative.
- 26. [jr.n] f m mnw f n (j)t(j) f hrw nb blen jet n f wish h(3)bi ... (jr.f] dj "rh [dt] "He [tras made], as his monument to his father Hones, lord of Buhen, the creation for him of a festival broad-ball ... [that he might achieve] given-life [forever]."
- 27. if n f m monus f n (j)(j) f j mn nb mout (3 mj hou(j) dont jmutt s h m nf st. f dot nt up tpj smuh sj m kšavt nt (n)hh, jst gm.n (sw) hm.f w3. (w) n w3s, jr f dj mg mj n dt. Hie has made, as his monument to his father Arran, loud of the thrones of the Two Lands, foremost of the western sacred area, the erection for him of his sacred place of the First Occasion and the making of it functional with work of eterrity, since His Incornation had found (it) fallen to ruin, so that he might achieve given-life like Re forever both s h and smuh are infinitenes (§ 1.4, 5.2); jet instuduces an adverb clause (§ 18.11); w3. (w) is the stative (§ 17.19), with its subject (sw) best unexpressed because it is obvious from the context.

28. Right Egypt RULES Middle Left you is

- I. L. Property of the second s
- steal the
- 3. jn hnd.k -
- 4. jr h3.k gwt m śail w you w
- s. w3h jb.k.
- 6. senhw m
- 7. m3 s3.k leads back of the leads of the le
- 8. jm šm b3.3. 9. sm3° bank
- to your the
- 10. 5°3 stjude
- Your Income
- I.2. jr qn.n.k. ... Grm, you
- 14. dj.j jn.t(w) ma jn.tw "have see
- 16. m q3 jb.k, m
- 17. juj wd.n.
 of old age an infinitive

28. Right: (n)swt-bjt(j) nb t3wj nb hc w NB-M3cT-Rc, z3 rc n ht.f.mr.f.JMN-HTP HQ3-W3ST "King of Upper and Lower Egypt, lord of the Two Lands, lord of appearance, NEB-MAAT-RE, bodily son of Re, his beloved, AMEN-HOTEP RULER OF THEBES."

Middle: dj.n.(j) n.k "nh w3s nh 3wt-jh nh "nh" I have given you all life and dominion, and all happiness, every day." Left: $jmn-r^c$ "Amun-Re"; dd-mdw dj.n.(j) n.k (n)swyt r^c htpt nh df(3)w nh snh nh mj r^c dt "Recitation: I have given you the kingship of Re, all offerings, all food, and all health like Re forever" — mj r^c is written with the god's name in honorific transposition.

Exercise 19

I. hnms.k šmsww hrw

pr.k h3.k nn hnh(n).k nn šn°.k hr sb3 dw3t

wn.tw n.k °3wj 3ht, zn n.k qrwt dsw.sn

hnm.k wsht nt m3°tj, wšd tw ntr jm(j).s

jr.k hms m hnw jmht, wstn.k m nwt nt h°pj

3w jb.k m sk3.k m šd.k n sht j3rw, jwt n.k šmw m w3hyt ...

pr.k r h3 tnw dw3w, nw.k tw tnw mšrw, st3.tw n.k tk3 m grh ...

dd.tw n.k jjwj zp 2 m pr.k pn n cnhw

"May you be friendly with the followers of Horus. May you go up and go down without your being hindered and without your being refused at the gate of the Duat; may the door of the Akhet be opened to you; may the doorbolts pull back for you themselves. May you join the broad hall of the Two Maats; may the god in it question you. May you make a seat inside the Cavern; may you stride in the town of the Inundation. May your heart be happy (literally, 'wide') in your plowing in your plot of the Field of Reeds; may the harvest come to you with abundance of grain ... May you go out each morning and return (literally, 'bring yourself back') each evening. May a taper be lit for you in the night ... may there be said to you 'Welcome, welcome, in this your house of the living' "— hnhn.k and šn°.k are infinitives: literally, "without the hindering of you, without the refusing of you" (§ 14.15.1); sk3.k is also an infinitive.

2. h3 n.j \$zp nb mnh, 'w3y.j hnw n shtj pn jm.f "I wish I had any effective image of a god (§ 10.7), so that I might steal the goods of this peasant from him" — or jm.f "with it," referring to the image.

3. jn hnd.k hr hbsw.j "Do you intend to step on my clothes?"

- 4. jr h3.k r š(j) n m3°t sqd.k jm.f m m3°w, nn kf nbdyt ht3.k, nn jhm dpwt.k, nn jwt jyt m ht.k ... nn jt tw nwt, nn dp.k dwt nt jtnw, nn m3.k ht snd "If you go down to the lake of Maat and sail in it with a right wind, the reefs of your sail will not unravel, your boat will not stall, misfortune will not come in your mast ... a wave will not take you, you will not taste the evil of the river, you will not see the face of fear."
- 5. w3h jb.k, rh.k m3°t "Be patient, that you may learn Maat" or "and you will learn Maat."

6. s nhw m rdj m(w)t.tw "Life-giver, don't make one die!"

7. m³ s3.k bjn, mš^c.j m s3.k, nn jwr hmwt hwt-w^crt ... dj.j m³ jppj 3t hwrt "Your back will see evil, since my army is in back of you (§ 12.17). The women of Avaris will not conceive ... I will make Apophis see a wretched time."

8. jm šm b3.j, 'h' f n.j "My ba should not go: he should wait for me."

- sm3^c hrw.k r gs ntr, jh dd r(m)t hft hmt.k "Make right your voice beside the god: then people will speak according
 to your thinking" hmt is an infinitive.
- 10. sc3 srjw.k, jr.sn hpw.k "Make great your officials, and they will do your laws" or "that they may do your laws."
- 11. wd3 hm.k r prw nw zh3w, m3 hm.k mdw-ntr nbw "Your Incarnation should proceed to the houses of writings, that Your Incarnation might see all the hieroglyphs" or "and Your Incarnation will see all the hieroglyphs."
- 12. jr qn.n.k, nud jb.k, mh.k qnj.k m hrdw.k, sn.k hmt.k, m3.k pr.k "If you have persevered and your heart has been firm, you will fill your embrace with your children, you will kiss your wife, you will see your house."
- 13. sdd.j b3w.k n jtj, dj.j s83.f m c3.k "I will relate your impressiveness to the sovereign; I will make him become aware of your greatness."
- 14. dj.j jn.t(w) n.k h̄ w 3tp.w h̄r špssw nb n kmt "I will send you ships loaded with all the fine things of Egypt" rdj jn.tw "have one fetch" = "send"; 3tp.w is a stative.
- 15. m3c.n.fn.(j) unt hr.f, rh.n.f hrp.j n.f st "He has directed to me what he had, knowing (§ 18.11) I would manage it for him."
- 16. m q3 jb.k, tm.f dhj "Don't let your heart become exalted (§ 16.4), and it won't become humiliated."
- 17. jmj wd.tw n b3k-jm jrt mdw j3wj dj.tw chc 23.j m st.j "Let it be commanded to your humble servant to make a 'staff of old age' and to have my son stand in my place" wd.tw and dj.tw are both subjunctives, objects of jmj; jrt is an infinitive serving as object of wd.tw; chc 23.j is a subjunctive serving as object of dj.tw: literally, "Give that one command to the servant therein to make a staff of old age and that one give that my son stand in my place."

- 18. jr hz.k, šms z(j) jqr, nfr sšmw.k nb hr ntr "If you are lowly, follow a successful man, and let all your conduct be good before the god."
- 19. jr jqr.k, grg pr, jr.k 23 n sjm(3) ntr

jr mtj.f, phr.f n qdw.k, sdm.f n sb3yt.k, sjqr shrw.f m hnw pr.k, nw.f jswt.k r st jrj

h(j)hj n.f zp nb jqr, z3.k pw ... jm.k jwd jb.k r.f

jr nnm.f, th.f shrw.k, tm.f jrt sb3yt.k

hzj shrw.f m hnw pr.k ... rwj.k sw, nn z3.k js pw

"When you become successful, found a house and beget (literally, 'make') a son at the pleasure of the god. If he is straightforward, serves your character, and listens to your teachings, make excellent his position inside your house, so that he might look after your property at the place pertaining to it. Seek out for him every excellent opportunity. He is your son ... you should not separate your heart from him. If he transgresses, violates your advice, and does not do your teachings, let his position be miserable inside your house ... You should expel him: he is not your son."

- 20. mj mj jb.j, mdw.j n.k, wšb.k n.j t3zw.j "Come now (§ 16.7.6), my heart, that I might speak to you and you might answer for me my sentences.'
- 21. [13 n.j jb m rtt wttdw, k3 jry.j stinj fir.f "Would that I had a heart that knew (literally, 'as one that knew') how to bear up: then I would make landing on it."
- 22. jr mr.k nfr sšmw.k, nhm tw m ° dwt nbt "If you want your conduct to be good, take yourself away from all that is evil" - mr.k and nfr are both subjunctives.
- 23. jm.k whm mskj n mdt "You should not repeat gossip."
- 24. hd hr.k tr n wnn.k "Let your face be bright in the time of your existing" i.e., "You should be cheerful as long as you exist"; wnn.k is an infinitive.
- 25. wp.k w3wt n ntnv, wn.k n.sn m wp-w3wt "You shall part the ways for the gods and be Wepwawet for them" literally, "you shall be for them as Wepwawet."
- 26. jw.f rl. (w) rdjt šm m3j lir s3 f "He knows (how) to make a lion walk at his back" rdjt is an infinitive: see § 14.12.
- 27. mr wj c3, wjn n.k jmnt

mr hm ph.k jmnt, s3h hcw.k t3, hny.j r s3 wrd.k

jh jr.n dmj n zp

"Desire me here, put aside for yourself the West, (but) also (§ 16.7.8) desire that you reach the West, that your body 'touch land', and that I alight after your 'weariness': then we will make harbor together.'

- 28. jr gr.k, hpr n.k phw "If you are silent (or 'still'), results will happen for you."
- 29. pss.n s(j) mwt.t nwt hr.t, dj.s wn.t m ntr nn hft(j)w.t m hr(j)-ntr "Your mother Nut has spread herself over you, that she might cause you to be a god, with no enemies of yours in the necropolis" — for Nut see Essay 2; nn hftju. 1 m hrj-ntr is an adverb clause (see § 12.17); hftjw and hrj-ntr are nisbes (see §§ 8.6, 8.8).
- 30. dj.j mr.k zh3w r mwt.k

dj.j cq nfrw.f m hr.k

wr sw grt r j3wt nbt

"I will make you love writing more than your mother; I will make its perfection enter your face. Moreover, it is greater than any office."

I. hsbt 30 3 3ht 7, "r ntr r 3ht.f (n)swt bjt(j) SHTP-JB-R", shr.f r pt, hom. (w) m jtn, he-ntr 3bh. (w) m jr sw jw hnw m sgr, jbw m gmw, nutj wrtj htm. (w), šnyt m tp hr m3st, pet m jmw jst r.f zb.n hm.f mše r t3 týmhjw, z3.f smsw m hrj jrj ntr nfr Z(j)-N-WSRT, tj sw h3b.(w) r h(w)t h3swt r sqr jm(j)w-thmv

tj sw hm jy f, jn.n.f sarw- onh (w) mnenet not nn drw.s

smrw nw stp-z3 h3b.sn r gs jmntj r rdjt rh z3-nswt ssenw hpr m hnwtj

gm n sw wpwtjw fr wst, pf. n sn sw r tr n f3wj ...

bik "h.f hn" smsww f, nn ndje rh st mis f

"Regnal year 30, 3 Immediation 7. Ascert (§ 14.14.1) of the god to his Akher, the King of Upper and Lower Egypt SEHETEP-IE-RE, going above to the sky, united (§ 17.19) with the sun-disk, the god's body mixed with the one who made it. The capital was in stillness, hearts in grief, the great double gates shut, the court with head on lap, the nobility in mourning. Now (§ 16.7.2), His Incumation had sent an expedition to the land of the Libyans, his eldest son as the one over it, the perfect god SENWOSRET, he having been sent (§ 17.12) to smite foreign lands and to strike down those in the Libyan desert. And (§ 16.7.3) while he was returning, having gotten (§ 18.11) prisoners of

the king ting (5 mars) in an advert

- 2. wmt fi m
- 3. jw.j & ____
- 4. jut nie z m
- 5. wn.jn in me with finance ruler of art
- 6, ptr jrt. a. k. a. a. a. nj w^c3.k nj mdw.k = ==== "What (5 - -You did not be
- 7. nj zhz sie w s (after me
- 8. mw m jim --sky is been sky
- 9. <u>d</u>d.n.f = f = k3.k h3 4 "He said to have the crocodile
- 10. ink msd f
- 11. k3wt pw m
- 12. htp-dj-(n) ing ... for the land anything bad
- 13. jbw cwn. (a) rhn.tw hr.f== "there is not a see
- 14. jn jw wn km = 1
- Is. jn jw w3h.
- 16. wbn.f wn week
- 17. ≈(j) pw wn.(w) was a peasant of the
- 18. jw wn nds, day = ____
- 19. wn.j jm.f hm =
- 20. jw r n z(j) n/m him" - literally
- 21. jw.j rh.kw 🗫 🛒 💮 "which this sky
- 22. šnwy.j <u>d</u>df.(w) ===== 23. hp r.f sw ntrt and
- 24. jj.n.s, h3.s m
- 25. wnn.f m rwtj n
- 26. jr d3 tp n z(j), b
- 27. rdjt šzp hrd, tm make a boy who 28. nn ms wn r(m); ======

in any place."

war and all kinds of herds without limit, the courtiers of the palace were sending (word) to the western side to let the king's son know (§ 19.10) the events that had happened in the (royal) chamber. The messengers found him on the way (home); they reached him at the time of dusk ... The falcon was flying off with his followers, without letting (§ 14.15.1) his army know it" — The first sentence describes the death of Amenemhat I; shr f is an imperfective in an adverb clause; ti sw hm jy f is the SUBJECT-imperfective construction in a marked adverb clause; smrw nw stp-23 h3b.sn and bik h f are the SUBJECT-imperfective construction in main clauses.

- 2. wmt jb pw, m33.f 53t "He is one thick of heart (§ 6.5) when he sees a multitude (of enemies)."
- 3. jw.j dj.j mw n jb "I used to give water to the thirsty."
- 4. jwt nht n (r)tnw, mt3.f wj m jm3m.j "There came a champion of Retjenu, taunting me in my tent."
- 5. wn.jn hm.f h3b.f n.j hr 3wt-c nt hr-nswt, s3w.f jb n b3k jm mj hq3 n h3st nbt "Then His Incarnation was sending to me with (literally, 'under') gifts of the king's possession, gladdening the heart of (this) humble servant like the ruler of any foreign land" i.e., the king sent me the same kinds of gifts he sent to foreign rulers.
- 6. ptr jrt.n.k, jr.tw r.k
 - nj wc3.k, hsf.tw mdw.k
 - nj mdw.k m zh n sr(j)w, jtn.tw t3zw.k
 - "What (§ 5.11) have you done (literally, 'what is that which you have done'), so that one should act against you? You did not blaspheme, so that one should bar you from speaking (§ 19.9). You did not contest the advice of officials, so that your sentences should be contradicted."
- 7. nj zhz.t(w) m s3.j, nj sdm.j t3z hwrw, nj sdm.tw m.j m r whmw "No one ran after me, I did not hear a hue and cry (after me), my name was not heard in the mouth of the herald" i.e., no one put out an order for my arrest.
- 8. mw m jtnw swrj.!(w) f mr.k, t3w m pt lnm.!(w) f dd.k "The water in the river is drunk when you wish; the air in the sky is breathed when you say."
- dd.n.f.n.f.j[r m] ht h3w nds r p3 š(j) mj nt-c.f nt rc nb k3.k h3c.k [p3 m]sh [n mnh] r s3.f
 - "He said to him: 'After the commoner goes down to the lake like his custom of every day, then you will throw the crocodile of wax after him.'"
- 10. jnk msd.f ht bjn "I am one who hates something bad."
- II. k3wt pw nj jr.t(w).s dr b3h(j)w "It is a work that has not been done since the ancestors."
- 12. htp-dj-(n)swt... n k3 n jm3ky... (j)m(j) r pr nht-sbkw nb jm3h dd.f, nj zp jry.j ht nbt dwj r r(m)t nb "A royal offering... for the ka of the honored... steward Nakht-Sobek, possessor of honor, who says: I have never done anything badly against any men" see n. 5 in this lesson.
- 13. jbw 'wn.(w), nn wn jb n z(j) rhn.tw ltr.f "Hearts are greedy (§ 17.7); there is no heart of a man one can rely on" rhn.tw ltr.f is an unmarked adverb clause after an undefined antecedent (jb n zj "a heart of a man"): literally, "there is not a heart of a man (that) one relies on it."
- 14. jn jw wn hprt m hnw "Is there something that has happened at home?"
- 15. jn jw w3h.tw hnw n chc(w), jn jw hb3.tw jm.f r pw "Can one add a day to a lifetime? Can one subtract from it either?"
- 16. wbn.f wn wnwt "He will rise when it is time" literally, "when the hour exists"; wbn.f is subjunctive.
- 17. z(j) pw wn.(w), hw.n-jnpw m.f, shtj pw n sht hm3t, jst wn hmt.f, mrt m.s "There was a man named Khuen-inpu. He was a peasant of the Wadi Natrun, and he had a wife named Meret" literally, "his wife (also) existing."
- 18. jw wn nds, ddj m.f, hms f m dd-SNFRW "There is a commoner named Djedi, who resides in Snefru-Endures."
- 19. wn.j jm.f hnc snw.j "I used to be in it with my siblings" or "I was in it with my siblings."
- 20. jw r n z(j) nhm f sw, jw mdw f dj f t3m n f hr "The mouth of a man saves him; his speech makes one lenient to him" literally, "his speech causes the face to be veiled to him."
- 21. jw.j rh.kw dw pf n b3hw nt(j) pt tn rhn.s hr.f "I know that mountain of Bakhu on which this sky rests" literally, "which this sky rests on it."
- 22. šnwy.j ddf.(w), m33.j st "My hair stood on end (§ 17.6) when I saw it."
- 23. hp r.f sw ntrt tn, jw.f dj.f h3t n 5(j) "So this goddess met (§ 20.4) him as he was heading to the lake."
- 24. jj.n.s, h3.s m hbsw.s, thth.s šnw.s "She came undressing from her clothes and messing up her hair."
- 25. wnn.f m rwtj n sbhw, j.qd.f nn d3jw "He is constantly out in the howling wind, building without a cloak."
- 26. jr d3 tp n z(j), hr.k w3h.k drt.k hr tp.f "If the head of the man shakes, you have to put your hand on his head."
- 27. rdjt šzp hrd, tm.f snqw "(How) to make (§ 14.9) a boy accept (the breast) when he doesn't nurse" or "(How) to make a boy who doesn't nurse accept (the breast)."
- 28. nn ms wn r(m)t m st nb "Surely (§ 16.7.7) there are no people anyplace" literally, "Surely, people do not exist in any place."

- I. chc.n in n.f smn, wdc d3d3.f
 - chc.n rdj p3 smn r gb3 jmntj n w3hj d3d3.f r gb3 j3btj n w3hj
 - 'h' n dd.n ddj ddwt.f m hk3w
 - wn.jn p3 smn "h".(w) hr hb3b3, d3d3.f m mitt

"Then a goose whose head had been severed was fetched for him. Then the goose was put on the west side of the columned hall and its head on the east side of the columned hall. Then Djedi said his sayings of magic, and the goose stood up waddling, and its head likewise." — the first sentence can also be translated "Then a goose was brought to him, after its head had been severed"; the first clause can be read "h" in in.n.f smn "Then he fetched a goose," but this is less likely in the context of the story from which this excerpt comes; the reading d3d3.f in the first sentence is indicated by the following sentences, where the word is spelled out.

- 2. jmj jn.tw n.j hnrj wd nkn.f "Have fetched for me a prisoner whose punishment has been set."
- 3. "h".n jr mj wdt nbt hm.f". Then it was done like all that His Incarnation commanded."
- 4. jw ms wn \(\text{l3}, \) \(\text{sd wpwt, shpr r(m)} \) \(\text{l-dt m nb dt "Surely, the office has been opened, the land-registers have been taken, and serfs have been made to become landowners" \(-i \) i.e., the theft of written land records has allowed false land claims.
- 5. nj tnj sndw r shm-jb "The fearful cannot be distinguished from the violent."
- 6. jr h3b.tn wp(w)t(j)w.tn r.j, nj jw.j n.tn "If you send your messengers for me, I will not come to you."
- 7. nj lissfi, nj ji wj hh n 3t.k, nj pr šn w m r.k r.j, nj šm.j hr w3t j3dw "I will not be barred, the blast of your moment of rage will not take me, a ban will not come out of your mouth against me, I will not walk on the road of ladu" the verb in the first clause is a prospective passive; those in the remaining clauses are prospective active forms rather than the perfective, since the first clause is future rather than past.
- 8. nn tw mm.sn, nj wnn.k mm.sn "You are not among them; you will not be among them."
- 9. jr jn.k, jmj n sn.k "When you get, give to your brother" -- i.e., share your wealth.
- 10. jr ph st, nn jrt jw, wnn.f jm mj ntr "As for he who reaches it without doing wrong, he will be like a god there."
- 11. zpp z(j) m ht mjnt, rdjw zpw f r gs f m chcw "When a man survives after dying, his deeds will be placed beside him in heaps" rdjw is probably the prospective passive rather than the passive.
- 12. jr wnn.k m sšm(w) hr wd shnw n S\$1, h(j)hj n.k zp nh mnh "If you are a leader who is commanding the conduct of a multitude, seek out for yourself every worthwhile deed."
- 13. jw h3pw ht jr n.f jkmw "The one who is discreet, a shield has been made for him" h3pw ht is a preposed noun phrase (object of the preposition n).
- 14. unn.f m pt mj jch "He will be in the sky like the moon."
- 15. 'h' n mdw 15 m h3 n whm(w) n w'n mht "Then it was spoken about in the office of the herald of the northern district" literally, "Then was spoken about it."
- 16. dj.n.j [sb3.t(w)] wnwt-hwt-ntr r jrt jnwt.sn, dj th.sn nt-^e nt r^e nb "I had the hourly temple-staff taught to do their duties, and they were made to know the procedure of every day" literally, "that they know ... was made."
- 17. 'h' n rdj.n sr(j) pn wdt m hr.j m dd, m.k wd sw'b.k p3 r-pr n 3bdw rdj n.k hmww r nt-' f hn' wnwt-hwt-ntr nt t3 sp3t
 - "Then that official assigned me a command, saying: 'It has been commanded that you clean the temple of Abydos. You have been given craftsmen for its procedure as well as the hourly temple-staff of that nome'" literally, "that you clean the temple has been commanded" and "craftsmen have been given to you."
- 18. *h*.n m3 n3 n k3wt, *h*.n.tw h*.w jm wn t ht nbt "Then those works were seen. Then there was excitement over it more than anything" heerally, "then one was excited."
- 19. nhm hwt z(j) r.f, rdj.w n ntj m nvtj "A man's things have been taken from him and given to the one who is out-side" rdj.w is the stative (§ 21.9).
- 20. "h" n sh w mm n ntr pre, psdt. f j b tj [m kt.f]
 - "he and wd3 hm n ntr pn rhdwt, htp.fst.fm hwi-nbw
 - "Then the incarnation of this god was made to appear, with his Ennead united in his wake Then the incarnation of this god was made to proceed to the chapel, so that he might occupy his place in the enclosure of gold."

Exercise 22

x. rdj.jn hm.f.njs.tw n.f.rh-(n)svt ntj m ht hm.f, dd.ýn n.f hm.f š3s jr.k m hntyt hn jzwt vprw m sdr grh mj hrev r sprt.k r 3bdw

- Incarrante
- 3. m.km
- fough
- sdmt.j
- fivers (
- 7. m(j) = ___
- 9. jr h3. e d^cr.hr.h "If you existing dage it the bone
- and this en
- II. jr wnn jo over Re since šdj
- 12. <u>dd.hr z(),</u> make (§ 19. (§ 17.17.2)
- 13. jw.sn hn with you, we with
- 14. wid hr shr his condition of the
- 15. zm3.k t3 rt3
- 16. jr jwt.k r.j = butchered.
- 17. hp m htp, ham hieroglyphs.
- 18. r n rdjt jry B.
 dd-mdw ...
 r srd shwt, r
 jry J, m.k w
 "Spell for mallotted to do
 nals), to trans
- 19. ^enh.k jr.f m jes gods. I will F
- 20. m grg dw3(w) =

Exercise 23

1. hrw ntrj hprw hr.k H^e-K3wr-^ewj f, sm3m nh hnt, f3zw f mkti.sn

- "Then His Incarnation had a king's-acquaintance who was in His Incarnation's following called to him, and His Incarnation said to him: 'Go upstream with a crew of experienced (sailors). Don't lie down by night or (literally, 'like') day until you have arrived at Abydos.'"
- 2. sr.sn de nj jjt f nšnj nj hprt f "They could predict a windstorm before it came, a rainstorm before it happened."
- 3. m.k nn dj.j n.f w3t r sprt.k "Look, I won't let him leave (literally, 'give him the road') until you have arrived."
- 4. snd.n.f n.j, jw.j m hd, nj 'h3t.n "He became afraid of me as I was (still) sailing downstream, before we had (even) fought" 'h3t.n for 'h3t.n (see § 2.8.3).
- 5. nj sm3.n.j st r sdmtw.j ddtj.tn r.s "I cannot kill them until I have heard what you might say about it" sdmtw.j for sdmt.j (§ 22.12).
- 6. 3j n hát jirw 1000 pw m 3w f, nj ád sh(w) f, nj wnt rm h/3w nb jm f "The Lake of the White Hippopotamus: it is 1000 rivers (§ 9.7.1) in its length, its width cannot be told (§ 21.13), and there is not any fish or snake in it" retrograde text!
- 7. m(j) mj, rm.n wsjr, dr hrt.f r.n "Come now (§ 16.7.6), let us weep for Osiris, since he has gone far away from us."
- 8. m h w n ntt nj hprt "Don't get excited because of what has not yet happened."
- 9. jr h3.k z(j) n wbnw m gm3.f, nj wnt kft.f, jst wbnw pf ^cr.(w) n qs d^cr.hr.k wbnw.f ... wt.hr.k sw hr jwf w3d
 - "If you examine a man with (literally, 'of') a wound in his cheekbone, which has no gash (literally, 'its gash not existing'), although that wound has penetrated to the bone, you have to probe his wound ... you have to bandage it with fresh meat" the man in question has a flesh wound above his cheekbone, which has reached to the bone but has not cut the bone itself.
- 10. ws. hr.f nn n jtj-mhj nn n btj, zjn.hr.f.jf.f jm, wn.hr h. w f w3d.(w) mj nn n ntnw "Fle has to chew this northern barley and this emmer, he has to rub his flesh with it, and his body is inevitably freshened like those gods."
- 11. jr wnn jb n dhwij r šd(t) st hr r^c, w^cb.ltr.f m w^cbt 9 hrww "If the mind of Thoth will be toward reciting it (§ 21.7) over Re, he has to become clean in a cleansing for 9 days" šd(t) is an infinitive (object of the preposition s); since šdj is 3ae-inf., the infinitive should be šdt (§ 14.3).
- 12. <u>dd.hr z(j)</u>, jr.f mkwt.f m hk3w, jnk hk3w pwγ w^cb jmj r-ht r^c, ntnv hrj.tjwnj r.j "A man has to say, so that he may make (§ 19.8.1) his protection by magic: 'I am that (§ 5.10.1) pure Magic that is in the belly of Re: gods, be far (§ 17.17.2) from me!"
- 13. jw.sn hn°.j, k3.k, dr.k3.sn hn°.k r rht stš wnt.sn hn°.k "'They are with me,' you shall say, 'and they will end up with you, until Seth has learned that they are with you.'"
- 15. 2m3.k t3 r t3-sm3 n t3-wr, pr.k3.k r.k r tp q33 q3 "You will land (literally, 'join land') at the landing-stage of This, and then you will go up to the top of a high hill."
- 16. jr jwt.k r.j m lf3t, m(w)t.k3 r^c, sft.k3.t(w) c3pp "If you come against me as a snake, Re will die and Apophis will be butchered."
- 17. hp m htp, ham.j tw, j.t(j) jn jmnt nfrt "'Walk in peace and I will join you,' says the beautiful West" mutilated hieroglyphs.
- 18. r n rdjt jry 53w3btj k3wt m hrt-ntr
 - dd-mdw ... j $\xi 3w3btj$ jpn jr jp.tw wsjr N r jrt k3(w)t nb(t) jrrwt jm m hrt-ntr ... r srd shwt, r smht wdbw, r hnt s e n jmntt n j3btt,

jry.j, m.k wj, k3.k

- "Spell for making a shawabti do (§ 19.10) works in the necropolis. Recitation ... Oh, this shawabti! If Osiris N is allotted to do any works that are done in the necropolis ... to plant fields, to flood the banks (of irrigation canals), to transport sand for the west or for the east (bank), 'I will do (it): here I am!,' you shall say."
- 19. "nh.k jr.f m jšst, j.n.sn ntrw, "nh.j m ht pw bnr jm(j) k3r ntr" "So, on what (§ 5.11) will you live?," say they, the gods. I will live on that sweet wood that is in the shrine of the god."
- 20. m grg dw3(w) nj jjt.f "Don't set up tomorrow before it has come."

Exercise 23

I. hrw ntrj hprw, nbtj ntrj mswt, bjk-nbw hpr, (n)swt-bjt(j) H°-K3W-R°, z3-r° Z(f)-N-WSRT, jt f t3wj m m3° hrw, (2) j.nd-hr.k H°-K3W-R° hrw.n ntrj hprw, mk t3, swsh t3šw.f, (3) d3jr h3swt m wrr(j)t.f, jnq t3wj m r-°w °wj.f, (4) [rww] h3swt m r-°wj.f, sm3m pdt(j)w nn sht ht, st šsr (5) n(n) jth nwd ..., (7) [st] šsr mj jrr shmt shr.f h3w m h[mw] b3w.f, ns n hm.f (8) rth hnt, 13zw.f sbh3 sttjw, w° mpw (9) [°h3] hr t3š.f, tm rdj wrd mrwt.f, rdj sdr (10) p°t r šsp d3mw.f n qddw.sn, h3tj.f m mktj.sn

"Horus Divine of Evolution, Two Ladies Divine of Birth, Gold Falcon Who Has Evolved, King of Upper and Lower Egypt Kha-kau-re ('Apparent One of Re's Life Force'), Son of Re Senwosret ('Man of the Powerful Goddess'), as he takes possession of the Two Lands in justification. (2) Hail to you, Kha-kau-re, our Horus divine of birth, who protects the land, who broadens its borders, (3) who subdues foreign lands with his crown, who embraces the Two Lands with the activity of his arms, (4) who drives off foreign lands with his activity, who kills bowmen without the blow of a stick, who shoots the arrow (5) without drawing the bowstring ... (7) who shoots the arrow as Sekhmet does when he fells (§ 20.10) thousands of those who do not know his impressiveness, the tongue of His Incarnation (8) being that which restrains the Upstream, his sentences being that which makes the Beduin flee, unique youngster (9) who fights for his border, who does not let his dependents get weary, who lets (10) the elite sleep until dawn (by keeping them free of worry) and (gives) his recruits to their sleep, with his heart as their protector" — mk, swsh, d3jr (d3r), jnq, sm3m (sm3), st, nth, sbh3, ch3, tm, and ndj are all perfective active participles, and nww is an imperfective active participle; ndj after tm is the negatival complement.

- 2. nn jtrw rdj sdg3.f "There is no river that lets itself be hidden" rdj perfective active participle.
- 3. nn "nh rqtj.f wj" "He who will oppose me will not live" rqtj.f prospective participle; "nh is the subjunctive.
- 4. m.tn jutj prt.f m nb šnut, jn n.f t3bt m dd(j) pr.s "Look, he who had no seed-grain is (now) owner of a granary, and he who got for himself a grain-loan is (now) one who issues it" jn perfective active participle; dd(j) imperfective active participle.
- 5. m.tn hm d3d3t m nb b(j)nt, tm hsjw n.f hr swh3 mrt "Look, he who did not know the lyre is (now) owner of a harp, and he who did not sing for himself is (now) extolling Meret" hm and tm are perfective active participles; hsjw is the negatival complement.
- 6. r^c pw m33w m stwt. f, shdw(j) sw t3wj r jtn "He is the sun, by whose rays one sees. How much more illuminating of the Two Lands is he than the sundisk!" m33w imperfective passive participle (§ 23.16), shdw(j) perfective active participle.
- 7. Inmu pw n h with shpr rhyt "He is Khnum for every body, the begetter who creates the subjects" with is a noun of agent; shpr is an active participle, probably imperfective.
- 8. m.m nj ddw n.sn p3 cqw m st nbt "Look, there are none to whom such rations are given anywhere" literally, "there are not those given to them such rations in any place"; ddw imperfective passive participle.
- 9. "3m hz wn hr dd jnk nb "the vile Asiatic who was saying 'I am the lord'" wn perfective active participle.
- 10. $w3\underline{d}wj$ jr n3 n ntrf "How fortunate is he who has done this for his god!" jr perfective active participle.
- 11. $n ext{swj} ext{ } ext{d}ddj \ n.f \ nn$ "How joyful is he to whom this has been said!" literally, "the one said to him this"; $ext{d}ddj$ perfective passive participle.
- 12. [h3]b tw hm.j r jrt nn sj3.n hm.j wnt nn jrt(j).f st nb hr hw.k "My Incarnation sends you to do this because My Incarnation has recognized that there is none who will do it except you" literally, "there is not any one-who-will-do it": jrt(j).f prospective participle; sj3.n is the perfect in an adverb clause (§ 18.11), with the suffix .n placed before the determinative.
- 13. jr jrtj f nn ddwy j, wnn.j m 23 snb.f m mktj n hrdw f "As for the one who shall do this which I say, I will be the safeguard of his health and protector of his children" jrtj f prospective participle.
- 14. wnn.k hr rdjt dj.tw n.f eqw, nn rdjt rh.f ntt ntk rdj n.f st "You shall be having rations given to him, without letting him know that you are the one who has given it to him" rdj perfective active participle; for wnn.k hr rdjt, see § 21.17.
- 15. jn wnm dp(j), jw wšdw wšb f, jn sdnw m33(j) rswt "The one who eats is the one who tastes, the one questioned answers, the sleeper is the one who sees the dream" wnm is an active participle; dp(j) and m33(j) are parallel imperfective active participles (§ 23.10 end); wšdw is a passive participle, subject of a SUBJECT-imperfective construction (§ 20.8); sdnw is a noun of agent (§ 23.5 end).
- 16. m.k jr r.k r jrt hn^c .j "Look, the one who acted against you is to deal with me" jr perfective active participle.
- 17. jw 3h n jrnv n f st "It is effective for him for whom it is done" jrnv imperfective passive participle: literally, "the one done it for him"; 3h is a subjectless adjectival predicate (§ 8.5).
- 18. j.k(w) m htp r šm w, jr.n.(j) h3bt wj r.s "I returned (§ 17.17.1) in peace to the Nile Valley, having done (§ 18.11) that for which I was sent" h3bt perfective passive participle: literally, "having done that sent me for it."
- 19. jr z(j) jw mt 12 jm f n h3tj f, ntsn dd(j) n ct f nbt "As for a man, there are 12 vessels in him for the heart: they are the ones that give to his every part" dd(j) imperfective active participle.
- 20. nj jnk js <u>dd</u> n.k nw, jn gbb <u>dd</u> n.k nw hn wir "I am not the one who says (or 'said') this to you: Geb is the one who says (or 'said') this to you, along with Osiris" <u>dd</u> active participle.
- 21. dd.jn ddj jty "nh. (w)-(w)d3. (w)-s(nb.w) nb.j nn jnk js jnn(j) n.k sj dd.jn hm f jn mj r.f jn.f n.j sj dd.jn ddj jn smsw n p3 hrdw 3 ntj m ht n r(w)d-ddt jn.f n.k sj

- nati the
- 22. h
- 23. jn m
- 24. jn ju activ
- and ## 26. nn % (false
- 27. *jr h*
- 28. jr hrij

Exercise 24

is the manual

- I. nn zp
- 2. nn st mhe man
- 3. jw rh sim
- 4. jw.j m
- 5. pw-trj je relative
- 6. 3wt.sn for them
- 7. qrrt št3t e
- 8. ms.n.f
- 9. jr.tw k3m wanted to pendent
- IO. jw.k shm.
- infinitive,
- 12. jn p3 pw dda ----
- 13. m.k jnt.s. p. A pw nomina
- 14. jr m3°t hzy hzyw are pe
- 15. hz tw hr(j)-15 tive; the com-
- 16. nn hm rdj... you have insended noun of res
- 17. m fh jb.k hr
- 18. rdj.n.j n.f

"Said Djedi: 'Sovereign, lph, my lord, I am not the one who can get (literally, 'gets') it for you.' Said His Incarnation: 'So, who will get it for me?' Said Djedi: 'The eldest of the 3 boys who are in the womb of Rud-djedet is the one who will get it for you'" — jnn(j) imperfective active participle; jn.f is the prospective $s\underline{d}m.f$ (§ 23.13): the subjunctive would be jnt.f (§ 19.2).

- 22. ^ch^c.n <u>dd.n.f</u> n.j (j)n mj jn tw zp 2 n<u>d</u>s, (j)n mj jn tw r jw pn n w3<u>d</u>-wr "Then he said to me: 'Who brought you, who brought you (§ 9.5), commoner? Who brought you to this island of the sea?' "— jn perfective active participle.
- 23. jn mj jr.f jn.f sw gm.f sw, jnk jn.j sw, jnk gm.j sw "So who will get him and find him? I will get him, I will find him."
- 24. jn jw wn lipst m linw "Is there something that has happened at home?" see Exercise 20, no. 14; lipst perfective active participle.
- 25. nn wn nuj ^ch3w.f, nn jth pdt.f "There is no one who can escape his arrow, no one who can draw his bow" nuj and jth perfective active participles.
- 26. nn šw3w jry n.f mjit "There is no outcast for whom the like has been done" literally, "there is not an outcast (false plural!) done for him the like"; jry perfective passive participle.
- 27. jr hmwtj nb sqd nb r(m)t nbt f(3)wt(j).sn c.sn n twt pn, jn nmtj hz f sw "As for ary craftsman, any voyager, or any people who shall lift their hand to this image, Nernti is the one who will bless him" f(3)wt(j).sn prospective participle.
- 28. jr hr(j)-tp nb z3-z(j) nb sch nb nds nb tmt(j) f mk jz pn hnc ntt jm.f, nn šzp ntr.f t-hd f, nn qrs.t(w) f m jmnt "As for any nomarch, any gentry, any noble, or any commoner who will not protect this tomb and that which is in it, his god will not accept his white-bread and he will not be buried in the West" tmt(j) f prospective participle (mk is the negatival complement); šzp and qrs.t(w) f are subjunctives (§§ 19.4, 19.11.1).

- 1. nn zp jry.j ddt.n.s "I would never do (§ 19.11.1) what she said" ddt.n.s perfect relative.
- 2. mn st mbt trat. n.(j) jr mnw jm.s "There is not any place in which I did not make a monument" tmt.n.(j) perfect relative, the coreferent is the suffix pronoun of jm.s.
- 3. jw th st m tmw b m b3 f "He who knows it is one whose ba the horned crocodile does not swallow" tmw imperfective relative; the coreferent is the suffix pronoun of b3 f; th is an active participle.
- 4. jw.j m h(j)h(j) bw wn.n.j jm "I am seeking (§ 15.2) the place in which I was" wn.n.j perfect relative.
- 5. pw-trj jrt.n r.s "What can we do about it?" literally, "What is that which we can do about it?"; jrt.n perfective relative; the coreferent is the suffix pronoun of r.s.
- 6. 3wt.sn hpr.sn m wdt n.sn ntr pn °3 "Their offering-gifts come about (§ 20.8) from what this great god commands for them" wdt perfective or imperfective relative.
- 7. qrt št3t nt dw3t *ppt ntr pn *3 hr.s *the secret cavern of the Duat, by which this great god passes" *ppt imperfective relative; the coreferent is the suffix pronoun of hr.s.
- ms.n.f wj [m] jrr(j) jrt.n.f "He has given me birth as one who does what he did" jrt.n.f perfect relative; jrr(j) is an imperfective active participle.
- 9. jr.tw k3wt [hft] mnt.n hm.j hpr.s "Let the works be done (§ 19.5.1) according to that which My Incarnation has wanted to happen" mn.n perfect relative; the coreferent is the suffix pronoun of hpr.s (a subjunctive dependent on mn.n: hterally, "which My Incarnation has wanted that it happen").
- 10. jw.k shm.dj m mm.k "You have control (2ms stative) of what you like" mmt.k imperfective relative.
- 11. nj kob.n.tw w3t nb jr.n.f tp 13 "Axry robbing he did on earth is not counted" jr.n.f perfect relative; w3t is an infinitive, which is masculine (§ 14.8).
- 1.2. jn p3 pw ddw r/m)! "Is this what people say?" ddw imperfective relative.
- 13. m.k jmt.sn pw v shijw sn šmw v kt-hj "Look, it is what they do to their peasants who go to others (§ 6.7)" an A pw nominal sentence: jmt.sn imperfective relative; šmw is an imperfective active participle.
- 14. jr m3°t hzy hzz hzyw "Do Maat, you blessed one whom the blessed bless!" hzz imperfective relative; hzy and hzyw are perfective active participles.
- 15. hz tw hr(j)-3(j) f ji.n.k m pr, f "May Harsaphes, from whose house you have come, bless you" ji.n.k perfect relative; the coreferent is the suffix pronoun of pr, f (literally, "who you have come from his house").
- 16. nn hm rdj.n.k rh.f, nn whi sh(3) n.k "There is no one ignorant whom you have made learn; there is no fool whom you have instructed" rdj.n.k and sh(3) n.k perfect relatives; the correferent in the first sentence is the suffix pronoun of rh.f (a subjunctive dependent on rdj.n.k: hterally, "who you have given that he learn").
- 17. m fli jb.k hr ddij.j n.k "Don't love heart (literally, 'your heart') over what I will say to you" ddij.j perfective relative.
- 18. rdj.n.j n.j 'wj.j hr shpr how "He to whom I gave my arms was creating plots" rdj.n.j perfect relative; the core from is the suffix pronoun of n.f (literally, "he who I gave my arms to him").

- 19. ddt.n.f pw "It is what he said" ddt.n.f perfect relative.
- 20. nj rh.n.tw hprt jirt ntr hft hsf.f "No one knows what may happen, or what the god does when he punishes" jirt imperfective relative; hprt is an active participle.
- 21. jn jw gmh.k jrt.n kmt r.j "Do you see what Egypt has done to me?" jrt.n perfect relative.
- 22. jmj jr.tw jrt.n nbt hm.j m nht hr w3d htp st.f m jpt-st m w3st r nhh hn dt "Have all that My Incarnation has done in victory put on a stela whose place shall rest in Karnak in Thebes continually forever" jrt.n perfect relative; htp perfective relative; the coreferent of the second relative clause is the suffix pronoun of st.f (referring to w3d "stela": literally, "which its place shall rest in Karnak"); for jmj jr.tw see § 19.10.
- 23. wr ddyt f n jmjw-\$3 ddy sw hr w3t "What he gives to the marsh-dwellers who put him on the way is great" an adjectival sentence: ddyt f imperfective relative; ddy is an imperfective active participle.
- 24. nn gm.k hnt.k hr.s m jmnt "You will not find that which you can land on in the West" hnt.k perfective relative; the coreferent is the suffix pronoun of hr.s (literally, "what you can land on it").
- 25. thnt jb.sn pw hr.s "It is something that their heart can depend on" an A pw nominal sentence: thnt perfective relative; the coreferent is the suffix pronoun of hr.s (literally, "It is what their heart can depend on it").
- 26. wdt.n k3.k pw lpr[t] jty nb.j "What happens is what your ka has commanded, sovereign my lord" an A pw B nominal sentence: wdt.n perfect relative; lpr[t] is an active participle.
- 27. jw.j m 23.f... rdj.n n.f gbb jw^ct.f'' I am his son ... to whom Geb has given his inheritance" rdj.n perfect relative; the coreferent is the suffix pronoun of n.f (literally, "who Geb has given him his inheritance").
- 28. j.zj, jw, jr.n.k mj wdt.n nbt hm.j "Go (§ 16.2.1), and return when you have done (§ 18.11) like all that My Incarnation has commanded" wdt.n perfect relative.
- 29. "h".n dwn.n.j rdwj.j r rh djt.j m r.j "Then I stretched my legs to learn what I might put in my mouth" djt.j perfective relative.
- 30. ršwj sdd dpt.n.f, zn ht mr "How joyful is he who relates what he has experienced after (\$ 21.12) a painful thing has been passed" an adjectival sentence (\$ 23.11): dpt.n.f perfect relative; ršwj and sdd are active participles.
- 31. [hknw pf dd.n.k jn.l(w)] f bw pw wr n jw pn "That oil you said would be brought, it is the chief thing of this island" an A pw nominal sentence; dd.n.k perfect relative; the coreferent is the suffix pronoun of jn.l(w).f (a passive subjunctive dependent on dd.n.k: literally, "which you said it would be brought").
- 32. ptr jrt.n.k "What have you done?" literally, "What is that which you have done?"; jrt.n.k perfect relative.
- 33. ptr unt r bt h3t.j m t3 rus.k wj jm.f "What is more important than interring my corpse in the land in which you gave me birth?" literally, "What is that which is great with respect to interring my corpse in the land which you birthed me in it?"; ms.k perfective relative; the coreferent is the suffix pronoun of jm.f.
- 34. mr t^c hnw hwt-fer(w) fnd.k pw spss mrw mntw nb w3st "nh.f dt "May Re, Horus, and Hathor love that noble nose of yours, which Montu, lord of Thebes, wishes to live forever" mrnw imperfective relative; the coreferent is the suffix pronoun of "nh.f (subjunctive dependent on mrnw literally, "which Montu, lord of Thebes, wants that it live forever").
- 35. ptr ddt n.j nb.j "What is my lord saying to me?" literally, "What is that which my lord says to me?"; ddt imperfective relative.
- 36. nj rh.tw bw šm.n.f jm "No one knew the place where he went" šm.n.f perfect relative,
- 37. wd3 pw jr.n.sn r bw jj.n.sn jm "What they did was proceed to the place they came from" jr.n.sn and jj.n.sn perfect relatives.
- 38. "h" in id in fin in limit j ptj jrt j n.tn "Then be said to them: 'My mistxesses, what can I do for you?'" literally, "What is that which I can do for you?"; jrt j perfective relative.
- 39. m3.k rh.n.k mj hm.n.k "You should tegard him whom you know like him whom you do not know" rh.n.k and hm.n.k perfect relatives (§ 24.8).
- 40. [atp-dj-(n)swi wejr no 3belw ntr '3 wnn-oft (w) wp-w3wt canw ntrw jintj\w 3belw
 dj.sn pat-linu v langt k3w 3pelw 8sr malit snot arth t let not afet w bt 'nlyv-err jeu ddt pt q(m)3t t3
 n k3 n zf23 gdwt sbew-nlit (w) jr.n m3t en3" lirw nb jin3li.
 n k3 n [mat f surt f jaj jrt.n z3t-sty(t) m3" lixw
 - "A royal offering of Osiris, lord of Abydos, Wemenneter, Wepwawer, Min; and the gods who are in Abydos, giving an invocation offering of bread and beer, cattle and fowl, linen and clothing, incense and oil, every good and pure thing on which a god lives, which the sky gives and the earth creates, for the ka of the outline-scribe Sebek-nakht, begotten of Mat, justified, possessor of honor; and for the ka of his wife, whom he loves, Ini, begotten of Sit-Satis, justified"—dj perfective relative; "nhs, ddt, q(m)3t imperfective relatives (the subject of "nhs in honorary transposition); jr.n and jn.n perfect relatives; mat f perfective relative.

- r. jw.k r me, I
- 3. m.k zy happen emphan jrt.n.j
- 5. jnn.k st m imperfection
- fheme
- 7. m.k mpe = acts for his
- 8. jm.k gri Porthern in both bij in the
- 9. [m].tn j = tion" or relative
- IO. hd.n t3 ; come I w was driving as initial tive); un
- II. <u>dd.n.j nn</u> this" — bod theme is the
- one turns to
 tive preposition
- 13. m.tn ht pr. s doused with the interroga
- covered and tive form in second, the stative constructions is sub-
- 15. hpr.n is n mss Cattle-town feet relative sentence d3. hm(w).s see §

- 1. jw.k r.j dd.j r.k, tm.k jw r.j nn dd.j r.k "If you come against me I will speak against you. If you don't come against me, I won't speak against you" two sentences: the first is a balanced sentence with two imperfective relatives; in the second sentence tm.k is an imperfective relative serving as an initial conditional clause (the rheme is the main clause nn dd.j r.k).
- 2. nj j.nf js ds f, jn wp(w)t jt rf "It is not by himself that he has come: it is a message that came for him" the rheme in the first sentence is the noun phrase ds f used adverbially (§ 8.14); the predicate j.n.f is a perfect relative. The second sentence is a participal statement; its rheme is the emphasized subject wpt.
- 3. m.k zp hzj hpr.(w) m h3w.j ... hpr.n nj js m jrt.n.j, rh.n.j st r s3 jr.tw "Look, a vile event happened in my time ... It happened, but not from what I did: I learned of it after it was done" the hpr.n and rh.n.j sentences are both emphatic, with perfect relative forms as predicates. In the first, the rheme is the negated adverbial phrase nj js m jnt.n.j (§ 11.7). In the second, the rheme is the prepositional phrase r s3 jr.tw. Both hpr.n and jr.tw have unexpressed subjects; jr.tw is a perfective relative used as object of the preposition m.
- 4. jnk z(j) n hh jwt(j) m33.t(w) f jn h3(j)w f "I am a man of a million, who is not seen by those around him" m33.t(w) f is an imperfective relative after jwt(j); h3(j)w f is a masculine plural nisbe from the preposition h3.
- 5. jnn.k st m ktkt, jm m33 r(m)t "You should bring them surreptitiously, so that the people don't see" jnn.k is an imperfective relative; the rheme is the prepositional phrase m ktkt. For the last clause, see § 19.11.2.
- 6. zbb.k n.j sw r s3 sk3 "You should send him to me after the plowing" zbb.k is an imperfective relative; the rheme is the prepositional phrase r s3 sk3.
- 7. m.k mpt n3 nt jrr z(j) n nb f "Look, this is the year for a man to act for his master" literally, "the year of a man acts for his master"; jrr is an imperfective relative serving as the second noun of an indirect genitive.
- 8. jrr.k grt p3-8j m·jtj-mḥ(j), m jr btj jm; jr grt jw.f m ḥ-p(j) 3, jrr.k sw m btj "Now, you should do that basin-land in northern barley: don't do emmer there. But if it comes as a big inundation, you should do it in emmer" jrr.k in both cases is an imperfective relative; the rheme is the prepositional phrase m jtj-mḥ(j) in the first clause and m btj in the second.
- 9. [m].tn j.n.j mj n3 m lintyt, jr.n.j ^cqw.in r nfr "Look, before I came upstream here, I made your rations to perfection" or "it was (only) after I made your rations to perfection that I came upstream here" j.n.j is a perfect relative serving as an initial adverb clause; the rheme is the main clause jr.n.j ^cqw.in r nfr.
- 10. hān t3 jw.j hr.f mj wn bjk, hpr.n nw n stj-r s3s3.j sw "At dawn I was on him like a falcon; by the time breakfast had come I was driving him back" literally, "When the land became bright I was on him like a falcon; it was as I was driving him back that the time of breakfast happened"; hān and hpr.n are both perfect relative forms serving as initial adverb clauses; the rhemes are the main clauses jw.j hr.f mj wn bjk and s3s3.j sw (the latter an imperfective); wn is a perfective relative form (literally, "like (it) was a falcon").
- 11. dd.n.j nn lift m3.n.j "I have said this according as I have seen" or "It is according as I have seen that I have said this" both dd.n.j and m3.n.j are perfect relative forms, the latter serving as object of the preposition lift; the rheme is the prepositional phrase.
- 12. dd.j n mj mjn, snw bjn.(w), jnn.tw m drdnw r mt(r)t nt jb "To whom can I speak today? Brothers have become bad: one turns to strangers for advice" in the first sentence dd.j is a relative form serving as theme to the interrogative prepositional phrase n mj; in the last sentence jnn.tw is an imperfective relative form serving as theme to the prepositional phrase r mt(r)t nt jb.
- 13. m.tn ht pr.tj, "hm.tw.s jr.f m mj, "hm.tw.s m jtnw n h "Look, a fire has emerged. So, with what is it doused? It is doused with the ashes of the courtyard" "hm.tw.s is a relative form in both clauses: in the first, the rheme is the interrogative prepositional phrase m mj; in the second, the prepositional phrase m jtnw n h.
- 14. wnn 13 pn m mj, jth his.w, nn psd.f... wnn js ht-nb jd.(w) m g3(w).f "What will this land be when the sun-disk is covered and will not shine ... since it is in his absence that everyone is senseless?" wnn is an imperfective relative form in both clauses. In the first, the rheme is the interrogative prepositional phrase m mj "as what?"; in the second, the rheme is the prepositional phrase m g3(w).f. In the last clause, wnn makes it possible for the SUBJECT-stative construction hr-nb jd.(w) to function as a nonattributive relative form. The particle js indicates that this clause is subordinated: in this case, as an adverb clause.
- 15. Ipp.n tr n msyt s3h.n.j v dmj ng3w, d3.n.j m wsht nn hm(w).s "When supportime came I set foot at the harbor of Cattle-town. It was in a barge without a rudder that I crossed (the river)" in the first sentence lipp.n is a perfect relative form serving as an initial adverb clause; the theme is the main clause s3h.n.j r dmj ng3w. In the second sentence d3.n.j is also a perfect relative form; the rheme is the prepositional phrase m wsht nn lwn(w).s (for nn lm(w).s see § 11.4).

- 16. w^c pw n dd ntr "He is a unique one of the god's giving" dd ntr is an imperfective relative form serving as the second noun of an indirect genitive.
- 17. jr.n.t(w) f r h(w)t stjw r ptpt nmjw-š^c "It is to strike the Beduin and to trample the Nomads that he has been made" jr.n.t(w) f is a perfect relative; the prepositional phrases are the rheme.
- 18. spr.n wd pn r.j °h°.kw m hr(j) jb whwt.j, šd.n.t(w) f n.j dj.n.(j) wj hr ht.j "This decree reached me as I was standing in the middle of my tribe. When it was read to me, I put myself on my belly" in the first sentence, spr.n is a perfect relative form; the rheme is the adverb clause °h°.kw m hr(j) jb whwt.j. In the second sentence šd.n.t(w) f is a perfect relative form serving as an initial adverb clause; the rheme is the main clause dj.n.(j) wj hr ht.j.
- 19. jr.tw nn mj mj "How was this done?" jr.tw is a perfective relative form; the rheme is the interrogative prepositional phrase mj mj "like what?"
- 20. jr hm.k m mr.f, "nh.tw m 13w n dd.k" Your Incarnation does as he wishes. It is from the air of your giving that one lives" all four verb forms are imperfective relatives: jr and "nh.tw serve as the predicate of emphatic sentences; the rhemes are the prepositional phrases; mr.f serves as the object of the preposition m; dd.k is the second noun of an indirect genitive.
- 21. * [h* n dd.n.j n.s tm.t lin hr mj "Then I said to her: 'Why do you not row?' "— tm.t is a nonattributive relative form serving as predicate of an emphatic sentence; the rheme is the interrogative prepositional phrase hr mj "on account of what?"
- 22. jj.n.j '3 r njs r.k m wpwt nt jt(j).j "I have come here to summon you on a mission of my father" jj.n.j is a perfect relative form; the rheme is the prepositional phrase r njs r.k m wpwt nt jt(j).j.
- 23. tm.tw ms jn hnw hr mj "Why indeed were the jars not brought?" literally, "The jars were indeed not brought on account of what?" tm.tw is a perfective relative form; the rheme is the interrogative prepositional phrase hr mj.
- 24. jr.t r tn(j) jdyt šnt "Where were you making for, little girl?" jr.t is a perfective relative form; the rheme is the interrogative prepositional phrase r tn(j) "to where?"
- 25. ph. [n]. In nn hr zj jšst r h3st in hmt.n r(m)t, jn jw h(3).n.in hr w3wt hrt "How have you reached here, to this foreign land that people have not known? Have you come down on roads of the sky?" in the first sentence ph. [n]. In is a perfect relative serving as the predicate of a emphatic sentence; the rheme is the interrogative prepositional phrase hr zj jšst (literally, "upon which what?"). The second sentence is also emphatic, with the perfect relative h(3).n.in as predicate; the rheme is the prepositional phrase hr w3wt hrt.
- 26. hn r(m)t cwt nt ntr, jr.n.f pt t3 n jb.sn ... jr.n.f t3w n jb cnh fndw.sn snnw.f pw prw m hcw.f, wbn.f m pt n jbw.sn ...

rmm.sn jw.f hr sam ... jw ntr rh.w m nb

"Take care of people, the flock of the god. It is for their heart that he has made the earth and the sky ... He has made air for the heart (just) so that their noses might live.

They are his likenesses, that came from his body. It is for their hearts that he rises in the sky ...

When they weep, he is listening ... For the god knows every name."

This text was quoted more extensively in Essay 5. Both instances of jr.n.f are perfect relative forms serving as the predicate of emphatic sentences. The rheme in the first is the prepositional phrase n jb.sn; in the second, it is the purpose clause ${}^c nl_b fndw.sn$ (§ 19.8.1). wbn.f is an imperfective relative form serving as predicate of an emphatic sentence; the rheme is the prepositional phrase n jbw.sn. mm.sn is an imperfective relative form serving as an initial adverb clause; the rheme is the main clause jwf.lin sdm.

This is Single sections footnote for "and"

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